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Vol. XXXI.

JANUARY, 1880.

No. I.

—
“LIFE, LIGHT, LOVE.”
—

THE
GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

—
Rev. B. Bausman, D.D., Editor.
—

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

REFORMED CHURCH PUBLICATION BOARD,

907 Arch Street Philadelphia

THE
GUARDIAN:

A
MONTHLY MAGAZINE

FOR
YOUNG MEN AND LADIES.

REV. B. BAUSMAN, D. D., Editor.
VOL. XXXI. 1880.

PHILADELPHIA :
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The Guardian.

VOL. XXXI.

JANUARY, 1880.

NO. 1.

Editorial Notes.

"Ill fares it with the flock,
If shepherds wrangle when the wolf is nigh."

A month ago a body of ministers and elders of the Reformed Church held a meeting in Harrisburg, Pa. This body is called the "Peace Commission." Its object was to deliberate and pray over matters concerning the harmony and peace of our Reformed Zion. This meeting happened in the season, when all the world was preparing to welcome the birth of the Prince of Peace. At His coming the angels sang: "Peace on earth, good-will to men."

In the civil and political world there is constant strife and bloodshed. All the while nations marshall their vast standing armies for wholesale slaughter. "Wars and rumors of wars," unsettle the peace of the world. The birth of Christ brought peace and war. Peace to all who truly believe in Him, war to sin and Satan. Christianity has always been a great disturber of all that is wicked. Even in the Church, the grappling with and overcoming of sin cause commotion and disgust.

Yet God's true children ought to cultivate charity in the bonds of peace. Truth is always the same, but the statement or apprehension of it may sometimes vary in different minds. Even good people may be in error on some important points. Through kindly reasoning, God's people must help one another to a clearer knowledge of the truth.

We see many religious papers. The reading of some of them fills one with pain and sadness. Their prevailing spirit is bitter. Men of one and the same Church, breathe out hatred to one another through their columns. Rarely can these papers allude to any who dif-

fer from them without using bitter words. Has the religious press nothing better to offer the world, but bitterness and wrath? "Speaking the truth in love," is a duty enjoined by high authority.

The ministers of God's Church are engaged in the serious business of battling against the powers of darkness, and leading souls to Christ. If they waste their strength and ammunition in fighting each other, the devil will have things pretty much his own way. We rejoice in the turn matters have taken in the Reformed Church—in a peace-ward tendency. It indicates that hereafter we will discuss and differ, if differ we must, as brethren. But that we all as ministers and members will join hands and hearts around the cross of Christ, and labor with a harmonious, united determination for the building up of Christ's kingdom, and the salvation of souls.

Julius Ware, one of the great lights of the Church of England, and a lovely and loving Churchman, says: "If a messenger from heaven should come down and ask what we are doing here in England in the year of our Lord 1843, what would be the answer? Quarrelling whether we should preach in a black gown or white." A violent controversy is waged in the same church about the "Eastward Position." Many insist on this position—that the clergymen, at the celebration of the Lord's Supper, in consecrating the elements of bread and wine, should turn their faces towards the East, and their backs towards the congregation. With acrimonious emphasis this is insisted on as one of the vital points of our holy religion. Alas, although in a more cultured form, and therefore with less excuse, it is the old folly of tithing mint, anise, and cummin, at the neglect of

"the weightier matters of the law, judgment, mercy and faith."

OLIVER GOLDSMITH once visited a poor sick woman, sick from having nothing to eat and keep herself comfortable. After his return home he sent her a pill-box containing several sovereigns (\$5 gold pieces), with the following inscription: "To be taken as occasion may require." At this wintry season of the year, these kind of pills would relieve if not cure many people who are sick, because they have neither food, fuel nor clothing. And they are pleasant for poor people to take, not needing any sugar coating to conceal the taste. A bag of flour, a ton of coal, a load of wood, a package of clothing, perfumed with a sincere prayer for the suffering poor, will do wonders to restore the unfortunate to health and good cheer.

THE last chapter of Johnson's *Rasselas* is entitled: "The Conclusion in which Nothing is Concluded." It reminds us of the closing of the year with many people. For all of us it had three hundred and sixty-five days. For many it might as well have only had six days, so far as their having accomplished anything worth having is concerned. Merchants take an account of stock at the end of their business year, to see whether they have gained or lost. Indeed with all wise people the close of the year brings a balancing of business accounts. It is well to do this; but of still greater importance to balance our account with God and our souls. Wherein have we erred and failed in our conduct during the past year? It is wise to hold ourselves to a strict account for our actions and even our thoughts. To keep ourselves thoroughly and impartially posted on our daily moral conduct:

"By all means use sometimes to be alone;
Salute thyself; see what thy soul doth wear;
Dare to look into thy chest for 'tis thine own,
And tumble up and down what thou findest there."

Have you done anything worth living for during the past year? Any good "works" that shall follow you to heaven? Have you lived the past year in the Lord? Will its actions and experience help you to die in the Lord?

Was your year's life to you worth living, or has your irreligious life made it worthless? Is it "a conclusion in which nothing is concluded?" A year of broken vows, of unfulfilled good resolutions? A year lost, and lost forever?

GRANT has received much praise, not only from his own countrymen, but wherever he has journeyed during the last two years. We write of him now, apart from his relations to any political party. During his earlier public life many of his friends were pained to hear of certain habits in which he indulged. Among others, that he was addicted to the immoderate use of strong drink. His example could not be commended to the young men of the country, as worthy of imitation. It affords us all the more pleasure now, to give the following from a reliable Christian minister of San Francisco, published in the *United Presbyterian*:

"And let it be recorded to his credit, that shortly after arriving in our city, at a banquet where the finest of California's far-famed wines were on the table, the General *refused to even taste*, stating at the same time that on leaving Philadelphia, two years and more ago, for this protracted tour, he had formed a purpose not to taste wine or strong drink, and to that purpose he had strenuously adhered. That victory eclipses Vicksburg or Richmond. 'He that ruleth his spirit is better than he that taketh a city.' Honor to the brave man who, while he may face danger on the battle-field, has daring enough and pluck enough to put under his heel an old enemy and face the world—enlightened and pagan—on the principle of total abstinence! Let young men, and old men, too, take knowledge of the nobility of character herein displayed, and put the foot down, and keep it down, on the same principle in their journey (if not around) *through* the world."

It is stated that Marshall von Moltke, the great military genius of Germany, never works on the Lord's day. He goes to church in the morning, and reads good books during the latter part of the day.

Sir Matthew Hale says: "Though my hands and my mind have been as

full of secular business before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for study or otherwise. But on the other hand, if I had, at any time, borrowed from this day any time for my secular employment, I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a break upon the Lord's day, which I have now strictly observed for more than thirty years."

A SUBSCRIBER of our Magazine has a complete set of GUARDIANS from January, 1853, to January, 1880, which are offered for sale. For further particulars, address Dr. S. R. Fisher, 907 Arch Street, Philadelphia, or D. Miller, Reading, Pa.

A New Volume.

BY THE EDITOR.

With this number the GUARDIAN enters upon its xxxi volume. It is full thirty years of age. Since January 1, 1850, it has visited its readers 360 times. Only once, in the summer of 1864, after the burning of Chambersburgh, and the destruction of the printing establishment of the Reformed Church there, the issue of a number was delayed a few weeks. But in all these 360 months not a number has failed to appear.

In entering upon a new decade—its fourth period of ten years—we feel thankful to God for preserving the GUARDIAN so long, and giving it many warm friends, approving readers, and a fruitful sphere of usefulness. We thank all its patrons for every feeling of kindness, known to us and unknown. They have borne its defects and infirmities with charity and patience. Many have pressed it to their hearts as a personal friend. Sunday-school teachers read its short pieces to their scholars, and seek

to impress its lessons upon their minds and hearts. In this respect its sphere of labor has its advantages over those of other Church publications. It touches the youthful heart in the beginnings of its habits. It seeks to put wheat into the sack before it has been filled with chaff; to purify the stream near its fountain, before its current of evil has become defiled with a lifetime of sin, and gained strength by the accumulated transgressions of years. It has great advantages and great responsibilities.

We thank all our contributors for their kindly help. Those whose contributions have not appeared in our pages we thank no less than those who have delivered their pieces. Of the former there are quite a number, who have sent us productions in poetry and prose. Some of these were too good and some not good enough, to be used; some, in which either the subject or the style was above the comprehension of our class of readers. For metaphysical and abstruse productions belong to another class of our Church publications. And as for the poetry! Well, poets are rare birds! Soar they never so gracefully and loftily, somehow there are but few who can fly before a reading public without flapping earthward into something worse than average prose. Have you seen the Latin line:—*Poeta nascitur, non fit?* which some would-be scholar might mistake for—The nasty poetry not fit. Some right passable poetry we have in our drawer, but not suited for our class of readers, however well it may suit others. The point or moral is not sufficiently distinct. Besides, we have an old-fashioned notion that any one who has a prophecy for the GUARDIAN ought to express it in the fewest and aptest words possible, and stop when he is done. Some good articles in prose have thus far not appeared for want of room. We shall insert them in future numbers. What pleases us very much, however, in these rejected contributions of poetry and prose, is the uniform good humor with which their authors bear their fate. In every case deferring to the conscience and judgment of the editor, their unruffled kindness and good intention shines all the more bright behind their unaccepted productions.

"He that writes
And makes a feast, more certainly invites
His judges than his friends; there's not a guest
But will find something wanting or ill-drest."

Doubtless such is the experience of many a writer. But we have an impression that the guests at the board of the GUARDIAN have better manners and a more heavenly charity than fall to the lot of some publications we know of.

The GUARDIAN has nothing to offer its readers but *itself*. Such as it is and has, it cheerfully gives. As it has always been heretofore, so shall it be hereafter, affectionate, fearless and frank. By God's help not a breath of poison, directly or by remotest insinuation, shall it bear to you and yours. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise," it shall endeavor to think and speak of these things.

Greetings.

Most heartily we wish our readers a happy New Year. By this we mean more than the bare formality of a New Year's greeting. Our prayer to God is that He may heal those that are sick, prepare the living for a pious life, and the dying for a peaceful death; give bread to the hungry, and clothing to the naked. Bring joy to the comfortless, help to the helpless, and hope to the hopeless. That hearts that are bruised and broken may be bound up, and heads that have been addled and unhinged with doubt may see the unerring Light of Life. That prodigals which have wandered from home may return, and parents who do not love and obey their heavenly Parent may at once learn to do so. The GUARDIAN prays God that every husband may have a godly wife, and every wife a godly husband; that parents may have loving and obedient children, and quiet, peaceful homes, where both will do their utmost to make each other mutually happy forever. That each pastor may have much joy in his work, whose flock will clearly hear and heed the voice of the

Good Shepherd, and follow Him. That all Sunday-schools may become gardens of the Lord, all of whose plants shall be trained up to become trees on the banks of the river of life. That the gospel trumpet may give no uncertain sound from the pulpit, and that all the churches may be filled with devout worshippers. Moreover, we pray that those of us for whom this shall be the last New Year's greeting on earth, may be prepared by grace divine for the happy world above,

"Unmeasured by the flight of years,
And all that life is love."

A Christmas Carmen.

BY JOHN G. WHITTIER.

Sound over all waters, reach out from all lands
The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of the morn.

Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!

The dark night is ending, the dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love!
Sing out the war-vultures and sing in the dove,
Till the hearts of the peoples keep time in accord,

And the voice of the world is the voice of the Lord.

Clasp hands of the nations
In strong gratulations;
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease;

Sing the song of great joy that the angels began,
Sing of Glory to God, and of good-will to man!
Hark! joining in chorus

The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

The Divine Friend of Children.

BY THE EDITOR.

Christianity is the only religion that has a place for a child. All other systems of religion only provide for the comfort and safety of grown people; and at best provide but miserably at

that. Some of the most noted ancient lawgivers recommended the killing of female and sickly children. Lycurgus, the Lacedemonian, who died 850 years before the birth of Christ, enjoined that parents, soon after the birth of their children, should bring them to an appointed place "to be examined by a committee of men of the tribe to which they belonged. Their business was carefully to view the infant, and if they found it deformed, and of a bad constitution, they caused it to be cast into a deep cavern near the mountain Taygetus, as thinking it neither good for the child itself, nor for the public that it should be brought up." Plutarch, one of the foremost Greek writers, says he can "see no injustice or want of equity in any of the institutions" of Lycurgus, thereby approving of his cruel code respecting children. This inhumanity to children "was common in other parts of Greece, as well as among other nations." They were thrown before wild beasts, or left exposed to the elements and to starvation. "Aristotle expressly says that it should be a law, not to bring up or nourish any child that is weak or maimed." Thus the most cultured nation of heathen antiquity has nothing better to offer the tender, innocent, suffering child than murder.

The Romans excelled the Greeks in cruelty. Romulus obliged the citizens to bring up all their male children and the eldest of the females. They were, therefore, allowed to destroy all their female children but the eldest. If their male children were deformed he permitted the parents after having shown them to five of their nearest neighbors, to expose or throw them out to perish. The *permission* of Romulus implies that the inhuman parents were eager to do it. Thus under Paganism its chief lawgivers train parents to become the murderers of their own children!

The Latin court writer, Terrence, 192 B. C., says, "That this inhuman custom of exposing and destroying children, especially females, was not uncommon, even with parents of the best characters." In one of his plays, Terrence says: "I am a man, and nothing which relates to man can be foreign to my bosom." Yet this same man had a dear baby girl. He commanded his wife to

expose, or in other words to kill it. The mother's natural heart shrank with horror from the foul deed. She employed some one to kill the child for her. This too must have been a more humane person than the father, for the child escaped, whereupon Terrence flew into a furious passion because the mother had not performed the murderous work herself. As late as the time of Seneca, A. D. 65, "it was usual among the Romans to destroy weak and deformed children."

Among many ancients it was customary to offer their children as sacrifices to their gods. Chief among these was Moloch, the god of the Amorites and the Phœnicians. Throughout the old Testament the Jews are warned against this idol monster. "The image was made of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; when they offered children to burn, they heated the statue from within by a great fire; and when it was burning hot, put the innocent victim within its arms, where it was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others say that his arms were extended and reaching towards the ground, so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue. The Phœnician princes and magistrates in times of public calamity offered the dearest of their offspring to those whom they feared as avenging deities. The Ethiopians sacrificed boys to the sun and girls to the moon." And from remotest times Hindoo mothers have thrown their infants into the river Ganges. Twice did heathen kings enforce a wholesale murder of innocent children to carry out their wicked plans. Pharaoh slaughtered all the new-born boys of the Hebrews, and Herod slaughtered the Innocents in his vain search for the new-born King of the Jews. Indeed, this low estimate of child-life was, and still is, a characteristic of heathen nature.

In the early ages of the Church, heathen writers falsely charged the Chris-

tians with similar crimes. "You accuse us," says Tertullian, "of murdering infants; but let me turn to your people, and appeal to their consciences, and then how many may I find among those that stand about us and thirst after Christian blood; nay, among those just and severe judges that condemn us, who kill their children as soon as they are born, or else expose them to cold, and famine, and dog? You expose your children to the mercy of strangers, and the next comers that will take pity on them, and adopt them more kindly for their own children." Minucius Felix, Athenagoras and Lactantius, in a later age, accuse Paganism of the same crimes.

To this day in many heathen nations, the child receives worse treatment than many of the irrational brutes. The Peruvians, in connection with their prayers for their princes, "slay and offer children in large companies." "In Madagascar, if a child be born on a day reported unlucky, its evil day must be averted by the destruction of its life, under the hands of its parents. The only alternative is to leave it in a narrow path, over which a herd of cattle is furiously driven, while the parents stand looking on from a distance; and if it chance to escape unhurt, they run to embrace it, convinced that the malignant influence is removed. Sometimes the child is drowned in a vessel of water prepared for the purpose, or thrown into a pit, with its face downward, or suffocated by stuffing a cloth into its mouth; but the parents themselves are commonly the executioners, under the impression that there is no other way of saving the child from the misfortunes that await it in future years." "The tender mercies of the wicked are cruel." (Proverbs xii. 10.)

Harris says in his Great Commission, that four thousand infants are murdered every year in Pekin, China. A Chinese frankly told a missionary that child murder was a very common thing in China. "We put the female children out of the way to save the trouble of bringing them up; some people have smothered five or six daughters." Thus the degradation and cruel treatment of woman in heathen nations begins with her birth.

At a female prayer-meeting of converted South Sea Islanders, the question was asked whether any of them, before their conversion, had slain their children. Six acknowledged with shame that they had respectively killed from one to six of their offspring. A seventh never killed her own, but many for other women. "One had killed her child because she was nursing one of the royal family; another because she did not like the incumbrance; several did it because they wished to get rid of their husbands when they were tired of them; for married couples who kept their offspring generally remained together for life." These poor mothers were now in great penitent distress on account of their sins, and said they "often seemed to see their murdered children before their eyes."

A missionary of the Tahitian and Society Islands, says: "Generally of a praying circle of females, mainly composed of the families of chiefs, I never conversed with one that had born children prior to the introduction of Christianity who had not destroyed some of them, and frequently as many as five to ten." On another occasion he asked a group of three pious women: "Friends, how many children have you destroyed?" One woman was startled, and charged him with unkindness in harrowing her feelings with such a question, whereby the horrid deeds which she had often penitently confessed to God, were brought afresh to her remembrance. At length she answered: "I have destroyed nine;" another, "I have destroyed seven;" another, "I have destroyed five."

Visiting a penitent woman on her death-bed, she cried out to him: "Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment seat of Christ. I have destroyed sixteen children, and now I am about to die!" In many cases heathen mothers destroy the life of their female children from a feeling of false compassion. Suffering under such untold degradations and barbarities at the hands of the men, with their pagan notions of human responsibility and future retribution, they deem it a mercy to rescue their children from such a life-long doom by putting them to death.

A married woman of reputed good character, in South America, when reproved by a missionary for following the custom of destroying infants, answered with tears:

"Father, I wish earnestly that my mother had, by my death, prevented the distress I endure, and have yet to endure as long as I live. Consider, father, our deplorable condition. Our husbands go to hunt, and trouble themselves no further. We are dragged along with one infant at the breast, and another in the basket. They return in the evening without any burden; we return with the burden of our children; and though tired with a long march, are not permitted to sleep, but must labor the whole night in grinding maize (corn) to make chicha for them. They get drunk, and in their drunkenness beat us, drag us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such an oppression, a thousand times more bitter than death? I say again, would to God that my mother had put me under ground the moment I was born!"

In Pagan India, woman is despised from her infancy. Her birth is deemed a misfortune. She is betrothed in childhood, and even in infancy, before she can know or love her future husband. Her heart is not consulted. One of the highest authorities in India says: "Her husband may be dissipated, irregular, a drunkard, a gambler, a debauchee; suppose him reckless of domestic affairs, even agitated like a demon; let him live in the world destitute of honor; his crimes and infirmities may weigh him down, but never shall his wife regard him but as her god."

Turn we to woman and her child in the gospel. The women of God in the Old Testament already stand in charming contrast with the degraded condition of their sex around them. Sarah, Rebecca and Rachel, seen even at a distance of 3000 years, are "queens of society" in the best sense of this term.

In all lands and ages they shine as bright ornaments of their sex, and their husbands are gentlemen of the "Old School." Miriam, Jephtha and Esther are still admired by the great and good for their noble qualities. In the fullness of time woman became 'the mother of our Lord.'

"Was ever mortal so near God! Besides bearing Him 'who is the true God and eternal life' under her heart, she also nourished Him on her bosom, and nursed Him in her arms as a babe, nurtured Him as an infant, educated and governed Him as a boy, was over Him as a youth, loved Him first as a child, and then as a disciple, and at length worshiped Him as her God."

The mother of Jesus loved her babe as all good mothers love their offspring. Thus the Son of Mary became a child to sanctify and save children. He was born and nursed by a human mother, of a woman, and knows how to sympathize with and save woman. Himself passed through the life of childhood, and is touched with its wants and weaknesses. How tenderly He loved and caressed little children. Instead of chiding anxious mothers who press around Him to seek a blessing for their children, He says: Suffer them to come unto me, and forbid them not. He takes them into His arms to bless them. With infinite compassion He heals the sick boys and girls of Galilee, and instead of advising parents to kill their dear children, He even raised them from the dead. No wonder that the pious women of Galilee followed Him from place to place and ministered to Him. He was the best, the only true Friend of them and their children. He knew and understood woman's wants and woes. He rebukes the self-seeking spirit of His disciples by commending to them the example of a child. They must be converted and become like *it* to be saved. The child preaches wisdom to grown people; it does so still. Thus Christ honors, elevates and saves childhood. A heathen religious woman and her child have neither happiness nor honor; no place for suitable work or worship. Since the birth of Christ, all through these long centuries, from the Marys and Magdalens, the Tabithas and Priscillas of the early Church down through

every age to the present, woman is foremost, with her hands and her heart for her Saviour. From the birth to the burial of her child, her Lord is by her side. Her new-born babe she gives to Him in baptism. In the home and the Sunday-school she helps to train her and other people's children for Christ. And the little ones! Hear how their infant voices warble hymns of praise during this Christmas season, to Him who was born a little child to make them happy. "Out of the mouths of babes and sucklings Thou hast perfected praise." Would to God that the millions of poor, degraded, suffering heathen women and children could join us in bowing and worshipping around the cradle of the world's Redeemer!

All the world is astir with joy. In baking and buying, in devout praise and cheering presents God is glorified, and the Spirit of the Christ Child is diffused. In forms grotesque and grave, on the burdened back of the venerable St. Nicholas, and in bags and baskets filled with all manner of gifts; in Christmas dinners and innocent Christmas diversions, in which the mother and the child are so largely interested; in the sermon and the sauce, the prayer and the pudding, the "glad tidings of great joy" are annually perpetuated. All the world doth worship Him who became a child to sanctify and save children, singing: 'Glory to God in the highest, peace on earth, good-will to man.'

Christmas Day.

When Christmas morning comes, they say,
The whole world knows it's Christmas day.
The very cattle in the stalls
Kneel when the blessed midnight falls.
And all the night the heavens shine,
With lustre of a light divine.
Long ere the dawn the children leap
With "Merry Christmas!" in their sleep;
And dream about the Christmas-tree;
Or rise, their stockings filled to see.
Swift come the hours' joy and cheer,
Of loving friend and kindred dear;
Of gifts and bounties in the air,
Sped by the "Merry Christmas!" prayer.
While through it all, so sweet and strong,
Is heard the holy angels' song;
"Glory be to God above!
On earth be peace and helpful love!"
And on the street, or hearts within,
The Christmas carolings begin.

—From St. Nicholas.

A Ride and a Night on the Prairie.

BY C. C.

I have frequently listened with interest to tales of benighted travelers, and am now in a position to talk from experience. The writer recently made a trip into Southwestern Iowa. After attending to some mission work in Mahaska county, I pushed on by different railroads, via Knoxville, Albia, Chariton to Leon, the capital of Decatur county. My objective point was an eighty acre piece of land, four miles and a half Northwest of Mount Ayr, the capital of Ringgold county. At Leon, I learned that it would be impossible to proceed farther on the railroad. A two days' rain had made the recently built railroad to Mount Ayr very dangerous to travel over, and orders had been issued forbidding trains to run on that end of the line until the track could be repaired so as to be considered safe. What was to be done? After coming so far, and spending so much, I felt that I ought, by all means, to make a desperate effort to attend to the business which had brought me into that part of the country. On inquiring I soon learned that I could hire a horse at reasonable rates, wherewith to finish my journey. I soon arranged matters with the livery man for an early start next morning, and put up at the chief hotel of the town for the night. At seven o'clock next morning I repaired to the stable to get my horse, when, to my surprise, the livery man led out a small, bony mustang, that would scarcely weigh 700 pounds. I expressed serious doubts as regarded the ability of that specimen of horse-flesh to carry me through, especially as quickly as I desired to make the trip. But the livery man and hotel clerk gave me satisfactory assurances respecting the speed, gait and mettle of the nag. I mounted and set out through muddy roads along the low bottom land, and over large expanses of broken or rolling prairie. The morning was so dark and foggy that I could only see a few yards ahead of me during the first hour of my journey. Not until nearly eleven o'clock did the sun's bright and cheering beams break through the misty gloom. But onward

I pressed at a good rate, pacing, trotting and loping betimes, making good time in spite of muddy roads and the smallness of my charger.

The bridge and approaches to Little Grand river were overflowed so as to require a detour of several miles. Still I reached Mount Ayr before one o'clock, having come thirty odd miles over wretched roads since seven o'clock. The mustang made good the reputation given him by his owner. He was tough as a whalebone, and easy-gaited. An hour at Mount Ayr sufficed to feed the mustang, get a lunch for myself, and obtain needed information from county officials at the court-house. I mounted my little nag again and proceeded to the before mentioned 80 acre piece of prairie, four and a half miles Northwest. Several hours were consumed in giving it a thorough examination, and in conversation with farmers in the neighborhood. I then set out on my return trip to Leon, leaving Mount Ayr to the right. I was anxious to get far enough on the way to be able to make the first train to Chariton on the following day. Night came on apace, when it behooves a stranger in a strange land to seek lodgings. But I was led to believe on inquiring that I could find good quarters a few miles ahead, and would have no special trouble in finding the way. After proceeding a mile or so, the road debouched into an open prairie, and here my troubles began.

The night grew intensely dark, and the air was damp and misty, foreboding rain or snow. Several times I lost the track entirely. Finally I found an empty house, and concluded if I could find feed of some kind for my mustang, I would tarry for the night. But the odors arising from the premises, which seemed to be the resort of a large family of skunks, forbade any extended sojourn there. Lights were burning in the farm-houses on all sides, but distances were deceiving. Repeated efforts to reach them brought me into miry sloughs. The roads were dangerous at best, as the day's experience had fully convinced me. Recent heavy rains had washed away bridges, culverts, &c., and in some places had left large ditches in the middle of the highway. Finding that I could not reach a farm-house in

one direction, I strove to do so in another, always trying to keep as near as I could in my general line of travel towards Leon. In this way I followed what seemed to be a wagon track for quite a distance, until it brought me to the slimy bank of a creek, which had lately overflowed its banks. In vain I dismounted, and peered through the darkness to find a possible crossing place. I managed to get my pony close enough to get a drink, of which he seemed to be in special need, and got a few draughts of the murky fluid to allay my own thirst, which had become rather painful. In these efforts I came near losing my rubbers which I had bought the day before to supplement my leaky boots. Finally after trudging around until I was pretty well exhausted, and after making some narrow escapes along the winding creek, I concluded that farther progress was hardly possible, besides being very dangerous, and that I must stop for the night right where I was, and make the best of a very uncomfortable situation. There was one redeeming feature in the situation. The prairie grass along the low creek bottom was very tall, and afforded plenty of fodder for my mustang which had brought me in all about fifty miles that day, and had special need of rest and refreshment. The ground was low and damp; I groped around for a dry spot in the gloomy darkness, but soon found that there was little pick or choice to be made in that respect. At length I unsaddled my brave little mustang, and by means of the long bridle rein and halter strap, I made a tether which enabled him to circle around a space about two rods in diameter, thus securing him abundant forage for the night. I tied the tether to the stirrup of my saddle, and then proceeded to make my bed, on which to court "balmy sleep, nature's sweet restorer."

I pulled enough of the long prairie grass to make a tolerable sort of a couch on which to repose. The saddle answered for a pillow, and with one stirrup in my hand, I was in shape to prevent the escape of my mustang should he conclude during the night to part company. Committing myself to the guardian care of the great and good

Shepherd of Israel, who never slumbers nor sleeps, I sought repose for the night. My scarf I tied around my head, and placed my opened umbrella so as to protect me from the wind and the drizzling rain, which had now set in. My legs and especially my knees were exposed to the cold and rain. I pulled some prairie grass along the line between the overcoat and boot-tops, and thus I ventured to brave the elements on that dark and dismal night.

I had eaten an early breakfast, had only a light lunch at noon, had traveled fifty miles over bad roads, and felt the need of food and sleep. In vain I searched my pockets to find a piece of licorice which I thought I had with me. At last I found a small quantity of chlorate of potash which had spilt out of a package some weeks before in my coat pocket. This was the very thing to moisten my throat and keep off colds and hoarseness. I managed to doze a little now and then, but anything like sound sleep was out of the question. My pony kept cropping away most of the night, and occasionally would give my pillow a sudden jerk. About midnight a couple of horses approached with a snorting noise. My efforts to hiss them off were unavailing, until I rose to my feet and clapped my hands and shouted, when they scampered away with a great racket. This operation, however, nearly stampeded my mustang, and for a moment I was in danger of losing my pillow and pony both. A few firm jerks at the tether, and a little coaxing talk reconciled Mr. Mustang, and that trouble was at an end. Three or four owls then took possession of some trees along the creek, a few rods off, and kept up a hideous hooting for several hours. The crowing of roosters, and baying of watch-dogs at distant farm-houses also seemed to break the monotonous and solemn stillness of the night. No star or light of any kind gleamed through the murky atmosphere. And yet this was the very night (Nov. 13,) which Prof. Tice, of St. Louis, had announced as the time for the appearance of a wonderful meteoric display. I hoped his prognostications might come true, but as the gloomy night wore its weary hours away, and no light of any kind could be

seen, I concluded, with thousands of others who were watching and waiting for the brilliant phenomena amid more comfortable surroundings, that the old prophets were dead, and the new ones ought to be ashamed of their visions.

Towards morning, the drizzling rain ceased, and it grew colder; several times I got up to rub my limbs, and put my blood in circulation. The night seemed fearfully long, as well as dark and gloomy. Many and varied were the thoughts that came trooping through my mind. I thought of Paul and his companions in shipwreck, casting anchor and wishing for day. I thought too, about Jacob lodging on the plain of Luz, and his vision at Bethel. It was an abiding consolation to know and feel that the covenant-keeping Jehovah, the mighty God of Jacob, was at hand to guard His people, even as he guarded the Patriarch 3,639 years ago. Much to my surprise I found I was getting through the dreary and chilly night without contracting the slightest cold. To test this matter fully I concluded to try my voice. But what shall I say? At once Milton's grand invocation and apostrophe to light, as given in "Paradise Lost," came to my mind, and I exclaimed:

"Hail, holy Light, offspring of heaven, first-born!"

I felt thankful to know that I had passed through the danger that I feared most, and that throat and lungs would be all right for Sunday's work. But all things earthly have an end, and so it was with this long and lonesome night on the Ringgold county prairie. The roosters had crowed vigorously for the third time, and I concluded that daylight must soon dawn. In fact, the misty fog had been disappearing for some time, although no stars were visible, and I resolved to try to reach higher ground, and keep a sharp lookout for the first farm-house that would strike a light. I returned thanks unto the good Lord for bringing me safely through the trials and dangers of the night, saddled my mustang, which seemed quite refreshed by his mess of prairie grass, and off I trudged in search of some road or habitation. In a little while I struck a

wagon track, which I followed more by feeling with my feet than by sense of sight. After going half a mile I came to a couple of hay-stacks, and thought how happy I would have been to have found their friendly shelter last night. But now it is of no avail. I must walk to warm up, and must soon see the light of day, or light of some hospitable home. I kept on along the track of several closely mown sloughs, to escape the tall, wet grass of the main part of the prairie. At length I came to a fence; following it up, I finally reached a house. After trying in vain to arouse the inmates, I examined the premises more carefully, and found it was the same old vacated dwelling which I had left in disgust in the early part of the night. I searched around and found the road, which I followed half a mile, until I reached a cabin where horses, dogs and pigs gave assurance of human inhabitants. After a good deal of hallooing, a young man came out. I told him of my mishap, and was kindly invited to come in and warm up, get breakfast and wait for daylight. This suited me exactly. I learned that my host and another young man were baching it. They went to work, and soon I and my faithful mustang had our breakfast, which we were in good condition to appreciate. I found I was going Northwest instead of Southeast, where my route lay. Thanking my generous host, who refused any pay, and receiving careful directions, I set out on my tough little nag for Leon. The twenty-five miles were made in about four hours, and the mustang seemed more ready to go the last few miles than he did when I set out the previous morning, some 28 hours before. On going to the depot I met a physician who had wandered nearly all night in his buggy. He set out from Princeton, Missouri, to Leon, over a route with which he was tolerably well acquainted, and engaged a driver who claimed to be well acquainted with the route.

He intended to go North as far as Pleasant Plains, remain there over night, and then push on to Leon early in the morning. But they were benighted south of Pleasant Plains, and although they hired a guide part of the way, and bought one lantern which

soon bursted, and another which ran out of oil, and although they were at one time within half a mile of Pleasant Plains during the night, yet, when they finally reached a house at three o'clock in the morning, they were seven miles south of Pleasant Plains, going a course directly opposite to the one they wished to travel. "Misery loves company." So after comparing notes, we took a hearty laugh over our previous night's experiences. We concluded that we were in a position to testify that Prof. Tice was a fraud, so far as predicting meteoric showers is concerned. Now that it is all over and no apparent harm has resulted, I do not regret this episode. The following Sunday I could enter into the spirit of the GUARDIAN Sunday-school lesson which related to Jacob's vision at Bethel, and preached with special fervor on Jacob's vow in response to that glorious vision.

Father Christmas and the Stockings.

We hang up our stockings on Christmas eve,
Jack, Wilfred, Clement and I—
One stocking each at the head of our bed,
And this is the reason why:
When we are asleep, Father Christmas comes—
How he comes we do not know—
And he fills each stocking with sugar-plums
And with toys from top to toe.

On a Christmas-eve when we go to bed,
Our stockings are limp and long;
But when we are waked in the early morn
By those who sing *the birthday* song,
They are stiff and swollen to such a size—
Full of queer lumps. What pleasure!
How we long for the lazy sun to rise
That we may see our treasure.

Last Christmas-eve little Wilfred thought
He'd see Father Christmas when
He came. So he kept awake all the night—
Except only now and then.
Once when a light made him start from his
sleep,
"Old fellow, you're caught!" he said.
How mother did laugh!—she came just to peep
At us all as she went to bed.

Who is Father Christmas? Jack says, papa,
And I, too, think so, rather.
Wilfie says mother. That's nonsense, of course,
A *mother* can't be "father!"
Nurse whispers, "Hush! or maybe that elf
Father Christmas will be sore
If he hears you say he's not himself,
And he'll never come any more."

So when Jack and Wilfred, Clement and I
 About old Christmas wonder,
 We're always careful to whisper low,
 And to get the table under;
 And that we have not offended him yet,
 I think I may truly say,
 Else how do those things in our stockings get
 'Tween Christmas eve and Christmas day?
 —*Little Folks' Magazine.*

Christmas Customs.

No two nations, two families, or two persons, have the same way of celebrating Christmas, or any other holiday. The Chinese have a feast which corresponds to our Christmas. It is a popular festival devoted almost entirely to the amusement of children, and in offering sacrifices and paying homage to certain deities, male and female, who are supposed to take special interest in the welfare of the young. Special honors are paid to the "Seven Star Mother," or "Mother of the Measure," who is supposed to dwell among seven stars which form the dipper in the Great Bear constellation. This goddess is believed to have power to give children long years of life, and her favor is specially sought.

The cakes they eat at this time must be round, like the moon; and the candies, of which they devour great quantities, are made in all sorts of queer shapes. This Chinese festival takes place early in October.

The Christian idea of Christmas, with its love, charity, and forbearance, is most fully realized in Sweden, where some of the pagan ceremonials are still indulged in. The courts are closed; old quarrels settled; old feuds forgotten; while on the Yule evening the shoes, great and small, of the entire household are set close together in a row, that during the coming year the family may live together in peace and harmony. Isn't there something particularly pretty and appropriate in that custom? In ancient Rome all walls of separation were broken down during the Saturnalia, or feast of Saturn, which corresponds with our Christmas holidays; and in Italy, at the present day, masters and servants not unfrequently meet, and are seated at a common Christmas-table.

In the time of Queen Elizabeth the Christmas holidays lasted over a month; everybody made merry under the mistle-

toe bough, and fun and frolic raged furiously.

The Germans have grafted many of their ancient religious observances upon their present method of celebrating Christmas, and all their ceremonies are symbolical. They beat the fruit-trees, or shake crumbs about their roots, that the year may be fruitful, and are much given to processions in which the Christ-child figures conspicuously.

St. Nicholas is the Santa Claus of Holland; in a certain part of Switzerland he has a wife, who is known as St. Lucy. She distributes gifts to the girls, and he looks after the welfare of the boys. In many parts of Switzerland, Germany, and the Netherlands, St. Nicholas still distributes his gifts on St. Nicholas-eve—the fifth of December—instead of on Christmas-eve.

In Belgium, on the eve of the good bishop's voyage among the chimney-tops, the children polish their shoes, and are filling them with hay, or oats, or carrots, for the saint's white horse, then put them on the table, or set them in the fire-places. The room is then carefully locked. Next morning it is opened in the presence of the assembled household, when, wonderful to relate! the furniture is found to be topsy-turvy; while the little shoes, instead of horse's fare, are filled with sweetmeats and toys for the good children, and with rods for the bad ones.

In France, though New Year is generally observed rather than Christmas for the distribution of presents, it is the Christ child who comes with an escort of angels loaded with books and toys with which to fill the little shoes so carefully arranged by the fire-place.

In Poland, and elsewhere, it is believed that on Christmas night the heavens are opened, and the scene of Jacob's ladder re-enacted, but it is only permitted to the saints to see it. Throughout northern Germany the tables are spread, and lights left burning during the entire night, that the Virgin Mary, and the angel who passes when everybody sleeps, may find something to eat.

The Christmas-tree is of German origin, and is the principal feature of the majority of the Christmas festivities in

some parts of our own country. All our customs have been transplanted from the old world.

The *Bambino* is the Santa Claus of Italy, and is a representation of the infant Saviour, being nothing more nor less than a large doll very richly dressed and cherished with exceeding care.

The singing of Christmas carols is a very pretty custom still practiced, to some extent, in parts of England, Germany, and Scotland; and Americans visiting those countries during the holiday season are particularly impressed with the sweetness of the songs that break the stillness of the wintry night, and regret that the custom is not more generally observed.

Our own Christmas-tree comes from Germany; our Santa Claus from Holland; the Christmas stocking from Belgium or France; while the "Merry Christmas" and "Happy New Year's" were the old English greetings shouted through the streets in the long, long ago.

Whatever we may lose of the old customs, let us ever retain the real Christmas spirit, and so fill our hearts with love, charity, and forgiveness, that every day in the year will be as heavenly, as joyous and happy as a Christmas day—*S. S. Advocate*.

Christmas and New Year.

From the earliest records on the subject, we learn that some Christian communities celebrated the festival of Christmas on the first or sixth of January; others again adopted the period of the Jewish passover, the twenty-ninth of March; while yet a third body recognized the twenty-ninth of September, or the Feast of the Tabernacles, as the proper period. Be this as it may, the event *per se* remains secure; and viewing it thus from the stand-point of different days, but serves to corroborate its occurrence more fully.

There can, however, be but little doubt that, in the fourth century, and long prior to the reign of Constantine, the opening of the New Year had been observed as the true season of nativity; although, in this respect, a difference existed in the practice of the Eastern

and Western churches, the former adopting the sixth of January, and the latter, the twenty-fifth of December.

The eves of the different ecclesiastical festivals throughout the year, were originally observed as times of fasting and prayer; but custom, without intending to rob them of this characteristic, has, somehow, devoted them to social intercourse and to mirth. With Christmas Eve, the Christmas holidays may be said to commence, though, according to ecclesiastical computation, the festival really commences on the sixteenth of December. These differences, however, seem to revolve round a central point of truth; and, as it would serve no good purpose to enter into the discussion of them here, I, in common with the great bulk of the Christian world, accept, as the true day, the one which is now recognized so generally in every land pretending to a full measure of civilization.

Were we to trace to their source many of our Christmas customs, we should have to go back to a period long prior to the days of Julius Cæsar; for there are still visible in some of our popular usages, numerous traces of the old pagan rites and ceremonies. These latter were retained to a considerable extent after the conversion of Britain to Christianity; for the Christian teachers found it impossible to wholly wean their convert from his superstitious observances, and perceived, therefore, that with a view to maintaining their footing among the pagans to any extent, it was necessary that they should ingraft some of the rites of the Christian religion upon the old heathen ceremonies, so that the new belief might be rendered more acceptable to those who were wedded to superstitious or idolatrous usages.

Two very popular observances belonging to Christmas—the hanging up of the mistletoe and the burning of the yule-log—are more especially derived from our pagan ancestors. The first of these practices owes its origin to the veneration in which the mistletoe was held by the Druids, and the latter to a ceremony performed by the Scandinavians, who at their feast of Juul, about the winter solstice, burned huge fires in honor of their god Thor.

Amid all the pagan nations of antiquity there appears to have been a

widespread tendency to worship fire or the sun. Various as were the names under which the different people worship this latter object, he was still the same divinity. At Rome he was approached under one of the characters attributed to Saturn; among the Scandinavians he was known under the name Odin, or Wodin, the father of Thor; the Persians called him Mithras, obviously the same as the Irish Mithr; and with the Phœnicians or Carthaginians he was termed Baal or Bel.

In the early ages of Christianity its ministers experienced great difficulty in inducing the converts to refrain from indulging in certain popular amusements which were regarded as not precisely in keeping with the religion of Christ, and hence, as already observed, a sort of compromise had been effected between the clergy and the laity, but not of a very satisfactory nature, for we constantly find the ecclesiastical authorities opposing the favorite amusements of the people and denouncing the revelries and sports with which Christmas was observed.

All through the middle ages, and down to the time of the Reformation, the festival of Christmas continued to be observed with great rejoicing. On the adoption of a new system of faith by most of the northern nations of Europe in the sixteenth century the celebration of Christmas and other festivals was still continued by the Lutheran and Anglican churches, although absolutely denounced by Calvinists, who declared the observance of any day save Sunday as superstitious and unscriptural.

The practice of singing Christmas carols appears to be as ancient as Christmas itself, and bishops, we are told used to sing carols on this day among their clergy. The earliest specimen which we possess of the mediæval carol is to be found in the British Museum. It is composed in Norman-French, and belongs to the thirteenth century. In point of composition some of the first carols were quite rugged if not crude; and it was not until the commencement of the sixteenth century that any improvement in this respect was noticeable. The following, belonging to this latter period, is now sometimes sung in England on Christmas morning by children who

wander from door to door. There is scarcely anything more grateful or inspiring than the peal of the bright young voices as they ring out upon the morning air upon such occasions and tell in their own sweet way the early story of a Saviour's love.

"When Christ was born of Mary free
In Bethlehem, in that fair citie,
Angels sang there with mirth and glee,
In Excelsis Gloria.

"Herdsman beheld these angels bright,
To them appearing with great light,
Who said, 'God's Son is born to-night,'
In Excelsis Gloria.

"The king is come to save mankind,
As in scripture truth we find;
Therefore this song we have in mind,
In Excelsis Gloria.

"Then, Lord, for Thy great grace
Grant us the bliss to see Thy face,
Where we may sing to Thy solace
In Excelsis Gloria."
—*Frank Leslie's Sunday Magazine.*

St. Nicholas.

The history of this personage is so mythical that it may be questioned whether he ever had any existence. He is said to have been born at Patara in Lycia, in the latter part of the third or the beginning of the fourth century. December 6th is the anniversary of his birth, and is so celebrated by the societies bearing his name. Having great renown for piety he was appointed, while yet a layman, Bishop of Myra, by Constantine the Great. So precocious was he that he is represented as holding fasts as an infant. Thus the "Golden Legend" informs us that "He wolde not take the breast but ones on the Wednesdaye, and ones on the Fridaye." The Dominicans adopted him as their tutelar saint, and the Russians hold his memory in great veneration. In the Greek Church his rank immediately follows that of the great fathers. He is to those of the Greek persuasion what St. Patrick is to the Irish branch of the Roman Catholic Church. And considering the number of his worshipers, old and young, and of all forms of religious belief, he is the most popular saint in Christendom.

During the Dark Ages, the functionary denominated the "boy-bishop," was chosen and consecrated on St. Nicholas'

day. Aubanas says that in Franconia the students elected a prelate and two deacons, and that the mitred bishop was conducted to the church in solemn procession, and presided over divine service. This over, the three divines would go from house to house, demanding money as the bishop's subsidy. Such is a specimen of the degradation to which "*The Church*" descended. As early as 867 the Constantinopolitan Council attempted to abolish the custom, but it continued popular. In England it obtained a strong foothold, and was kept up till a late date, a boy-bishop being generally elected in every parish. His principal qualifications were youth and beauty. Edward I. and Edward III. countenanced the custom. It was prohibited by the Council of Salsburg in 1274. Henry VIII. of England issued proclamations against it. Queen Mary restored the custom, but the influence of the Puritans secured its destruction.

Modern usage portrays St. Nicholas not as a mitred bishop, clothed in gorgeous robes, and surrounded by a cloud of incense, but as a son of the North Pole. He is represented as a rosy-faced, furl-clad, jolly, rotund little fellow, and a very Jehu of a driver. His team consists of reindeer of extraordinary speed, able to visit in one night all the houses in Christendom. His sleigh is laden with money, toys and candies for all good children, and whips for all bad ones. His activity and strength are so marvellous that no chimney-flue has yet been found too narrow or crooked for him to traverse and reach the myriads of stockings hung up for his attention. His knowledge seems intuitive; he knows at a glance whether this stocking has a good owner, or whether that one is the exponent of a naughty owner, and he deposits accordingly.

His influence on the world is wonderful. Christmas *might* be a universal presentation season. But the myth, aside from the anniversary of the Saviour's birth, seems to be the principal cause for a wide-spread and mighty effect. The capital invested in the manufacture and sale of toys and other presents, most of which are sold just before Christmas, must be exceedingly great. The operatives engaged in their production must be numerous. And

parents, having taught their children the fiction, must yield to the inevitable by untying their purse-strings, and gratifying youthful importunities, and as this has been the case for successive generations during long centuries, so it must progress in proportion as the world's population increases.

How did this custom originate? The legend is as follows: Three maidens, destitute of marriage portions, found one morning just before Christmas, some money on their window-sills. This was understood to be the work of St. Nicholas (or Santa Klaus, or Knecht Clobes, as the Dutch call him) thus becoming the benefactor of the young. Neogorgius says:

"St. Nicholas money used to give to maydens secretlie,

Who, that he still may use his wonted liberalitie
The mothers all their children on the eve do
cause to fast;

And when they every one at night in senseless
sleep are cast,

Both apples, nuttes and pears they bring, and
other things beside—

As caps, and shoes, and petticoates, which secret-
lie they hide—

And in the morning found, they say that this
St. Nicholas brought.

Thus tender minds to worship saints and wicked
things are taught."

Another legend states that he restored to life three murdered children, and thus became entitled to the respect of their successors in all generations. Our readers can choose between these two legends.

Scholars, too, were protected by him. Thus the parish clerks were called "St. Nicholas' clerks." But in King Henry IV. Gadshill employs the term as a cant phrase for *highwaymen*:

Gads.—"Sirrah, if they meet not with St. Nicholas' clerks, I'll give thee this neck."

Chamberlain.—"No, I'll none of it. I pr'y thee, keep that for the hangman: for, I know, thou worship'st St. Nicholas as truly as a man of falsehood may."

How it was that highwaymen came to be placed under his patronage, we do not know, unless the idea involves a bitter sarcasm on the corrupt clergy. At that period footpads were sometimes called "St. Nicholas' clergymen." Perhaps, after all, the expression may have originated in the other *Nick*, whose age is much greater than that of him at Myra.—*Christian Intelligencer*.

The Sunday-School Department.

Is Jesus Cold?

FROM AN OLD LEGEND FOR CHRISTMAS.

In old times a Christmas song was the first announcement of the dawn of the day. "On Christmas day in the morning," Bourne, in his "Antiquities," says, "As soon as the morning of the Nativity appears, it is customary among the common people to sing a Christmas Carol, which is a song upon the birth of our Saviour, and generally sung from the Nativity to Twelfth day;" this custom, he adds, seems to be an imitation of the *Gloria in Excelsis*, or "Glory be to God on High," &c., which was sung by the angels as they hovered over the fields of Bethlehem on the morning of the Nativity, for even that, as the learned Bishop Jeremy Taylor observes, was a Christmas Carol. He says, "Those blessed choristers sung their Christmas Carol and taught the Church a hymn, to put into her offices forever on the anniversary of this festivity."

Somehow it has so happened that the brighter legends of all the nations, especially of the northern nations, have come to be drawn into Christmastide, constituting the poetry of Christmas, as if those wilder and sweeter legends and national fancies of cheerfulness, and love, and good will, and religion, and immortal hope were supposed to find some interpretation in this great birth-day. Christmas-day constitutes a great historical commemoration, and it is a commemoration upon which all infidelity as to the person of Christ goes to pieces and shivers. Robert Browning, in his noble poem on Christmas-day, satirizes the German professor whom he heard, in a perplexed style, preaching on this day, and attempting to account for it, and for its wonderful birth. And he tells how he was glad speedily to seize an occasion for bidding adieu to

the puzzled preacher; indeed, all must be puzzled who do not believe this to be the anniversary of a Divine birth—"the Word was made flesh, and dwelt among us." But keeping Christmas-day is not a mere piece of theology; it is a sentiment. Everywhere it is invested with symbols, glittering, radiant, evergreen branches; candles shedding forth their gleaming lights. And what a curious old custom that was in England, and is still through the Tyrol and other parts of Germany, the kindling of the Christmas brand or log; it is celebrated in some of our old verses—

"Kindle the Christmas brand, and then
Till sunset let it burn,
When quencht, then lay it up agen
Till Christmas next return."

We have heard a story of a miserable soul who, although he had plenty of wealth, lived in a wretched manner, on bad terms with himself, and, therefore, on bad terms with everybody about him. He did not like Christmas-time at all; he said it was a bad invention, the only reason of which was that it put ideas into people's heads for the purpose of coaxing money out of their pockets. So he kept his Christmas all alone—he begrudged even the bit of wood for his miserable grate—and he just paid a little obedience to the usage of the day by choosing one of the smallest clumps, and he kept it from blazing up into a bright flame, and he sat there by the side of what scarcely deserved the name of a *fire* place, himself shivering, and so he went off to sleep.

Now, while he slept he dreamed that he heard a voice in the room, and looking up he saw a little child, and he knew by the glory which surrounded it that it was Jesus. As he fixed the wonderful eyes on the old man, the child said, "*Jesus is cold.*" Now the old man had no great amount of religion, but still he bestirred himself a

little, and tried to kindle his poor stick into a flame; but the child came no nearer to the fire. He stood still in the distant part of the room, and said, "*Jesus is cold.*"

"Then, why don't you go to the farmhouse down the lane?" said the old churl; "you'll be warm enough there."

"But," said the child, "it is you who make me cold—oh, you are so cold, you make me cold."

"Then what can I do to warm you?" said the old man.

"You must give me a golden coin," said the young child.

"Well, there's my money chest; I can trust you to take it; you can open it without the key, I'll be bound."

"Oh, yes, I could open it; but you must give me the key."

So the old man fumbled a long time, but at last he found the key, and he gave it to the young child, and he took out the golden piece.

And now, as the young child held up the gold piece, lo! the dull and dingy old room became bright and cheerful, and a quantity of fuel such as had not been in the old grate for many years kindled up into a cheerful blaze. Still more singular, the young child himself began to set off the room in a kind of gay attire. First, he put up some trim bits of laurel and holly, saying, "That is for *life*;" and then he set upon the shelf two tall candles, saying, "These are for *light*;" and then he gave the fuel another stir, and as the blaze rose higher, he said, "That is for *love*."

But the strangest thing of all was when, upon opening the door, the child brought in a poor widow who lived in the lane hard by, and a rheumatic old man, and two orphan children; and the table was spread, and as they all sat down to a merry meal the young child said, "*Jesus is warm now*;" and the old man, quite startled and amazed said, "Oh, Lord, I think I am warmer, too;" and then all in a moment, although the feast remained the same, and the lights, and the holly and the fire, and the guests continued their enjoyment, the little child suddenly became a child no longer, and the old man was awed, as he knew by undoubted signs that it was the Lord in all His manlike and Divine majesty. "Know then," said He, "that although I am in heaven,

I am everywhere; for everywhere is heaven if I am there. But know, also, that although I cannot suffer as I once suffered—and you cannot know what I mean—when my children are cold, and hungry, and tired, my human body which I have with me in heaven is hungry, and cold, and tired too, and whenever my children are made to be well-fed or warm, or happy, or even cheerful, I feel it too—then *Jesus is warm*; and even in the little nameless acts of love, like offering a flower, or kindling a fire out of love to Me, I know it all. Did I not tell you, 'Inasmuch as ye did it unto Me?' and so *Jesus is warm*."

The legend does not tell us how it befell the miserable sinner to whom this dream was given, but in it there is a lesson for the day, and not a bad question for any house while the merry-making is going on, may be: "*Is Jesus cold?*"—*N. Y. Observer.*

MUCH good Sunday-school work is neutralized by the bad example of parents. They wish their children to attend church and Sunday school, whilst they themselves spend the Lord's day in the pursuit of pleasure, feasting and irreligious practices. Fathers punish their children for profane swearing, who swear themselves. And many a tippling parent just understood the power of his accursed example when his son was brought home drunk. The trouble with many parents is that they wish their children to go in a way in which they themselves are unwilling to go. Said an unexemplary father to his pastor:

"Doctor, how can I best train up my boy in the way he should go?"

"By going that way yourself," blandly replied the doctor.

"Waken, Christian children,
Up and and let us sing,
With glad voice the praises
Of our new-born King.

"Come, nor fear to seek Him,
Children though we be;
Once He said of children,
'Let them come to me.'

"Haste we then to welcome,
With a joyous lay,
Christ, the king of glory,
Born for us to-day."

SCRIPTURE LESSONS.

JANUARY 4.

LESSON I.

1880.

Sunday after New Year. Matt. ii. 1-12.

THE SUBJECT.—ADORATION OF CHRIST BY WISE MEN FROM THE HEATHEN WORLD.

KEY-NOTE OF THE DAY: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against."

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found him, bring me word again that I may come and worship him also.

9 When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

QUESTIONS.

What Sunday is this? What is the Gospel lesson for the day? Luke ii. 33-40. What its subject? Who uttered the words forming key-note of this day? How do we see this prediction fulfilled in the lesson for this day? Which occurred first, the presentation of the infant Jesus in the temple, or the visit of the wise men? How old was Jesus when He was presented in the temple? Luke ii. 22, and Lev. xii. 2-4. To what day does our lesson properly belong? What is the meaning of Epiphany? When does it occur?

VERSE 1. Who was king of Judea when Jesus was born? What do you know of Herod's character? What was his origin? Had the sceptre now departed from Judah? Of what was this a sign? Gen. xlix. 10. Who were the wise men? Whence did they come?

2. What did the wise men say? What is meant by "king of the Jews?" For what purpose had the wise men come? Why to worship Him? Why did they come to Jerusalem? What was the star which they had seen? Did others see it too? Why not?

3. How was Herod affected when he heard the wise men? Why troubled? Who else was troubled? Why?

4. What did Herod do? What did he demand of the chief priests and scribes?

5-6. What was the answer of the chief priests and scribes? Where is Bethlehem? What is the meaning of the name? How did the priests and scribes know where Christ would be born? Where is the prophecy recorded? Micah v. 2. When did Micah live? See Mic. i. 1.

7-8. What did Herod inquire of the wise men? What was his object in making this inquiry? Whither did he send them? What orders did he give them? What did he say he wanted to do? What did he mean to do?

9-10. Was it day or night when Herod sent away the wise men? What is meant by the statement that *the star went before them*? What by the statement that *it stood over where the young child was*?

11. Where did the wise men find Jesus? Was He born in this house? Luke ii. 7. Whom besides the child did the wise men see? Whom did they worship? Why not Mary? What then did the wise men do? Of what did these gifts consist? How can you give similar gifts to Jesus? See Matt. xxv. 40.

12. Did the wise men return to Herod and tell him that they had found the child? Why not? Does God protect all His children, as He did His holy child Jesus? Is God our Father too? For whose sake is He our Father?—*Heidelberg Catechism, Ques. 26.*

1 Hark! the herald angels sing
Glory to the new-born King:
Peace on earth, and mercy mild,
God and sinners reconciled.

2 Joyful, all ye nations, rise,
Join the triumphs of the skies;
With th' angelic host proclaim
Christ is born in Bethlehem.

NOTES.—We suppose the following to have been the chronological order of events in the history of our Lord's infancy: 1. Birth of Jesus at Bethlehem. 2. The circumcision eight days after. 3. The presentation in the temple 40 days after birth, and return of the holy family to Bethlehem. 4. The visit and adoration of the wise men from the East. 5. The flight into Egypt, and the subsequent massacre of the children at Bethlehem. 6. The return of the holy family from Egypt and their settlement at Nazareth, after the death of Herod. This is the order adopted by the best recent authorities. Bearing in mind this combination of events, and remembering that Herod died just before the Passover, (probably the first week in April,) in the year of Rome, 750, it will be seen that the traditional date of the Lord's birth (Dec. 25) can at least not be far wrong. It must at all events have occurred either at the end of the year 749, or the beginning of 750, after the foundation of Rome, that is, about *four* years before the commencement of our era. The inspired exclamation of the aged Simeon, "Behold, this child is set for the fall and rising of many in Israel," &c., is prophetic of our Lord's influence upon the world in all ages. He is an object of attraction, of love and of adoring devotion to all that is good and pure in the world, but an object of aversion, of hatred and fear to all that is impure and unholy. To those who are drawn to Him, He becomes a Saviour; while to those who are repelled from Him, He becomes an occasion of condemnation. (See Matt. xxi. 42-44.) We see this mysterious moral influence, which reaches through all the ages, exerted already in the days of His unconscious infancy. The shepherds, Simeon, Anna, the wise men, are drawn towards Him as by some powerful moral magnet, while Herod and all Jerusalem are repelled from Him and *troubled*.

VERSE 1. *Herod*, son of Antipater, by birth an Idumean or Edomite, that is, a descendant of Esau. He was declared king of Judea by the Roman Senate in the year 40 B. C., and reigned 37 years. He was an ambitious, unscrupulous, jealous, passionate, cruel tyrant, who murdered his own wives (of whom he successively had *ten*) and chil-

dren on the slightest provocation, and of whom the Emperor Augustus said it would be better to be his *swine* than his *son*. He ordered the execution of one of his sons only five days before his death. The fact that this alien now possessed the throne of David, was itself a sign that the time for the manifestation of the Messiah had come, according to Gen. xlix. 10. *Wise men*. In the original *magi*, a word of Persian origin, related to the Latin *magnus*, signifying *great* or *powerful*, and among the Medes and Persians applied to *priests* and *sages*. The wise men were probably Median or Persian sages and priests; star-worshippers or fire-worshippers, belonging to the religion of Zoroaster, who, while studying and adoring the heavenly bodies, were graciously permitted to gaze upon the Star of the Messiah, for whom their hearts were yearning; as were the hearts of all the better heathen at the time. Christ is the Desire of all nations (Hag. ii. 7), who, though they are left to walk in their own ways, yet unconsciously "feel after Him" and seek Him. These wise men are a proof that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

VERSE 2. *King of the Jews*. Christ, the promised Messiah, who is the desire of all nations, and in whom all the nations are to be blessed. (Gen. xxii. 18.) About the time of Christ there was a general expectation among the nations that from Judea and Jerusalem, there would soon come a Ruler, who would be a benefactor of mankind. This expectation was one of the unconscious prophecies of heathenism, which helped to prepare the nations for the reception of the Gospel. The wise men were the first-fruits and representatives of the Gentile world, who were led by a profound inward impulse to do homage to, and lay their gifts at the feet of, the Messiah. They came to *Jerusalem*, because they expected to find the newborn king in the capital of the country. *His Star*. Lange, with many others, supposes that this was a "remarkable conjunction of the planets Jupiter and Saturn in the sign of the Fish, which occurred in the year of Rome 747, and to which in the spring of the following

year the planet Mars also was added." Ellicott thinks that "it was a luminous body, possibly of a meteoric nature, but subject to special laws regulating its appearance and motion." If the star was a phenomenon in the outward natural world, then the former supposition is probably the correct one. But we venture to suggest that it may have belonged rather to the moral and spiritual world of the wise men, being the product and object of an exalted power of spiritual vision, resulting from a mysterious influence of the divine Spirit upon their longing and expectant hearts—their *vision* of the star being thus analogous, for example, to Moses' *vision* of the burning bush. This view seems to us to agree better with verses 9–10 than either of the others. If the star existed in the vision of the wise men, then, of course, its motions were not governed by the laws which regulate the movements of the planets, and we can readily understand how it could "go before them and stand over where the young child was." We can also understand why, as appears probable from the entire silence of Scripture and history, none but the wise men saw the star. This view may, however, be combined with that of Lange and others. The remarkable conjunction of the planets may have been the outward occasion which first excited the thought and expectation of the wise men, and so the basis of the subsequent vision.

VERSE 3. *Troubled*. Herod was troubled because he expected in Christ a claimant of his throne, and one, too, of superhuman character. The inhabitants of Jerusalem were troubled, partly, perhaps, because they feared the cruelty of Herod, and partly, also, because they, as sinners unprepared to receive Him, feared Christ Himself. It was that kind of *trouble* which will plague the ungodly at the second advent of Christ. (See Luke xxiii. 30. Rev. i. 7.)

VERSES 5–6. *Bethlehem, i. e., house of bread*. A small town about six miles south of Jerusalem, anciently called Ephrata, near which Jacob buried Rachel. In later times it was the residence of the family of David, and hence it is called *city of David* in Luke ii. 11. In this "house of bread" it was proper that He should be born who

is "the bread of life." It was pointed out, moreover, as the birth-place of the Messiah by the prophet Micah, in the latter part of the 8th century B. C.; and the birth of Jesus at Bethlehem is, therefore, one proof that He is the Christ.

VERSE 7. Herod inquired so particularly about the time when the star first appeared, because he supposed that the child must have been born at that precise time.

VERSE 8. *That I may come and worship Him also*. A fine illustration of "diplomatic" language, which is sometimes defined as language used to hide thought. Many a king, and many who were not kings, have since imitated Herod in this particular. His *purpose* was to kill the young child.

VERSES 9–10. See notes on verse 2.

VERSE 11. *Into the house*. The holy family had removed from the place where Jesus was born into some humble dwelling of the town, and there the wise men now find them. Their homage consisted of worship (prostration and adoration) and the offering of gifts. These gifts were very precious, and perhaps symbolical, too, the gold of the *royal*, the frankincense of the *priestly*, and the myrrh of the *prophetic* office of Christ.

VERSE 12. The impression which Herod made upon the wise men must have been an uncomfortable one, and they were probably reluctant to return to him. He had dissembled his thoughts, but sensitive natures can read thought in the countenance. But after they had been revolving in their own minds the question of returning, there came the divine dream admonishing them not to do so. The dream was the result of an impression made by the Spirit of God upon their souls during the suspension of their self-consciousness in sleep. "The dream also comes from Zeus," says Homer. It is frequently a medium of divine revelation, both in the Old Testament and in the New.

The lesson which we have now studied properly forms the Gospel for *Epiphany*. The feast of Epiphany (manifestation), on which the ancient Church, especially in the East, celebrated the birth and baptism of Jesus, now celebrates the manifestation of Christ to the Gentiles.

It is the missionary festival of the modern Church. In the Gospel for Epiphany, we see the beginning of the fulfilment of the prophecy of Isaiah, chap. lx., but only the beginning. The end will only be when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. (Rev. xi. 15.) Then also shall we "be conducted to the full vision of the glory" of Christ, as we pray in the Epiphany Collect.

MR. RALPH WELLS tells the following incident of a visit to a State Convention in Minnesota. After one of the sessions a little girl stepped forward and presented him with a small bouquet. He inquired why she gave him the bouquet.

"Because I love you," the child answered.

"Do you bring any little gifts to Jesus?" said Mr. Wells.

"Oh," said the little child, "I give myself to Him!"

What a beautiful reply; and what a blessed decision. He who gives himself to God, gives himself into safe keeping. My young reader, can you likewise say, "I give myself to Him?"

Christmas Superstitions.

The superstitions connected with Christmas are many and full of interest. In reference to it almost every people, and indeed every community, have their pet sayings and signs. Stories in connection with beasts and birds are abundant. Shakspeare, encouraging the idea of the influence of the period over the lower order of animals, refers to the tradition that at midnight of Christmas-eve at the crowing of the cock, evil spirits forsake the earth and seek their own places. He says:

Ever 'gainst that season comes.
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then they say no spirit stirs abroad:
The nights are wholesome; then no planet
strikes;
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time.

In the western part of Devonshire, England, a notion prevails that at 12 o'clock at night on Christmas Eve the oxen in their stalls are always found upon their knees, as in the attitude of devotion, while what is most remarkable in the superstition is that since the change of style they are found in the kneeling posture only on old Christmas day. "An honest countryman," we find, "living on the edge of St. Stephen's Down, near Launceston, Cornwall, says that he once with some others made a trial of the habit of the oxen on Christmas-eve, and, watching several in their stalls at the appointed hour, observed the oldest two fall upon their knees; and, as he expressed it in the idiom of the section, they made a cruel moan like Christian creatures." There is an old picture in which the oxen of the stable are represented in a suppliant position, on their knees, and doubtless this picture originated the fabulous story.

One Little Stocking.

One little empty stocking
Left of the pretty pair
We hung by the chimney-corner,
With tenderest love and care.
The year has brought us sorrow,
Bitterness, tears and pain,
And we have no smile of greeting,
When Christmas comes again.

One little empty stocking
To mind us of all our joys,
The shouting of happy voices
At finding the pretty toys.
But now we have lost our darling,
The dear little feet are still,
And there's only an empty stocking,
That Santa Claus cannot fill.

Some little empty stocking,
There's time enough now to fill
With many a loving token,
Pressed down with a right good will.
For selfish it is, and sinful,
Thus over my loss to repine,
When I know there are other darlings
Not as safe nor as rich as mine.

And ever what God has taken
Some recompense surely brings,
For out of the gloomy shadows
We're lifted on angels' wings,
When we open our hearts to the sunshine,
Of infinite love and grace,
And feel that a Christ-like presence
Has taken the dead child's place.

—*Illustrated Christian Weekly.*

JANUARY 11.

LESSON II.

1880.

First Sunday after Epiphany. Matthew ii. 13-23.

THE SUBJECT.—THE FLIGHT INTO EGYPT AND RETURN OF THE HOLY FAMILY TO NAZARETH.

KEY-NOTE OF THE DAY: "Wist ye not that I must be about my Father's business?"

13 And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

QUESTIONS.

VERSE 13. What happened to Joseph after the wise men had departed? What is an angel? Can you mention any other occasions in the life of our Saviour when angels appeared? What is the office of angels in reference to Christ's people? Heb. i. 14. What did the angel tell Joseph to do? Why should he do this? Where is Egypt? Why would the child be safe in Egypt?

14-15. Did Joseph do what he was told to do? How long was he in Egypt? When did Herod die? How long a time then was Jesus probably in Egypt? Why does the Evangelist say all this happened? Who is the prophet referred to? When did he live? Read the language to which Matthew here refers? Hos. xi. 1. What is meant here by "my son?" Where else are the people of Israel collectively called God's son? Exod. iv. 22-23. In what sense then was the prophecy fulfilled by what happened to Jesus?

16. What is the meaning of "mocked?" What did Herod do when he saw that he was outwitted by the wise men? What was his object in slaying these children? Why "from two years old and under?" How long before the birth of Jesus, according to this, must the wise men have seen the star first? Were these children martyrs of Christ? What festival has been instituted in remembrance of their martyrdom?

17-18. What prophecy was fulfilled by the slaying of the Innocents? Jer. xxxi. 15. When

did Jeremiah live? What does he refer to in this verse? Who was Rachel? How then was the slaying of the Innocents a fulfilment of this prophecy?

19-21. When and where did Herod die? How was Joseph informed that Herod was dead? What did the angel tell him to do? Did he obey? Whither did he go? What is meant by *land of Israel*?

22-23. Who was made ruler of Judea after the death of Herod? What was his character? Where would Joseph have gone if he had not feared Archelaus? Was his fear confirmed by revelation from God? Whither did he go then? Where is Galilee? In what place did he settle? Where is Nazareth? Had Joseph and Mary lived in Nazareth before? Luke ii. 4. What does the Evangelist say of the fact that Jesus grew up at Nazareth? Does a verbal prophecy of this sort occur anywhere? What then does the Evangelist mean?

What do we know of the early life of Jesus at Nazareth? Luke ii. 40. What single incident only in the early life of Jesus is recorded? See *Gospel lesson* for this day. Luke ii. 41-51. How old was Jesus when He attended this passover? Was this an important event in His life? Why? At what age should young people be *confirmed*? What are the first recorded words of our Saviour? See *Key-note*. Of what are these words a revelation? About whose business should you be? Should you not follow the example of Jesus in this respect?

1 Come, Thou Redeemer of the earth,
Come, testify Thy Virgin-birth;
All lands admire, all times applaud;
Thy wondrous birth proclaims Thee God.

2 The Word made flesh His race began,
Begotten of no mortal man,
But of the Holy Spirit's might,
A Babe yet waiting for the light.

NOTES.—VERSE 13. *Angel of the Lord.* Angels, pure and holy spirits, at present superior to man in respect of intelligence and power, but destined to be inferior to him in the future world of glory, accompany our Lord through His whole earthly life, and appear at all the most important periods thereof. We meet them at the manger, in the wilderness after the temptation, in the garden of Gethsemane, at the open grave after the resurrection, and at the ascension into heaven. *Into Egypt.* Beyond the jurisdiction of Herod, where the divine child would be safe. Egypt, the land of the Pharaohs, where Israel once dwelt and grew into a nation, was now a Roman province, to which the holy family could flee for shelter. According to tradition they resided at Matarea, near Leontopolis, in the region of the Delta.

VERSE 15. *Until the death of Herod.* Herod died at Jericho about the beginning of April in the year of Rome 750. The flight into Egypt probably occurred in the early part of February, and the sojourn in Egypt may have lasted a month and a half or two months. *That it might be fulfilled, &c.* The prophet Hosea, who flourished in the eighth century before Christ, speaks, in chap. xi. 1, of the deliverance of Israel from the bondage of Egypt. But, as the Messiah is the aim of the development of Israel from the beginning; therefore the leading events in the history of Israel become typical prophecies of the life of Christ, as the leaves of the plant foreshadow the petals of the flower. As Egypt once served for the preservation of Israel, the typical son of God, so now it serves again for the preservation of Christ the true Son; and the calling of Israel from Egypt, was a type of the calling of Christ. Hos. xi. 1, therefore, is not a direct, but a typical prophecy.

VERSE 16. *Herod . . sent forth and slew, &c.* He employed secret assassins. His object was in this way to destroy the child Jesus, whom the expiring tyrant feared as a rival. *From two years old, &c.* He had learned from the wise men that the star had first appeared about two years before their arrival at Jerusalem; and concluding that Jesus might have been born about the same

time, he, in order not to miss Him included in his murderous decree all children from two years old and under. These children were the first martyrs who suffered for the sake of Christ; and the festival of the Holy Innocents, which is celebrated on the third day after Christmas, has been instituted in memory of their martyrdom.

VERSES 17–18. Jeremiah the prophet lived and labored before, and during the first part of, the Babylonian captivity. He saw the destruction of Jerusalem by Nebuchadnezzar, (B. C. 588) and the deportation of the captive Israelites to “the rivers of Babylon.” To this event he refers in chap. xxxi. 15. Rachel, the mother of Joseph (Ephraim and Manasseh) and Benjamin, is represented figuratively as weeping in her grave near Bethlehem over the cruel destruction of her children, whom Nebuchadnezzar had slain or led away into captivity. Rachel is the representative of all the mothers of Israel of that time, who mourned for their captive children; and their grief is a type of the grief of the mothers of the children slain in and about Bethlehem. It is again a typical, not a literal, prophecy that is fulfilled here.

VERSES 21, 22. *Land of Israel.* The region of country lying along the eastern shore of the Mediterranean Sea, anciently inhabited by the twelve tribes of Israel, but in the time of Christ divided into the four provinces of Judea, Samaria, Galilee and Peræa. Coming from Egypt, the holy family would first enter Judea; and if Joseph and Mary had been left to follow their inclination, they would undoubtedly again have gone to Bethlehem. They were natives of Nazareth, but Bethlehem, the “city of David,” was the place, above all others, where they must have desired to bring up Him who was to sit upon the throne of David. But “Archelaus now reigned in the room of his father Herod.” After Herod was dead his kingdom was divided among his three sons, Archelaus, Herod Antipas and Philip. Archelaus, who obtained Judea, Idumea and Samaria, was a cruel and suspicious tyrant like his father: and therefore Joseph feared not only to go to Bethlehem, but even to remain in Judea. To this fear was added an admonition of

God in a dream; and therefore Joseph went to Galilee, the most northern province of the land of Israel, now under the dominion of Herod Antipas, from whose character there was less reason to fear harm than from that of Archelaus.

VERSE 23. *Nazareth.* A city of Lower Galilee, situated in a romantic region of country, not far from Mount Tabor, about seventy miles north of Jerusalem. Its reputation in the time of Christ was not good, so that Nathanael (John i. 46) could ask, "Can there any good thing come out of Nazareth?" It was the home of Joseph and Mary before, and they go back to it now, when they see that their desire in regard to a residence in Bethlehem cannot be fulfilled. *That it might be fulfilled which was spoken by the prophets, &c.* The fact that no verbal prophecy of this import occurs anywhere in the Old Testament has given occasion to many conjectures in regard to the meaning of St. Matthew here. The probability is that the term Nazarene, formed from *Nezer*, *Branch* (Isa. xi. 1), and connected also with the name of Nazareth, the despised city of Galilee, is meant to express the humble outward appearance of the Messiah as foretold by the prophets; in other words, the Evangelist concentrates all the prophetic utterances concerning the humility of Christ in the one word *Nazarene*. It is worthy of remark also that the early Christians, at the very time when St. Matthew wrote this Gospel (A.D. 68 or 69), were called Nazarenes.

Of the early life and development of Jesus we know only that it was perfectly human and perfectly sinless, (Luke ii. 40). He was a sinless child, a sinless boy, and grew up to be a sinless man, in the midst of a sinful generation. This was the only way in which He was distinguished from other children and boys. He did not perform miracles in His childhood and youth, or astonish the world with wonders. He was a quiet, gentle, contemplative, industrious, obedient boy. What a pattern for imitation! "He came to save all through Himself, all who through Him are born again to God, infants and children, and youths, and men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child

for children thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness and submission; a youth, for youths, becoming an example to youths, and thus sanctifying them for the Lord." Irenæus. Only one incident of the early life of Jesus is recorded. This is His attendance with His parents at the passover in Jerusalem when He is twelve years of age, and His presence in the temple, where He astonishes the doctors with His questions and answers. This passover was of special significance for Him, for He now, like all Jewish boys, became a *son of the Law*, that is, a full member of the church, as we would now say. The answer which He returns to His mother's anxious question on this occasion, forming His first recorded words, is a revelation of His growing divine consciousness, of His perfect sinlessness, and of His entire devotion to the service of His Father in His Father's House. "Wist ye not that I must be about my Father's business" —*must be*—an inward necessity, which yet is perfect freedom. For the grace of like consecration we pray in the Collect for this day.

Christmas Gifts.

A writer accounts for the custom of giving gifts at Christmas as follows:

Christmas gifts had their origin in the Roman Paganalia, which was instituted by Servius Tullius, B. C. 550. On these festivals, celebrated at the beginning of the year, an altar was erected in every village, and to the box placed upon it every man, woman and child was expected to contribute a coin. Aubrey speaks of a pot in which Roman coins were found, and supposed to be one of these Paganalian vessels. The Christmas box naturally arose from this pagan New Year's box. There is an impressive propriety and tender beauty, however, in thus commemorating the event which gave a Divine Redeemer to a lost world—the greatest gift that is conceivable to mankind. It is, moreover, an equally appropriate custom which makes the season one, not only of composing and forgetting old quarrels, and renewing and confirming friendships, but for a universal manifestation of generosity and charity from the rich to the poor.—*Exchange.*

JANUARY 18.

LESSON III.

1880.

Second Sunday after Epiphany. Matt. iii. 1-17.

THE SUBJECT.—THE MESSIAH MANIFESTED BY THE BAPTIST, AND ATTESTED BY THE FATHER.

KEY-NOTE OF THE DAY: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

1 In those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire:

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire;

12 Whose fan is in his hand, and he will thoroughly purge his threshing floor, and gather his wheat into the garner: but he will burn the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.

QUESTIONS.

VERSE 1. What is meant by the expression, *in those days*? How does St. Luke define the time? Luke iii. 1. Who was John? Why is he called Baptist? What was the origin and significance of his baptism? From whom was his authority to baptize? John i. 33. Where is the wilderness of Judea?

2. What was the burden of John's preaching? What is repentance? What is meant by the *kingdom of heaven*? Dan. ii. 44, and vii. 13, 14, 27. How was it at hand now?

3. Whose statement is this? When did Isaiah live? Where is this prophecy recorded? Isa. xl. 3. What was the object of John's ministry? What does our Lord say of John in Matt. xi. 10, 11 and 14?

4. How was John clothed? What was his food? Why was he thus austere in his manners?

5-6. Who came to John to be baptized? What did they confess? Where were they baptized?

7. Who were the Pharisees and what was their character? Acts xxvi. 5; Matt. xxiii. 2, 3, 13-15. Who were the Sadducees? Acts xxiii. 8. Why does John call them a generation of vipers?

8-9. What does John tell them to do? What does that mean? Must every one do that? What are they not to think? Were they proud of their descent from Abraham? John viii. 33. Is it an advantage to have had pious parents, and to have been brought up in the Church? But will that alone save? What is God able to do? What does this mean? Matt. viii. 11-12.

10. Of what is the axe a figure? What does the expression, *laid unto the root of the trees*, mean? What will God do to those whose life and works are not good?

11. With what did John baptize? Unto what did he baptize? What does that mean? Whom does John mean by the *one coming after him*? How does John here speak of his own dignity as

compared with that of Christ? With what does John say Christ will baptize? How was this fulfilled on the day of Pentecost? Acts ii. 3-4. Is it fulfilled now in Christian baptism? Was the baptism of John a sacrament of the same nature as Christian baptism? Acts xix. 1-6. Was it a sacrament at all? What are sacraments? Heid. Catechism Q. 67. What grace is conferred in Christian baptism? Heid. Cat., Ques. 69 & 70.

12. What does John say of Christ in this verse? Of what is this a figure? Who are meant by chaff? Who by wheat?

13. Who came to be baptized now? How old was Jesus at this time? Luke iii. 23. What season of the year was this? Where had Jesus lived hitherto? Does the Bible tell us anything of the private life of Jesus at Nazareth?

14. What did John do when Jesus came to be baptized? Why did he forbid Him? Was Jesus a sinner like other men? Was John?

15. Why then did Jesus insist on being baptized? What is meant by *righteousness* here? Did Jesus scrupulously observe all the requirements of the law?

16-17. Can we infer any thing as to the mode of John's baptism from the expression, *he went up straightway out of the water*? Why not? What happened when Jesus came up from the water? Who saw this? John i. 32-34. Are the three persons of the Trinity brought to view here? How? What is the meaning of the name *Christ*? Why is He so-called? Heid. Cat., Q. 31. When was He anointed with the Holy Ghost?

What does John declare to be the end of his baptism in John i. 31? How was the baptism of Jesus a manifestation of His Messianic dignity? How did He during His public or Messianic ministry manifest His own glory? What was His first miracle? Gospel for the day, John ii. 1-11. How was this miracle a manifestation of His glory?

NOTES.—VERSE 1. *In those days.* The time when Jesus still lived in retirement at Nazareth, but the closing days of that time. St. Luke's definition of the time when John the Baptist began his ministry (Luke iii. 1), if properly analyzed, gives the year of Rome 779, or A. D. 26. *John*, the son of Zacharias, the priest, and of his wife Elizabeth, a cousin of the Virgin Mary, born to them in their old age, devoted to the life of a Nazarite from his infancy, and destined to be the prophet of the Highest, to go before the face of the Lord, and to prepare His way for Him. An account of his birth and early life is given in Luke i. He is called the Baptist, because he introduced the new rite of *baptism*, which he administered to a large number of the people. This rite originated, no doubt, in the Levitical lustrations of the Old Testament, either by washing or sprinkling, by which those who were ceremonially unclean were purified and restored to the communion of Israel. (See Lev. xi. 25, xiv. 7-9, xv. 5 sq.) John, clothed with prophetic authority, pronounced the whole people of Israel unclean because of their sins, according to Hag. ii. 14. And the baptism which he administered, on condition of confession of sin and profession of repentance, signified the removal of the uncleanness and of the ban of excommunication from the people, and their restoration to the theocratic community. (See Ezek. xxxvi. 25.) *The wilderness of Judea.* A rocky district in the eastern part of Judea, toward the Dead Sea.

VERSE 2. *Repentance.* Change of mind, of feeling, thought and will, in reference to sin and the devil on the one side, and God and His kingdom on the other—such an inward change as manifests itself in fruits of righteousness. *Kingdom of heaven.* According to Dan. ii. 44, and vii. 13-14, designation of the kingdom of the Messiah or Christ. This, in its present visible form, is the Christian Church. It was at hand now because Christ was at hand. He is the principle and the bearer of all the realities and powers of the kingdom of heaven. The Church is His body, the fulness of Him that filleth all in all. His life is the organizing power which constitutes the Church. As hu-

manity was at hand when Adam was created, so the kingdom of heaven, all that is expressed by the term *Christianity*, was at hand when Christ had come.

VERSE 3. This is a statement, not of the Baptist, but of the Evangelist. The prophet Isaiah lived and labored from 760 to 690 B. C. The prophecy recorded in chapter xl. probably refers primarily to the deliverance of the Israelites from exile by Jehovah, but receives its complete fulfilment only in the coming of the Lord for the deliverance of His people from sin. So the voice of the Herald crying in the wilderness is a type of John the Baptist. The object of the Baptist's ministry was to prepare the people of Israel for the reception of the Messiah; and in this respect it was not a failure. The minds of the people generally were aroused, those waiting for salvation were directed to Jesus, and some of the first disciples of Jesus came from among the disciples of John.

VERSE 4. His austere mode of life was in harmony with that of his prototype Elijah (Mal. iv. 5, 2 Kings i. 8), and in harmony with his Old Testament standpoint.

VERSE 7. *Pharisees.* The word means *separated*, those who are separated from the rest of mankind by a superior degree of piety. One of the sects or schools into which the Jews were at this time divided. For their character, see Matt. xxiii. *Sadducees.* Another of the Jewish sects or parties of the time, said to have been the followers of one *Zadok*. They were the rationalists and materialists of their day. They rejected the whole of the Old Testament except the Pentateuch. For their peculiar opinions, see Acts xxiii. 8. *Generation of vipers.* "Representatives of pernicious doctrines and principles—instruments of the kingdom of darkness."

VERSE 8. *Fruits meet for repentance.* Works answerable to repentance. A good tree must bring forth good fruit. Let your works be such as to prove that your repentance is genuine, and that your hearts are good.

VERSE 9. It is an advantage, for which one can never be too thankful, to have had pious parents, to have been brought up in the Church, and to belong to the covenant and people of God.

But ancestral piety and covenant privileges do not exempt any one from the necessity of personal piety and personal devotion. *God is able of these, &c.* A figure signifying the rejection of Israel and the calling of the Gentiles. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness."

VERSE 10. A figure of the certainty and imminence of judgment. The judgment, that is, the discrimination between genuine and false Israelites, and the election of the former and the rejection of the latter, began with the very appearance of Christ, in accordance with Simeon's prophecy. (Luke ii. 34.)

VERSE 11. *With water unto repentance.* The baptism of John was a solemn and expressive ceremony symbolizing and confirming the repentance which the subject professed, but it was not that gift of a new heart which is promised in Ezek. xxxvi. 26. This is given in Christian baptism. Christ's baptism is not a figurative baptism, but a real baptism "with the Holy Ghost and with fire." The *fire* undoubtedly denotes the warming, quickening, illuminating influence of the Spirit. John's prophecy here was first fulfilled on the day of Pentecost, (Acts ii.), and is still fulfilled in every administration of Christian baptism. John's baptism was not a sacrament, and was not of the same nature as Christian baptism, as we learn from the circumstances recorded in Acts xix. 1-6. When men speak of Christian baptism as *mere water baptism*, they ignore a distinction which John the Baptist clearly makes.

VERSE 13. The baptism of Jesus took place when He "began to be about thirty years of age," about the beginning of U. C. 780, or A. D. 27. It will be remembered that He was born at the end of U. C. 749, or four years before the commencement of the Common Era. Consequently he was full thirty at the beginning of 780. "It is the almost unanimous tradition of the early Church that the baptism of our Lord took place in *winter*, or in the early part of the year." (Ellicott.) The history of these thirty years of our Lord's life in the

obscurity of Nazareth, in Galilee, is passed over in entire silence by the sacred writers, with the single exception of the occurrence at the Passover when He was twelve years old.

VERSE 14. John knew Jesus to be without sin, while he felt himself to be a sinner like other men. Jesus needed no repentance and no forgiveness, but John felt that he himself did.

VERSE 15. - *All righteousness.* Old Testament or Levitical righteousness. Christ, though personally sinless, was connected with a sinful race, and with a sinful people, whom John had pronounced unclean. Yea, "on Him was laid the iniquity of us all." (Isa. liii. 6.) Therefore it was "becoming" that He also should be baptized; and it was "becoming" that John, the severe representative of the law, should administer the baptism. Moreover, Jesus carefully observed all the requirements of the Levitical law.

VERSES 16-17. *He went up straightway out of the water.* This statement has been tortured into an argument for immersion; but it proves nothing: first, because the "going up" took place subsequently to the baptism, and was not a part of the act of baptism (and when Jesus was baptized, &c.); secondly, because the preposition *apo* here translated "out of" means, with verbs of motion, "*away from*," and not "*out of*." (Compare Matt. viii. 1, Luke xvi. 21, and many others.) In the large majority of places where it is used, it is translated *from*. At the baptism of Jesus there is a revelation of the three persons of the Holy Trinity. The *Father's* voice recognizing the *Son* in the person of Jesus, and the *Holy Ghost* descending upon Him in form like a dove. This was that anointing of Jesus with the Holy Ghost to be our chief Prophet, our only High Priest, and our eternal King, because of which He is called *Christ*, that is, *anointed*.

John the Baptist, the day after he had given his answer to the priests and Levites, who had been sent from Jerusalem to ask him, who he was, when he saw Jesus again coming unto him, said, "This is He of whom I said, After me cometh a man which is preferred before me; for He was before me. And I knew Him not; but that He should be made

manifest to Israel, therefore am I come baptizing with water." The baptism of Jesus is a manifestation of His Messianic dignity in a twofold sense: 1. He is plainly pointed out as the Messiah by the Baptist in his prophetic capacity. 2. He is recognized as such by the voice of the Father Himself, which acknowledges Him as the Beloved Son. The baptism of Jesus was His proper institution as Messiah—the beginning of His public ministry, during which He manifested forth His own glory by means of His wonderful words and works. In all these the glory of His divine life shines forth. His first miracle, which has often been so grievously misunderstood, is a type of His entire work and of the essence of His religion—a transformation of water, the gross elements, of his world, into the pure wine of a higher, heavenly life. "Behold, I make all things new." That we also may now be wholly renewed and walk in the pure light of the "glorious Gospel of Christ," we pray in the Collect for the day.

By the Sick-bed of a Mother.

BY THE EDITOR.

I had a good, Christian mother; I have her still. Although she is in heaven and I on earth; she out of the flesh and I in the flesh, she is now and always will be my mother. One time she was very sick; sick unto death. I was then but a boy. I would often go to her room, when she would call me to her bed-side and caress and bless me. One day I noticed that she did not speak to me, as I stood by her side. Her eyes were shut and she was very pale. I sat at one end of the room and watched her weak breathing. The doctor felt her pulse, and looked alarmed. He spoke in a whisper to my sister, and they all tried to tread softly as they walked through the room. I sat on the chair and kept very quiet. No one would tell me how very sick my mother was. But I saw it all, and knew what the low whispers, the sad faces, and soft steps meant. What could I do, for I was in great trouble. Never before did the thought come to me that I might be left a little boy without a mother. Now, for the first time I felt how lonely and sad I would be without her kindly presence

and care. I had no one to tell my trouble to; that is no one that could relieve or comfort me.

Mother taught all of us to pray when we were yet little children. Often we would kneel aside of her when she would teach and help us to pray. I went upstairs, into a certain room, closed the door, and knelt down aside of an old chest. It seems as though I had done it but yesterday, so well do I remember it all. I was alone in the room—alone with God. I must tell Him my troubles. But, how can a little boy tell Him? I had learned good little prayers, but there was nothing in them about a little boy who was afraid his mother would be taken from him. I had no trouble to tell God what I wanted. I pleaded with Him as freely as I used to plead with my mother, now so sick. I told Him what a good mother she was, how very sick she was, how I, a little boy, could not get along without my mother. Surely He knew how much I needed her. "Dear Father in heaven, spare, oh! spare my dear mother a while longer." This was the burden of my little prayer. My tears fell fast; and the faster they fell the easier I felt. It was the first time that praying made me weep.

As I walked out of the room I felt that a great burden had been taken off of my heart. Sure I was that mother would be spared a while longer. And it was not long until she began to get better. God added fifteen years to her life. And I believe to this day that she was spared because, when a little boy, I prayed to God, kneeling aside of the old chest in the upstairs corner room of our home. For this reason I like to read Mrs. Hemans' hymn,

BY THE SICK BED OF A MOTHER.

"Father! that in the olive shade
When the dark hour came on,
Didst, with a breath of heavenly aid,
Strengthen Thy Son.

Oh! by the anguish of that night,
Send us down blest relief;
Or to the chasten'd let Thy might
Hallow this grief!

And Thou! that when the starry sky
Saw the dead strife began,
Didst teach adoring faith to cry,
'Thy will be done!'

By Thy meek spirit, Thou, of all
That e'er have mourn'd the chief—
Thou Saviour! if the stroke must fall,
Hallow this grief!"

JANUARY 25.

LESSON IV.

1880.

Septuagesima Sunday. Matthew iv. 1-11.

THE SUBJECT.—THE TEMPTATION—CHRIST.

KEY-NOTE OF THE DAY: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He

shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

QUESTIONS.

What is the name of this Sunday? What does *Septuagesima* mean? Why is this day so called? To what cycle of the church year then does it belong? What does this cycle commemorate? What is the relation of this and the next two Sundays to the Epiphany and to the Lenten Season? When did the suffering of Christ begin? Heid. Catechism, Question 37. When did it end? Over whom did He triumph on the cross? Col. ii. 15. When did this conflict with the powers of darkness properly begin? What is the subject of our lesson to-day?

VERSE 1. Whither did the Spirit lead Jesus after His baptism? What Spirit was this? Matt. iii. 16. Where was this wilderness? For what purpose was Jesus led thither? Who is the devil? What is temptation? Who is the author of all temptation? How is God's will related to temptation? Why does He permit it? Could there be moral development without a voluntary decision in reference to good and evil? What then is God's purpose in temptation? What is the devil's? Could Jesus be tempted? Does this imply any degree of sinfulness in Him? Heb. iv. 15. What was the occasion of the temptation of Jesus? Ans. The false Messianic ideas and expectations of the Jews. Who was the author of these?

2. How long did Jesus fast? What is fasting? Who else fasted the same length of time? Ex. xxxiv. 28; 1 Kings xix. 8. How was He afterwards affected? What does that prove?

3. Who was the tempter? Ver. 1. In what form did he probably approach? What did he say? How does he challenge Jesus to prove that He is the Son of God? Would such a miracle have been consistent with His character and mission? Had he yielded to the suggestion, what sort of a king would he have been? Ans. A juggling *bread-king*, such as the Jews desired. John vi. 15, 26.

4. How does Jesus repel this temptation? Where is this written? Deut. viii. 3. When natural bread is wanting, cannot God supply our wants in a supernatural way? How did He feed the children of Israel in the wilderness? Is natural bread of itself sufficient to satisfy our wants? Lev. xxvi. 26; Isa. ix. 20. What more is needed?

5-6. Whither does the devil then take Him? What city was this? What is meant by *pinnacle*

cle of the temple? What does the devil tell Him to do? What does this mean? To perform a magic feat that would astonish the wonder-loving Jews, and at once make Him the head of the Jewish hierarchy. How does the devil support this suggestion? Where is this written? Ps. xci. 11-12. Does the devil quote this Scripture exactly? Is the omission an important one?

7. What reply does Jesus make to this? Where is this written? How can God be tempted? Ex. xvii. 2, 7. Will God protect His people in the way in which He leads them? Will He perform miracles for their accommodation when they walk in their own ways?

8-9. Whither does the devil next take Him? What does he show Him? Is there any where a mountain from which all the kingdoms of the world could be seen? What then does the expression probably mean? What does the devil promise to do? On what condition? Does the devil in some sense possess power over this world? John xiv. 30; 2 Cor. iv. 4. Is his power legitimate or usurped? Will he always retain it? Does the word *worship* here imply literal idolatry? Do they worship the devil who adopt and follow his maxims?

10. How does Jesus repel this temptation? What is the meaning of Satan? Why did not Jesus denounce Satan so directly before? What Scripture does the Lord quote here? Deut. vi. 13. Does He repel each assault of the devil with a passage of Scripture? Is the word of God always a protection against the assaults of the devil? Eph. vi. 17.

11. What does the devil now do? Was he defeated in this first attack on Jesus? Did he renew his assaults any time afterwards? Luke iv. 13. Who now came and ministered to Jesus? What does this mean?

Of what was this temptation of Jesus a counterpart? Where was Adam tempted? What was the result of Adam's temptation? What of Christ's? What was the immediate consequence of this victory for Christ Himself? Must we also endure temptation and resist the devil? Who gives us strength to do so? 1 Cor. x. 13. What must we do in order to be successful? What does St. Paul say in reference to this? See *Key-note*.

NOTES.—*Septuagesima.* *The Seventieth*, so-called because it is about seventy days before Easter. It belongs to the Easter cycle of the Church year, which commemorates the suffering, death and resurrection of Christ; and some portions of the ancient Church began their penitential season on this day. This, and the next two Sundays, form the transition from the Epiphany to the Lenten Season, but are in spirit more directly related to the latter. The following verses finely express this transition:

“Now the Church’s songs of gladness
Change their key to heart and ear—
Now steals on with sober sadness
The dim twilight of her year.

Late, her Saviour Lord’s appearing
Filled each heart and swelled each strain.
Now the solemn time is nearing
When He passes into pain.

Late, though round a lowly manger,
Angels sang and glory shone.
Now He passes into danger,
In the wilderness alone.”

—*Hymns for the Reformed Church, No. 102.*

VERSE 1. *Spirit.* The Holy Spirit, which came upon Him at His baptism, remained united with Him during the prosecution of His mediatorial work, through which He offered Himself on the cross (Heb. ix. 14), and by which He was quickened in the resurrection (1 Pet. iii. 18). *Wilderness.* A rocky, mountain region, called Quarantania, about midway between Jerusalem and Jericho, in which there were many caves, which were sometimes inhabited by hermits. *To be tempted of the devil.* The devil (*i. e.*, *calumniator, slanderer*), in the Old Testament (Job i. 6-12) called *Satan* (*i. e.*, *adversary, enemy*), is the prince of evil spirits, the *traducer* and *adversary* of God and of all that is good. Originally he was a highly endowed angel, one of God’s brightest creatures; but he “abode not in the truth,” but rebelled against God, and became a deceiver, in whom now “there is no truth,” who deceived our first parents in Paradise, and so became a “murderer from the beginning” of human history. (John viii. 44, cf. Jude 6, and Rev. xii. 9.) He is the real author of all falsehood and of all temptation to evil. The word temptation may

be used in the sense of *trial* or *probation*, the object of which may either be, to make manifest what is already in the subject, or to compel a decision in reference to what is new to the subject and in regard to which the mind may be still undecided. In this sense only can God be said to tempt men. But as generally used in the New Testament, temptation means *solicitation to evil*, an attempt to induce one to sin, to reject good and choose evil. This God only *permits*. And He does so because of the occasion which the temptation affords the subject, of coming to a decision in reference to good and evil, without which there can be no development of moral character and no virtue. Virtue exists only where the good has been consciously and freely embraced, and the evil rejected. God’s purpose in permitting temptation is to promote the development of virtue, while the devil’s purpose in bringing it about is the destruction of the subject. We see then how Jesus could be tempted, and yet be without any trace of sin. (Heb. iv. 15.) When He entered upon His Messianic work the world was full of false Messianic ideas and expectations, of which Satan, the “father of lies,” was the real author. Between these worldly ideals of the Messiah which confronted Him from without, and the ideal which lay in His own heart and in the Word of God, He was compelled to make a choice. To the former He was powerfully solicited by the desires of the Jews as well as of the demonic world; and this was the substance of the temptation which He overcame at the commencement of His Messianic ministry.

VERSE 2. The fasting of Jesus endured no longer than that of Moses and of Elijah on certain occasions. But we are told that He was afterwards *hungry*, a statement which proves that He possessed a true human body like ours, and that He was affected with the same human wants and weaknesses.

VERSE 3. *The tempter came to Him*, in a visible form, but not in his own naked form as devil. He either assumed the form of a man, or else, as many pious and learned theologians have supposed, employed an actual man, some scribe or priest, as once he employed a

serpent in Paradise for the seduction of our first parents. In the latter case the temptation proceeded no less from the devil than if he had himself appeared visibly, and was more dangerous. *If thou be the Son of God, &c.* The idea is that it is incompatible with the Son of God to suffer want, and the object is to induce Him to perform a miracle, first for His own gratification, and then that of others, and so to make of Him a magic bread-giver, such as the Jews wanted. But He had come into the world, not to gratify Himself, or to give men perishable bread, but to give Himself as the bread of life.

VERSE 4. *Man shall not live by bread alone, &c.* A statement which may mean first, that, in the absence of natural food, God can either give His children miraculous food, as He gave the Israelites manna in the wilderness, or that He can sustain their life by a direct communication of life from Himself, as in the case of Moses, Elijah and Christ here; or, secondly, that natural bread alone, as a simply material substance, is not able to sustain human life. To this end it needs God's blessing. The Word of God in nature, that in which all things subsist, and that which forms the *essence* of all things, is the nourishing power in nature.

VERSES 5-6. *The holy city, Jerusalem*, so-called because of the presence there of the temple. *Pinnacle of the temple*. Literally, *the wing of the temple*. Some prominent part of the temple, which cannot now be definitely determined. *Cast thyself down, &c.* The object of this temptation is to induce Jesus to give such a sign in the presence of the inhabitants of Jerusalem, as would serve at once to put Him at the head of the Jewish priesthood, and make Him a Messiah in the secular Jewish sense. (Compare Matt. xii. 38, and John vi. 30.) This temptation the devil supports by quoting Scripture. The quotation is from Ps. xci. 11-12, which contains a promise of protection to all of God's servants, and would, therefore, especially apply to Christ. The original says, "He shall give His angels charge over thee, to keep thee *in all thy ways*," which can only mean the ways in which God is leading thee. This last part the devil omits, as it would not suit his purpose.

"The devil can cite Scripture for his purpose.
An evil soul, producing holy witness,
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O, what a goodly outside falsehood hath!"

VERSE 7. *Thou shalt not tempt, &c.* God may be tempted by rashly encountering danger in order to see whether He will afford protection, or by proposing arbitrary conditions to His activity. The Israelites tempted the Lord at Meribah, when they thought of forcing Him to prove His presence among them by giving them water. (Ex. xvii. 7.)

VERSE 8. *An exceeding high mountain*. There is, of course, no mountain anywhere on the globe from which literally all the kingdoms of the world could be seen. This circumstance, along with others, leads us to assume a symbolical element in this description of the temptation. In some way, perhaps by means of rhetorical description, a picture of the kingdoms of the world, and the glory thereof, was made to pass before the mental vision of Jesus. *All these things will I give thee*. According to Luke iv. 6, the devil says, "All this power is delivered to me; and to whomsoever I will I give it." But this is false, too. Whatever power he possesses as "prince of this world," and "god of this world," is usurped, and will be taken from him. *If thou wilt fall down, &c.* It is not necessary to suppose that the devil here demands an act of literal idolatry. That would have been so gross a demand as to have been scarcely a temptation. What is meant is that the devil promises Jesus the kingdoms of the world, if He will consent to be a king according to the current worldly ideals and maxims—if He will consent to receive His kingdom by Satanic means, and rule in a Satanic spirit. But that would have been in substance the same thing as doing homage to the devil or worshiping him.

VERSE 10. *Get thee hence, Satan*. In the previous temptations Jesus must, of course, have discerned the mind of Satan, but, perhaps, from regard to the instrument of the temptation, between which and Satan himself there might still be some difference. He did not directly denounce him. Here the mask is thrown off and the tempter appears

as one with Satan himself, and Jesus so treats him. *For it is written, &c.* Each assault of the devil is repelled by a word of Scripture. The idea of the kingdom of heaven as portrayed in Scripture triumphs in the soul of Jesus over all the world's perverted ideals and caricatures of that kingdom.

VERSE 11. *Then the devil leaveth Him, &c.* St. Luke adds, "for a season," as he renewed his assaults afterwards at different times. This temptation of Jesus is a counterpart of Adam's temptation in Paradise. Adam lost. Christ won the victory. He began to bruise the serpent's head, but it also began to bruise His heel. (Gen. iii. 15.) Could He have yielded to the temptation, He would have been something like what Mohammed became afterwards. Having triumphed over the tempter, the immediate consequence to Him was a life of privation and suffering, and finally the cross, whereby He became the world's Redeemer, the Lamb of God that taketh away the sin of the world.

THERE is a vast deal of empty, aimless talk in the name of Sunday-school teaching. Men and ladies spend much or most of their lesson time in talking about current gossip. It is painful to see the precious time intended for the instruction and training of immortal souls, not only uselessly spent but used for the positive injury of the scholars. Usually such teachers give themselves no concern about studying their lessons that they may have something to interest and benefit the class. And some for the same reason being wilfully ignorant of their lesson, indulge in vapid exhortations about piety. This might do well enough as an application at the end of the lesson, provided it be of the right kind. But when it is nothing but application, without any explanation or studying of the lesson, it is useless and tiresome to the scholars. An exhorting teacher cannot effect much permanent good. A certain applicant for licensure in the Methodist church was asked what is the difference between an exhorter and a preacher. He answered:

"Well you see a preacher takes a

text and sticks to it; but an exhorter ain't bound to stick."

The organization of the Reformed church makes no provision for exhorters, either on the pulpit or in the Sunday-school.

A Christmas Group.

When the Thompsons invite, on a Christmas-night,

Their bachelor cousin—meaning me—
They expect his aid at the grand parade
Of their charming and numerous progeny.

Sweet little dears, these Volunteers!

Jenny, papa's pet, leads the van;
And then comes Grace, with a diffident face;
Then Alfred, who's quite a diminutive man.

He has grown so big that it's *infra dig.*,

In his opinion, to walk past thus;
'Mid a parcel of girls, all collars and curls
And bows and ribbons—he hates such fuss!

But Lucy and Milly are not so silly;

They love to be looked at and praised, 'tis clear;
So they march with pride on either side
Of Field-marshal Nurse, who brings up the rear.

Grasping her toy with a face of joy,

Miss Baby cares little for admiration;
But she crows with delight at the welcome sight
Of such a smartly dressed congregation.

As I watch this *levee*, this charming bevy,

I feel quite a selfish bachelor elf;
And Thompson is beaming all over, and seeming
To say, "See papa is enjoying himself!"

My Thompson cousin, may you have dozens

Of children, a happy, prosperous clan;
But just reflect—is it kind to expect
Me to come and review them—a single man?

As well ask Quakers to be partakers

Of Autumn campaigns on a Hampshire down;
For I'm thirty-one—had I done
What I ought!—here I glance at Isabel Brown.

How cold and cruel I've been to that jewel!

I wonder will she forgive me now?
Can it be too late? Shall I ask her to state
Her objections under the mistletoe bough?

Having kissed her neatly, I'll say, discreetly,

"I envy the Thompson's grand parade:"
Then, perhaps, by-and-by, dearest, Bella and I
May enjoy a "march past" of our own
brigade.—*Harper's Weekly.*

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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—
“LIFE, LIGHT, LOVE.”
—

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OF
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—
Rev. B. Bausman, D.D., Editor.
—

PHILADELPHIA:
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TO OUR PATRONS.

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The Guardian.

VOL. XXXI.

FEBRUARY, 1880.

NO. 2.

Editorial Notes.

SOME years ago Dr. P. Stryker, pastor of a Reformed Church in New York, proposed to fifteen young men, annually, to give \$10 apiece to educate a pious young man for the ministry. His Church had a heavy debt, and he felt that the only way to pay it off was to develop the grace of giving to general benevolence among his members. One young man, who had just commenced business, instead of giving the pastor \$10, told him to get the fifteen names among the other young men, and that he would give \$150 himself a year to educate a minister; saying, "I wanted to study for the ministry myself, but I have not the voice, nor, indeed, the general health which is requisite for that profession. Go on and get the other names necessary to complete the fifteen, and thus secure the scholarship, and I will take an entire scholarship myself. It is little enough for me to give \$150 a year when so many others are devoting their lives to this cause."

The fifteen names were secured. And the beautiful example of the young man stirred up the older people of the congregation who gave them another \$150 to support a third student.

The following New Year he wrote his pastor this note: "My Dear Pastor—I send you my check for \$100. Half of it you will please regard as your own, and the other half you may use to dry up poor widows' tears." We need not wonder that God prospered such a young man. He kept on modestly giving at this rate until he died. He was a thrifty, energetic business man—"diligent in business, fervent in spirit, serving the Lord." Teach the children habits of giving regularly to the Lord, as He has prospered them.

GREAT minds often live in frail bodies. In bodies that need food and drink as much as the commonest of mortals. Plato and Paul, Cæsar and Cicero, alike must eat. Yet, people of very active minds often need or can endure comparatively little strong food. Calvin, Kant and Kepler were very abstemious. Some of the English poets sung the praises of a leg of mutton, and had a keen appetite for it. Many great writers ate little from choice, and many others because they had nothing to eat. Dr. Liddon says he once called on Dr. Pusey about luncheon time, and found a chop of mutton on a plate in one of his books, and some potatoes hiding themselves among the papers. I never had any other evidence that he ate."

AN exchange says: "Men who strike for the privilege of working only eight hours a day, or less, may take a lesson from the Rev. Joseph Cook's personal habits of industry. He breakfasts at seven o'clock and goes into his study—a retired den, whose location is known only to a few intimate friends—where he works busily until two. He then dines, and after dinner meets any who have called meanwhile to see him; he then goes out for an hour's walk, which is his chief exercise and recreation. He returns to his house, to letter-writing at his desk—often done by dictation to his wife, whose handwriting is so like his own that most correspondents imagine his letters to be autographs. His supper is a simple one of bread and a glass of milk, after which he sits down to reading, rarely to the work of composition or production until ten o'clock. When he is traveling on lecture tours he preserves as nearly as possible the same hours, beginning his work at eight o'clock, whether he be in the hotel, a carriage

or the cars. It is not every man whose physique would permit him to spend an equal proportion of his time in purely intellectual labor.

THE taste or relish for reading is with most persons not a natural gift. They must be trained in it, the same as in music. At first reading may seem like an irksome task. But the desire for and pleasure in it will increase with the practice and habit. One meets with many young people that have had good school privileges, who care nothing about reading a good book. Skimming over a daily paper now and then, or over a silly, trashy novel is all they care about. They have no desire or ability to take up a good work and carefully read it through. The result is a large class of well-dressed, gay, rattle-brained, shallow-minded young people, with much pretension and little sense. Their conversation never rises above ribbons, beaux, *brides*, *marrying* and giving in *marriage*. What disgusting stuff, in the name of conversation, by respectable-looking people annoys one's ears as he passes along a crowded street of an evening! Quietly move about among groups of persons who pride themselves on their intelligence and how little connected good sense can you find in their conversation. I *says*, he *says*, and you *says*, and the like slang is rattled off with heedless haste. Either there must be some defect in parental training or in our present school system. The right kind of education, however limited, ought to inspire the scholar with a fondness and an ability for useful reading, and a capacity to profit by it.

FOR a few weeks past I have been reading a very interesting book—the memoirs of a great and good man whom I have never seen in the flesh. He spent his useful life in Europe, and died seven years ago. In reading this volume I often felt as if he were sitting with me in my quiet study. My heart tenderly sympathized with all his joys and sorrows. I saw him romping and rolling about on the floor with his children, and stood by his side on the deck of a Rhine steamer, viewing the old castles, quaint villages and vine-clad hills of the great

German river. His mirth and roaring laughter, and his droll, irrepressible humor would often spurt out at unexpected places, and set me a roaring with him with equal glee. I sat among fifteen hundred ragged, dirty-looking people in his church, and had to make free use of my handkerchief to wipe away the fast flowing tears, as his full, sonorous voice spoke tender words of Gospel truth. Often I felt myself right at his side when he ministered to the sick, the dying, and the bereaved, and mingled my tears with his and theirs. He surrounded my heart as the air surrounds a thermometer, whose temperature will raise or lower it. And now as I am near the end of the book I feel that I have gained a valuable friend. His mind has kindled its light in my mind, his warm, sympathizing truth-loving heart has breathed its life into mine; and in the blessings of his great life-work he giveth me also to have part. He has drawn me to himself, and has become my familiar fast friend forever. His failings I see and deplore. But they make me press him all the more humanely to my heart. And his courageous love of truth, his sacrificing sympathy with the struggling, toiling lower classes, his unselfish consecration to the right, his Christ-imbued character—all these make him near and dear to me. By reading his memoirs I have walked by his side through sixty-four years. All this I gained by reading a book. Cultivate a taste and habit for carefully reading good books. They will enable you to enjoy the company of the good and the great of all ages, and to make their wisdom and goodness your eternal possession.

WE have entered upon a new year. Business men have taken an account of stock to see how they stand. All prudent people have examined and balanced their accounts to see what has been gained or lost during the past year. How is it with our soul-business? How stands our account with God? Have you walked with God hitherto? Can you safely go on through life as you have been coming through the past? Life is yearly, daily, growing shorter. The past years cannot be recalled and lived

through a second time. There is a point beyond which thy unrepented soul can not turn to God. "On the upper Niagara river the traveler is shown a place where people can row across. The current is rapid even there, yet men have passed safely. But even *above* this point some have failed to cross, and below it none can possibly pass from shore to shore. Below this point the rush of the water towards the Falls is greater than any human arm can overcome. So there is a place in every life where the direction of the life is fixed for heaven or hell, for life everlasting, or sorrow everlasting. To some it is at one season of life, to others at another. But the matter of salvation from death is usually settled at a very early period. The morning of youth is the surest and best time for decision."

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
For glory or despair.

There is a line by us unseen,
Which crosses every path;
The hidden boundary between
God's patience and His wrath.

An answer from the skies is sent,
'Ye that from God depart
While it is called *To-day* repent,
And harden not your heart.'

As a rule fiction is in the hands of authors unfriendly to Christ and His Church. They use the Church and the clergy in ways untruthful and unfair, if not always to damage the cause of inspired truth, at least to give variety of coloring to their pictures. Works of the imagination, if thoroughly Christian, could perform a good mission. They might popularize Gospel truth, and bring the details of sanctified Christian life down to the comprehension of the humblest mind. But how few works of this kind do we have?

Dr. Norman McLeod tried to introduce serial stories of a Christian tone into *Good Words*, of which he was the editor. He secured the services of a certain popular writer of fiction. In rejecting one of this author's stories, the editor said:—

"I assumed that you could, with your

whole heart, produce another novel which, instead of showing up what was weak, false, and disgusting in professing Christians might also bring out, as has never yet been done, what Christianity as a living power derived from faith in a loving Saviour, and working in and through living men and women, does, has done, and will do, what no other known power can accomplish in the world, for the good of the individual or mankind. If no such power exists, neither Christ nor Christianity exists; and if it does, I must confess that most of our great novelists are, to say the least of it, marvelously modest in acknowledging it. The weaknesses, snares, hypocrisies, and gloom of some professing Christians are all described and magnified; but what of the genuine, heaven-born Christian element? Why, when one reads of the good men in most novels, it can hardly be discovered where they got their goodness; but let a parson, a deacon, a Church member be introduced and at once we guess where they have had their badness from—they were professing Christians.

"Now, my good —, you have been in my humble opinion guilty of committing this fault, or, as you might say, praiseworthy in doing this good in your story. You hit right and left; give a *wipe* here, a *sneer* there, and thrust a nasty *prong* into another place; cast a gloom over Dorcas societies, and a glory over balls lasting till four in the morning. In short, it is the old story. The shadow over the Church is broad and deep, and over every other spot sunshine reigns." This is the fly in the apothecaries' ointment of most of the best works of modern fiction.

THE business ranks of the country are recruited by the sons of the laboring and lower classes. Great wealth rarely reaches the fourth generation; often not the third. The son of a millionaire is not trained to active laborious business habits. Indeed he refuses to be. Why need he work and worry about business or for other's good? He has the prospect of millions to live upon. Or even if the prospective inheritance be much less, why should he labor if he has money enough to live without work?

Unless strictly trained in habits of Christian piety, the child of the rich man considers that "the chief end of man" is to spend money, without being concerned as to where it comes from. Among the great public criminals of the country, defaulters, swindlers, libertines, is a large proportion of people whose parents were wealthy. Were it not for the sons of laboring men, who are trained to industry and thrift from their childhood, the business of the country would soon go a begging for men to conduct it. This furnishes an encouraging lesson to the sons of poor people. In our country every industrious, faithful and virtuous youth has a prospect of rising in his worldly pursuits. It furnishes a lesson of warning to men of wealth. Unless they train up their children in the fear of God their wealth will ruin them, and bring dishonor on the memory of the parents.

"*Good Company*," says:

"Statistics lately collected in one of our New England cities showed that ninety-four per cent. of the leading men of the city were either farmers' boys or poor boys in the cities and villages. The list included all the bank presidents, the railroad magnates, and the leading manufacturers and merchants. Forty years ago 'the moneyed class' of this particular city were hoeing corn, or tending lathes, or peddling newspapers; forty years ago 'these bloated bondholders' were not a plethoric race; and it is highly improbable that any considerable portion of the money which they now possess will be in the hands of their grandchildren. The 'moneyed aristocracy' of the next generation are growing up now on the farms and in the factories.

"What is true of this one city is substantially true of every other city. The fortunes that are continued in the same family for a hundred years are very few; what one generation gathers another generation scatters; the wealth of the land is constantly changing hands; and the boy who belongs to what are called the working class has quite as good a chance of becoming a 'bloated bondholder' before he dies, as the boy who is born with a silver spoon in his mouth."

Long Winter Evenings.

BY REV. I. E. GRAEFF.

The long days of summer have gone by, the autumnal equinox is already far in the distance, and we have passed the point of the winter solstice. Hence, we, in this quarter of the globe, are under the somber shadow of long winter nights. Some of us were on the seashore, while the days were long and the temperature was high, and there we got an idea of the grandeur of the great deep. Others were roving through the sublime mountain regions of the great Keystone state, where they took in the pure air as a refreshing current from a crystal fountain, and often stood gazing, with reverence and awe, on the majesty of the rocks, of the hills, and of the woodlands. And again it was the lot of not a few to bear the heat and burden of the day in the fields, in the broad and fertile valleys, where they saw the mysteries and the beauties of the plant world, and helped to fill the granaries and storehouses of bread. All this is now gone by, and the season is at hand when nature bids us retire and draw upon the hidden resources of the mind, stored up for intellectual growth and enjoyment.

The recurring change of the seasons, which comes from the change of the sun in his relation to the earth, is a wise and beneficent arrangement. It is intended, by the generous ruler of the universe, as a source of boundless good. Extreme heat, or extreme cold, may prove disastrous, and neither of them is desirable for comfort; yet the change from the one to the other is often a physical necessity, and it brings with it a balancing of powers and a combination of forces such as a dead monotony of the most genial kind could never produce. The north temperate zone, with its warm summers and cold winters, seems to be best adapted to the vigorous growth of a hardy and spirited intellectual manhood. It is here where the most powerful and cultivated nationalities have been developed, and where the productions of the mind have reached a scope not equalled in any one of the other great belts of the sun's

course. These long and chilly evenings of the winter are no misfortune, then, to be dreaded as a loss of time. If they make nature forbidding and drive us away from the charming scenes of the milder seasons, they open to us the gates to the royal highway of mental culture and to the better flow of our nobler social and domestic affections. Whoever makes good use of his time, of his evenings, during the frigid, snowy, icy period of the year, and lays in intellectual store while the days are short and the nights are long, will no doubt find himself better, and wiser, and happier, and stronger, by the time the sun comes back from his southward tour and wakes up once more the sleeping, recuperating energies of nature.

These are the days when the schools are crowded, and when in town and country everybody's children are taught the rudiments of a common education. If these continue their hard intellectual struggles in the evening also, they may run the risk of breaking down and ruining their health; but this danger can easily be avoided, wherever it is found to exist, by changing the culture of the evening from that of the day. This is an age of a full variety in the educational sphere. No body needs to be limited to the text-books of an elementary course, or to the curriculum of a college. Books of every description can be had, and papers and periodicals of all kinds are as abundant as the leaves of the forest, and can be obtained at a small money value. By the help of these our ideas can be enlarged and the powers of the mind be drawn out, so that we become properly fitted for the earnest and responsible business of life. Colleges and the higher institutions of learning are important helps to liberal culture, and no one who really knows what education is or means will regard them with indifference. Every one that has it in his power to pass through the course marked out and enforced by these academic nurseries, will do so if he is wise; and yet it is clear that these institutions are not the indispensable auxiliaries of a liberal culture. Whoever has the will and the gift may win the prize of a broad development of mental and moral capacities, without the help of a Faculty or the tutorship

of learned instructors. In the home circle by the fireside the productions of the learned may be called to his assistance, and, thus, while all without is dark and dreary, while the winds are howling and the snow drifting, the solitary student can have all the pleasures of a flow of soul in the currents of the mind in the company of congenial spirits. In this way nights are turned into sunshine, and the graces of the soul are made to grow as they do in those literary centres where scholar meets scholar and where pupils are under the personal training of liberally educated teachers.

In this country no one ought to say, "I can't read." Every one endowed with ordinary mental capacities may find it possible, to learn the use of the letters of the English alphabet; and whoever has reached that point can find something to read. If this is only the Bible, with its plain Anglo-Saxon phraseology, it is the very best medium of a high and a generous culture. Where that Book of books is carefully read and studied, the noblest powers of brain and heart are called into action, no matter whether these be the choice possession of a genius or the humble store of a plain wayfaring man. And, then, if to the Bible but one first class religious journal can be added, a church paper fully in the current of our wide flowing modern religious life and sparkling with the gems of fresh and vigorous thought, no one needs to pine away or grow stale for want of intellectual refreshment. Individuals and families which spend their long winter evenings in drawing information from the word of God and the papers of the church, will not likely remain uncultivated and unfit to meet the great social problems of the day. Of all education religious culture is the deepest and most fundamental; and to have a thorough knowledge of the Scriptures and a clear conception of their sublime ideals, and to be familiar with the history and the doings of the church, is to hold the key to the condition and the destiny of the human mind. And happy are the young, if they get hold of this historic secret, and make it the guiding star of all their intellectual efforts from the beginning to the end.

But secular knowledge is not to be

despised or ignored. The more we have of it the better, if only we break not away from the beneficent control of the light that comes to us from the divine Word. In history, in science, in medicine, in law, in politics, in everything that belongs to the knowledge and experience of the race, standard works are to be had in the study of which we may very profitably spend our leisure hours. And if our taste at times leads us in the direction of polite literature, rather than in that of the harder and sterner problems of academic or elementary scholarship, we may readily betake ourselves to the classic works of Shakespeare, of Scott, of Goethe, of Milton, of Dante, of Schiller, and of a host of kindred authors, the masterly productions of which will give a loftier tone to our thoughts, and a greater versatility and force to our characters. But should we be deprived of one and all of these important and masterly helps, then we can at least avail ourselves of the aid of the secular journals of the day. The name of the papers and periodicals, political, scientific and literary, is legion in these days, and many of them are conducted with consummate ability and scholarship. There are few persons who may not have at least one first class journal of this kind as a regular daily, weekly, or monthly visitor, and others may have a full supply of them, in the reading of which they can while away the weary hours of the long winter evenings, and make life sweet and pleasant. If this were done instead of gross sensual living, and the graces of a cultivated and highly-minded Christian manhood were made to take the place of the lower passions and appetites of our nature, how much nobler would life be, and how much more in accord with the immortal dignity stamped by the Creator on the human intellect!

Besides, winter evenings may be spent profitably also outside of the home, and of the family circle. It is the season for specific instruction, and for public entertainments. Bible and catechetical classes, church aids, and charitable associations, all find this to be the time for special activity. Under the influence of these one may catch the inspiration of pious emotions and of generous

ideas, which always assist greatly in the work of self-improvement, and in fitting the mind for the responsibilities and enjoyments of life. Public lectures and literary entertainments may help this good work along, and how infinitely more profitable would it be to take part in these than to go abroad in search of the haunts of debauchery and vice? It is sad to know that very many have no taste for high intellectual pursuits, that they fail to cultivate the better habits of the mind, and that from youth to manhood and old age they are the willing slaves of ignorance, and corrupt and degrading indulgences.

A FEW years ago a lady member of our flock moved to a small country village. She was suffering with incipient consumption, and often very weak. A half a mile from the village a Sunday-school was held. It was poorly supplied with teachers. She gathered around her a young ladies' Bible class. When scarcely able to walk that distance she was at her place. And when confined to bed, even the last week of her life, she studied her lesson leaf, the same as if she expected to be with her class the following Sunday. She felt that the Word of God which was taught to her scholars was food for her soul no less than for theirs. Without it she must perish as well as they. On her death-bed she was greatly comforted by the lesson. At her funeral the tears of her class showed how much she had endeared herself to them. It should not be forgotten that the teacher needs the truth of the lesson as well as the scholar. If teachers would always realize this, there would not be so many who neglect to prepare their lessons properly.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under His protection and safeguard.—*Rutherford*.

If you would relish food, labor for it before you take it; if enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.—*Franklin*.

Dr. Jonas King—the Modern Paul of Athens.

BY THE EDITOR.

"If I were to begin life now, and to lay anew the foundations of a library, it should be a controllingly biographical one, literary portraits, memoirs and correspondence. There is no way in which history is taught so vividly, and by which we get so close to the springs of it. There is no way in which moral impressions so healthy and deep may be left on the conscience and heart."—STARR KING.

ON the 20th of August last, Lynn S. Crawford, a recent graduate of Hartford Theological Seminary, was ordained as a Foreign Missionary in the Congregational Church of Old Deerfield, Franklin County, Massachusetts. His father has for thirty-nine years been pastor of this church. The son has been appointed to Maniza, in the West Turkey Mission. This was the second missionary ordination which has taken place in this ancient town. The first one took place on August 31, 1735—144 years ago. At that time John Sergeant was ordained as the pioneer missionary to the Stockbridge Indians. At the last ordination his great-grandson, Rev. Dr. Mark Hopkins, President of the American Board of Foreign Missions, delivered an address.

Compared with some of the counties of Pennsylvania, Franklin County, Mass., is agriculturally a barren region. Yet despite the unproductiveness of its soil, it has produced many men of stalwart bodies and sterling characters. It has furnished the pulpit with not a few of its ablest champions. And some of the most self-denying but successful missionaries at home and in foreign lands have come from this uninviting county. The one last ordained is the fourteenth representative of Franklin County now in active foreign missionary service under the care of the American Board. Besides these it has given to the world great and noble workers like Pliny and Fidelia Fisk, Jonas King and Dr. W. G. O. Dwight, who have entered into rest.

Such a company of heroic heralds of the Cross, living, laboring, suffering and dying for the salvation of the degraded millions in heathen lands—all born and

trained in this small, hilly county of New England, gives one much to think about. If it is a correct principle to judge a tree by its fruits, then it might be worth our while to get some of the same kind for our counties outside of New England. As an average specimen of this list of noted servants of Christ, we select for our consideration Dr. Jonas King, the published story of whose life we noticed in a late number of the GUARDIAN.*

Jonas King was born July 29, 1792, at Hawley, an obscure town on the mountains of Franklin County, Massachusetts. His parents were strictly pious people, in the New England sense of the term. The father was extremely sedate and thoughtful, and rarely smiled. Rigidly truthful even in the most trivial things, perfectly upright in all his dealings, and a strict observer of the "Sabbath." During thirty years of his later life the Sacred Scriptures were almost the only book he read. Both parents were "worthy members of the Church, and were above the average intelligence and worth of the people around them." They were "praying, devout, consistent Christians."

The two villages of Hawley and Plainfield are less than a mile apart. Both were settled almost "wholly by intelligent, church going farmers, all very much on a level with each other, all sober and well-to-do. All the children attended the common schools, almost all the population attended church; not one servant in either town, nor one person who might not be welcome at the table of any other."

Plain, homespun people they all were, homespun in their clothing and piety—with much labor raising meagre crops and robust characters. The King farm consisted of one hundred acres. It came into the family by inheritance. There the father of Dr. King spent the vigor of his youth, and "impaired his health, felling giant hemlocks, overgrown pines and sturdy maples." He worked hard despite his chronic ailments. Often he was too sick to work. Two children were born to these parents—Jonas and a sister. Of the sister we are told but

* Jonas King, Missionary to Syria and Greece. By F. E. H. H. American Tract Society, 150 Nassau St., New York.

little. From his early childhood the father sought to imbue the soul of his son with the love and Spirit of God. He talked to him about the love of Christ and salvation by grace, in the house and by the way. During the first eighteen years of his life he could scarcely remember a single day that his father did not converse with him seriously, morning and evening, in the house or in the field, and sometimes by his bedside, "speaking of the love of Christ, the glories of heaven and the deceitfulness of sin." Literally he obeyed the commands of Moses, Deut. vi. 6, 7: "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Under the father's teaching the boy had learned to read at the age of four years. He offered him a reward if he would read the Bible through before he would be six years old. He read it through and received the reward. From six to sixteen he continued to read it through once a year. "This I did because he desired it, and because it was almost the only book in the library. That and the Primer, Watts' Psalms and Hymns and a few common school-books together with a few pamphlets, comprised nearly all the library to which I had access the first seventeen years of my life." Indeed the average home of a New England farmer of that time, so far as books are concerned, was about the same as that of a Pennsylvania farmer. Even the home of J. G. Whittier had only about twenty volumes. They treated about the doctrine of Quakerism and of the lives of its founders, and one novel hidden from the children. He says in "Snow-Bound":

"Of poetry, or good or bad,
A single book was all we had;
Where Ellswood's meek drab-skirted muse,
A stranger to the heathen nine,
Sang in somewhat nasal whine,
The wars of David and the Jews."

From the age of five or six years Jonas King went to the district school, as long as it lasted. In New England, as elsewhere, the common schools were then greatly inferior to those of the

present day. A teacher was thought to be a mathematical genius if he had studied as far as the "square roots" or "double position." The school term was confined to winter, when the sad and sickly boy pressed his way through "heaps piled on heaps of snow."

In summer he helped his father to work. At such times he would occasionally be overcome with sad and lonely feelings. "Many a time have I laid down in the field and wept till the fountain of tears was exhausted, in thinking of what I considered was a hard lot, to have a father sick, no brother to accompany me, to be obliged to tug alone, and perform tasks upon the farm which men are alone capable of performing with ease. But I now find that it is good for me to have borne the yoke in my youth. Had my father been prosperous, and had I enjoyed perfect health, I have but little doubt but that I would have been ruined."

In early boyhood he passed through great spiritual conflicts. The good leaven worked in his heart. As in many other cases, before the evil spirit goeth out of a soul, he "teareth" the sufferer. Wicked thoughts, vain aspirings, doubts about Christianity troubled him. At twelve years of age he was greatly alarmed by the death of a gay young lady whom he knew. When dying she called upon her parents: "Oh, why did you not restrain me? Now it is too late. I am dying and must be miserable forever." A sermon on the text, "Quench not the Spirit" increased his alarm. During three months he was in great distress of mind; he read the Bible and prayed much. He denied himself certain comforts hoping thereby to merit something in the sight of God. Possibly some of his spiritual troubles arose from the peculiar religious views of New England religion. It seemed to have lost sight of the paternal side of God's character, and thus regarded Him as a stern and unsympathetic being; and all religious experience was expected to be cut over one and the same pattern—the pattern of Puritanism. He had read the Bible through ten different times, mostly as a matter of duty, something meritorious in the sight of God.

After Jonas King had joined the

church, he felt an increasing desire for knowledge. His great love for study always craved more. Now more than ever he longed for a collegiate education. He felt a growing, irrepressible desire to study for the ministry. But where should he get the necessary means? His sickly father could scarcely maintain his family on his hilly farm. Both parents, however, were in ardent sympathy with the pious aims of their son, and made every possible sacrifice to help him.

Before knowing for certain whither his efforts might lead him he began to study the English grammar—he committed the whole of it to memory while hoeing corn in the field. And he must have committed it thoroughly, for in his seventy-fifth year he could still repeat the whole long list of prepositions learned in his father's corn-field. But this kind of study alone would not suffice.

In a neighboring district, William H. Maynard, afterwards Senator of the State of New York, was then teaching school. One cold, blustering morning in December, 1807, as he entered his school-house, he noticed a lad that he had not seen before, sitting on one of the benches. He was fifteen years old, and told the schoolmaster that he wanted an education. It was Jonas King. He had come from home on foot that morning, a distance of six miles, to see if Mr. Maynard could help him to a plan whereby to gain the blessing he so much wished for.

"Mr. Maynard asked him if his parents could help him to get an education?"

"No, sir?"

"Have you any friends to assist you?"

"No, sir."

"Well, how do you expect to get an education?"

"I don't know, sir, but I thought I would come and see you."

The teacher was pleased with the boy. Although not very bright, he had good sense, and in a cool, resolute manner undertook to overcome a great difficulty. An ordinary boy would have given up all effort. He was permitted to stay in the school that day. Meanwhile the kind-hearted teacher provided board for him during the winter in the family with himself. The board he

was to pay by his services outside of school hours. This poor lad, breasting the cold winter storms and working with his hands to earn his board and lodging at school, became one of the greatest oriental scholars of modern times.

The winter's school being ended, he studied with Rev. Moses Hallock. His industry and manly habits gained for him the confidence of the people around him. He was elected to take charge of a small school, some of the scholars being older than himself. He not only taught them their usual lessons, but "prayed with the children morning and night, and often labored to impress on their minds the importance of religion." Although the salary was small, he saved a little money. He might have spent it for books or clothing, but his frail-bodied father was then building a house, without having money enough to pay for it. Jonas King gave all his earnings towards the building of his father's new house.

The following winter he taught a school, with a larger salary, at Cummington, Mass. Much as his father needed his son to help him on his farm, he urged him to prepare for service in the cause of Christ. Himself had been able to do so little, he said. He wanted his son to do more. "I think I am willing to let you go, though it seems hard." The son knew at what a sacrifice his dear father consented to this. He says: "Such conversation used almost to break my heart, and I was obliged to retire and give way to my feelings by weeping, and in prayer to God for direction."

From love to his father he wished to put off studying Greek and Latin until after he should be of age. Better begin now, said the parent. True, if you stay awhile longer, you will get the farm. But do as God bids you. Ere long he decided to begin at once. He "packed what clothes and books he had, and set off in search 'of a better country,' feeling as if he were a kind of orphan in the world. He found a music teacher sixteen miles away. With him he studied Latin and music. In fifty-eight days he finished the twelve books of Virgil's *Æneid*.

The next winter brought him another position as school-teacher. Some friend

in Hawley recommended him to the school authorities in Dennis, a barren, dreary region at Cape Cod. On his way thither he worked from place to place with his own hands, partly for his health and partly to pay his traveling expenses. For his purse was empty, and his bodily strength feeble, having raised blood shortly before.

"'Is your name King?' asked the people of Dennis, on his arrival.

"'Yes.'

"'What can you eat?' asked they.

"'Anything but cabbage-stumps,' said the applicant as he looked at some such stumps in a garden near by.

"'You are the very man we want to live among us and teach our children,' they replied."

They engaged him for six months, at \$14 a month and board. At that time and place this was considered a very large salary. At the end of the term they added fifty cents a month. He closed it with \$120 in hand. He was now in his twenty-first year. He felt a growing fondness for music, and for one of his music pupils, who had a charming treble voice. Had he not better study music and defer going to college? Should he put off his college studies for another year, he might be lured away from his pious missionary intentions. He hastened on a packet to Boston; spent a week in seeing the wonders of the city; bought a few second-hand Greek books, and returned home. For a short time he studied under Rev. T. H. Wood, of Halifax, Vermont. In six weeks he read through the Greek Testament, besides reviewing Virgil. The hope of entering college soon kept him in constant mental excitement. His weak eyes allowed him only to study by daylight. "I used to rise at five o'clock, and think over my conjugations and grammar-rules till daylight appeared; then walk about forty rods for exercise, and then study till the setting of the sun. Nothing but Greek was in my head. I dreamed of it, and as my room-mate often told me, talked of it in my sleep."

THE COLLEGE DAYS OF A FOREIGN MISSIONARY.

Reader, have you ever stood an

examination before stern professors, for admission into college? In sooth it is a trying ordeal. The anticipation is, in some cases, worse than the reality. Especially if the applicant be an unspoiled, plain country youth, untaught and unskilled in the ways and worries of college life. He comes from among the bleating of sheep and lowing of cattle. His hands and face are bronzed and his gait gawky; and the prospect of meeting a lot of graceful, gainly and scholarly students increases his painful sense of ungainliness. He has never seen a college president or professor,—learned and great! How shall he appear before their learned majesties? And then to be examined by them, perhaps fail and be rejected! Be put back a year or two, and not know where the money is to come from for these added years. At best the college and seminary course is long. Is a young man to blame for trying to work through as soon as possible? Especially if he happens to begin at twenty-one instead of fifteen. When a student I tried to enter college "half-advanced," with a view of gaining a year by extra study. It would be so long and I would be so old before I could enter the ministry. Surely Dr. Nevin would see how valid my reasons were, and approve my plan. Full well I remember with what strange feelings I approached the grave man and what I then thought to me a grave subject. He was then living at the east end of the campus of Marshall College. He was sitting in his study, as usual, with all manner of books and papers lying around him. With patience and evident sympathy he heard me to the end of my story. As his custom always has been, he assented to all that was true in a weak argument, but then followed his well-known BUT, which in his writings and sermons often formed the pivot on which a series of admissions received a turn little expected. I might by hard study possibly gain a year, "BUT I advise you to take a full course. Instead of gaining you will lose in the end. You are preparing for a very difficult and important profession. You need all the mental discipline and outfit you can possibly get. My word for it, you will thank me for this advice if you heed it." Here and now I thank the venerable

father for this advice, thirty years after it was given.

Jonas King traveled to Williams College afoot. He found it in the village of Williamstown, Mass., nestled among the mountains, in a dreary yet withal a grand place. His first call was on the President.

“How long have you been studying Greek and Latin, and how much have you read?” he asked.

When frankly told, he shook his head, and said he could give him no encouragement before another year.

“This was like frost on the flowers of spring, and my opening hopes began to wither. If I waited another year, my little purse would be empty, and then I would be obliged to spend another year keeping school, in order to be able to enter; and that would bring me to such an age that I would view the idea of obtaining a liberal education as almost hopeless. I went from his presence with a heavy heart, but thought I would use one more effort. That was to call on the tutors and hear what they would say to me. I found two of them together. Both shook their heads, and one replied, very shortly, that it was out of all question to think of entering, and left the room. I then asked the other if I could not be admitted for a while on probation, and if my progress was not such that they could with honor admit me, be sent away at the end of the term.”

The remaining tutor then asked, Was he the man that had been studying with Rev. Mr. Wood of Halifax?

“Yes.”

“If you are the same young man of whom I have heard him speak, I will guarantee that you will be admitted before the close of the year. Come and I will speak to the president in your behalf.”

These kind words acted like a soothing balm on the heart of the overworked applicant. He fears that had he been repulsed he would have given up all hope and returned to “the cottage and woodlands” of his father. He returned home with a light heart; packed up his books and clothing, received the parting blessing and prayers of his parents, and set out for college. It was in the dreary month of March.

“A thaw had taken place, the snow

was rapidly melting, the roads were filled with water and mud; it began, moreover, to rain. At length I saw the lights of the lamp of science beaming faintly on me through the intervening darkness, a fit likeness of my situation. I marched on with a quicker step, and at about eleven o'clock reached an inn near the college. The next day I began to reside within its walls, and was permitted to recite with the members of the Freshman class, who had entered college some time before I had read a single word of the Greek Testament or Græca Minora. I was obliged to study night and day, to read for the first time long lessons which they were reviewing. Two hundred lines of the Georgics, seven or eight sections of Cicero's Orations, together with a portion of the Græca Minora, was an Herculean task for one day. It often seemed to me that my head would be crazed, or that I would sink into the earth under the burden laid upon me.”

No wonder that his health suffered much. Want of money increased his burdens. In two months he stood a good examination, and regularly entered the Freshman class. But what would this amount to without the needed means to pay his bills? After much hesitation he applied to two distinguished gentlemen for two or three hundred dollars to help him in his studies. One gave him a few kind words; the other gave him a dollar, with which he “bought a hymn-book to remember him by.” Part of the next winter term and during vacation he taught school. His earnings helped him in college till spring. He applied to one more wealthy man for help, bringing a letter of recommendation. He was “repulsed with rage.” This ended his appeals to men of wealth for aid. Thereafter he simply looked to God for help, before whom he often laid his case in prayer. There he met with no repulse. Unexpectedly he was invited to take charge of a school at Catskill for six months. Besides this, he taught music. Meanwhile he kept up with his class by studying privately. From his third year his collegiate life was far more pleasing. He was free from worldly care and greatly enjoyed his studies.

Many a Christian student has met with grievous disappointments in entering college. He expects everybody there to be ardently pious, and all his studies of a nature to foster piety in himself. He enters upon his course with a burning zeal for Christ, and promises himself great spiritual advantages and enjoyments in such a highly favored place. In the course of his studies he soon finds that Homer and Herodotus, Virgil and Cicero, are little calculated to advance one's devotional habits. That mathematics, natural science, logic and philosophy are not likely to inspire one with much religious fervor. Unless a college makes special provision through suitable religious services, personal conversation and pastoral care of the students, instead of being religiously benefited they will receive spiritual injury in their college course. We hold that outside of the Christian ministry by far too large a proportion of the graduates of colleges are men of little religious principle. And not a few of such enter college as members of churches, in good standing. Persons who expect that the atmosphere of an average American college is one of positive piety are greatly in error, and they had better know it. For years a special day of prayer for colleges has been appointed and observed by many people of our country. There is need for it. But also need for the proper spiritual supervision of each student during every day of his college course.

Jonas King's piety suffered in the atmosphere of Williams College. Fortunately he was conscious of it. He had a pious room-mate. They two, with a third one, met one evening to talk over their spiritual declension. They "prayed for refreshings from the presence of the Lord, and agreed to converse seriously each day with some one of their college companions, and also to spend an hour together each evening in prayer." A great refreshing came. Many students and the professors became serious. Some mocked, some wept, and some asked what they must do to be saved. After being quickened, King himself fell into doubts. Great and dark conflicts seized him, but the Lord delivered him out of them all.

Thereafter his wants were better provided for. While yet at the Seminary

he was full of missionary zeal. He spent two vacations as a missionary in Boston, and one in Portsmouth. After graduating he labored six months as a missionary in Charleston, S. C., where he was held in great favor by many of the best citizens. These missionary labors, however, apart from their immediate blessed results upon the souls under his care, afforded him one of his most important educational advantages, fitting himself for the great work awaiting him in foreign lands.

(To be continued.)

Over Land and Sea.

BY EDWIN A. GERNANT.

VII. Glimpses of Dresden.

The chief city of Saxony impresses the stranger most favorably, and we have every reason to believe that a longer and more intimate acquaintance would fully sustain this first impression. As compared with that of Berlin, life in Dresden is gayer and more cosmopolitan, with a marked Bohemian element. The old and the new town are separated by the Elbe, along whose bank and quite near the Zwinger the Brühl Terrace stretches its promenade-inviting length. Here at night the beauty and fashion of the city are wont to congregate. When lit up by the numerous gas-jets and enlivened by the strains of martial music, the scene is described as especially interesting. We have said that life in Dresden is decidedly cosmopolitan. Our visit was too short to realize this to the extent that might be inferred from the remark. Such, however, is undoubtedly the case. This is partly owing to its great attractions as the art centre of Germany, and partly to the hosts of English-speaking foreigners that have made it their permanent residence. Referring to this general subject a Baltimore journalist writes: "There are said to be a large number of American families permanently located here, the object being the education of their children, though English is so generally spoken that it is difficult for them to learn German. The students in their red caps promenade

with the girls, studying German as well as German life and habits at the same time under most agreeable circumstances."

Die Grüne Gewölbe — the Green Vaults—form one of the chief attractions of Dresden. Eight rooms on the ground floor of the ancient palace are wholly occupied by this remarkable collection of artistic curiosities, the most complete museum of the gorgeously fanciful in the world. It receives its name from the prevailing color of the ceilings and walls, and is the result of the labors of many generations of old Saxon princes, each succeeding monarch seeming anxious to surpass all who had gone before him in the richness and extent of his contribution to the collection thus gradually assuming proportions. Here are bronzes and mosaics, ivory and ebony ornaments, magnificent jewels and jewel cases, rubies, diamonds and imperial regalia, crowns, sceptres, collars and chains, Orders of the Garter, of the Golden Fleece, and of the Poland Eagle,—all crowded together in bewildering confusion. Here are coat buttons—diamonds of the purest water, weighing no less than forty carats, seal rings, two of which are said to have belonged to Martin Luther, swords and scabbards heavily jewelled, ornaments and curiosities in rococo, and an endless variety of vases, statuettes, quaint caskets and bric-a-brac. A detailed description of this magnificent EMBARRAS DE RICHESSE is impossible. Its value may be safely estimated at no less than forty million dollars. There is hardly a single article in this vast collection that would not well repay the most close and critical inspection, but want of time prevented anything more than a passing examination. We have booked "Die Grüne Gewölbe" for a second visit in the near future.

The Historical Museum in the western wing of the Zwinger deserves more than a casual notice. Both in character and extent it ranks among the first of its kind. There are some nine or ten halls, and each one is complete in its own way. The collection throughout is rich and instructive. In the first hall we are confronted with antique furniture, rare in pattern and in every case of considerable historical value and im-

portance. Here, for instance, is the cabinet, sword and beer-goblet of the great reformer. Hunting implements of varied description are found in the second hall, which even in its decorations breathes the spirit of the chase. Entering the third room we are at once transplanted into the days of joust and tournament. Knights in brilliant and massive armor are seen on richly caparisoned chargers. Lances and shields of incredible size mock the strength of the average soldier of our day. They were giants who once wielded these. The fourth room is known as the Battle Saloon. Here we find the armor and weapons of distinguished generals and monarchs before the Reformation. Trophies and standards are displayed in martial array. Turkish scimeter and Christian sword rest side by side. Thus we might continue to enumerate the many attractions of this interesting museum. Suffice it to say that the Orient and the Occident contribute about equally to the general exhibition which to a large extent might have been seen in original use and splendor during the wars of the Crusades. The antiquarian and archæologist find it a rich treasure-house in which to prosecute their studies, and even the ordinary tourist goes away conscious of gain.

In 1750 Sir Joshua Reynolds visited the great Italian art centres. From Rome he writes concerning the majority of English visitors—"They are dilettanti who only inquire the subject of the picture, and the name of the painter, the history of a statue and where it is found, and write that down instead of examining the beauties of the works of fame and why they are esteemed." The Sir Joshua of to-day might safely include his American cousin in this reproach. We, on this side of the Atlantic, are running wild after "cul-chaw." To be able to talk familiarly about this, that, or the other chef d'œuvre has grown to be fashionable. Accordingly with guide-book and pencil young and old America rush through gallery and rotunda, acquiring, in the majority of cases, little more than that unenviable self-conscious air of superiority which seems to say—"haven't I seen it?"—"don't I know all about it?" This gained, nine out of every ten, return to their homes fully satisfied

with themselves, and prepared ever after to affect the manner of a connoisseur

But what, forsooth, can the average tourist do with only three or four months at his disposal and all Europe before him? Since he might devote all of this time to a single art gallery, and still ever find new beauties, were it not better to avoid them altogether? We answer decidedly—No. But let him visit each collection as the student desiring to consult some authority resorts to the public library. Let him concentrate all his attention upon a few of the more worthy paintings and statues, instead of vainly and foolishly endeavoring to grasp the whole field. If time permits, but not otherwise, he may then saunter through the galleries, inspecting every hall, noting the extent and character of the collection as such, instituting a comparison with other previously visited galleries, and in this way accomplishing much more than would else be possible. But unless the order of examination be somewhat like that we have indicated the poor tourist's impressions will be anything but clear and distinct. Divine madonnas and sensuous mythological deities will be jumbled together in endless confusion, a sprawling host of forms and colors without sense or system. Having learned by experience, let me entreat the readers of the GUARDIAN not thus to "do" the wonderful art-treasures of continental Europe.

"Im Heiligthum der Kunst." Over the door-way of the Rotunda in the Royal Gallery at Dresden the visitor discerns this significant motto. These words are no idle boast. Entering and looking about us the Cartoons of Raphael strike the eye. No longer brilliant in their original coloring and perhaps hardly attractive to the casual observer, they nevertheless will deserve a careful inspection. These famous tapestries are a duplicate set of the originals now in an upper hall in the Vatican. They were presented to the Elector of Saxony by Pope Leo X, and are in a better state of preservation than the set which once adorned the walls of the Sistine Chapel, comparing favorably with the other famous duplicate which, after finding a home successively in Venice, England, Spain, and England again,

now seems destined to remain a permanent attraction in the Berlin Museum.

There are but six pieces of tapestry here in Dresden. The original Vatican set numbers ten. The designs are all taken from scenes in New Testament history. They were prepared by Raphael on strong paper in distemper. The figures are somewhat larger than life, the pieces being twelve feet high, and varying in length from fourteen to eighteen feet. The weaving was done at Arras, in Flanders, under the personal supervision of two of the master's most celebrated pupils, and is a skillful and elaborate intermingling of gold, wool and silk. The conceptions throughout indicate a truly devout Christian spirit, and in their realization there is the most careful observance of the proprieties of art. At the same time, however, there is no lack of original boldness and strength, both in drawing and coloring. The imagination has been held in check and made to accord strictly with the Gospel narrative, but this has not prevented the artist from actualizing his richest ideals. You feel that thus and so the scene must have appeared. Anything short of the effect which the artist has secured would have been unworthy of the great character and marvellous deeds here represented. "These tapestries," says Quatremere de Quincy, "are the climax, not only of the production of Raphael, but of all those of modern genius in painting."

And now let us fall in with the crowd steadily moving towards Hall A on the first floor. A moment later we stand in the presence of what an enthusiastic admirer calls—"The sublimest lyric in the art of Catholicity." This is the Sistine Madonna before which a constant circle stands from morning till evening, and around which there are nearly always several artists vainly endeavoring to reproduce the master's wondrous work. It was the contemplation of this picture that induced the now classic exclamation of Corregio—"I too am an artist," and concerning it a recognized critic speaks thus unqualifiedly: "Without doubt it is the finest picture in the north of Europe. It is distinguished for a certain pyramidal symmetry, and for its construction ac-

according to the ancient law of the *sectio aurea*."

And first a word as to its history. The Benedictine monks of San Sisto at Piacenza (in the north of Italy) were its original owners. It was painted for them to order by Raphael in 1518, and for more than two centuries served as the altar-piece in the Church of the Black Friars. In 1754, Augustus III, Elector of Saxony, purchased it from these lucre-loving brethren for the merely nominal price of forty-five thousand dollars. Thus rescued from obscurity it has since been the chief pride and glory of the Dresdener Gallerie. Its recognized value will be appreciated when it is mentioned that upon its reception in the Saxon capital it was first placed in the audience-chamber of the electoral palace, the throne itself being displaced for its better inspection.

Of the painting itself it is hardly possible to speak extravagantly. There is a delicacy of sentiment pervading it throughout which is in striking contrast with so many of the religious works of art of its own age. Here there is neither the grossly sensuous drawing of a Rubens, nor the too ruddy glow and coloring of a Titian. Indeed in this respect Raphael here surpasses himself. In some of his paintings it is not always so easy to discern whether a supernatural ideal or a deified humanity most inspired him. But in the Sistine Madonna the heavenly prevails so unmistakably, and an unearthly sweetness so charms the believing soul, that had we been a Roman Catholic our delight and enthusiasm might easily have passed into adoration. The painting is eight feet high and six feet wide. In the centre and above the Virgin with the child is seen standing upon the clouds, surrounded by a host of faintly outlined cherub heads. The representation of green velvet curtains looped up on either side gives a strangely realistic effect to this central figure. To the left of the Virgin Pope Sixtus in rich pontifical robes kneels imploringly, and with his right hand points to an imaginary earth beneath for whose inhabitants he supplicates the holy mother's intercession. St. Barbara, with hands folded upon her breast, kneels to the right, her face, loving and peaceful, turned towards the

same imaginary congregation of the faithful for whom the Pope so earnestly prays. At the base of the picture are the two oft-engraved and frequently copied cherubs, which by themselves considered are sometimes regarded as second to none of Raphael's productions.

With royal dignity, far removed from anything like conscious power, the Virgin mother gazes into the future. A subdued melancholy lends a mysterious charm to the natural sweetness of her countenance. Still pondering upon the words of the angelic annunciation, keeping all these things in her heart, can it be that the Cross of Calvary already rises before her vision? Though we dare not and would not worship, we pity that man who does not feel himself stirred to a nobler and purer life by the contemplation of this fitting representation of the holiest (doubly so in the case of Mary, blessed among women) of all human relations—motherhood.

Raphael's children are matchless. No artist has so nearly realized the perfection of infantile beauty. The Child Jesus in the painting before us were alone well worth a trip across the Atlantic. In these softly-rounded baby limbs there reposes a charm which no pen can describe. Here there is more than budding humanity. This child shall be for the healing of the nations. Strong and calm the Christ-child's eyes penetrate the very soul of the beholder. And yet there is no violation of our sense of childhood's weakness. He who consented to be born of a virgin is here represented as true to His human nature, obedient to His earthly life, dependent upon His mother in whose loving arms and against whose swelling bosom He confidently rests,—the one only perfect babe, the Babe of Bethlehem.

Raphael Sanzio de Urbino—the Prince of Painters—after we have pierced the Alps we shall see more of his matchless genius. But for chasteness of design, grace and symmetry of execution, and for richly contemplative Christian feeling, the master himself has never surpassed the Sistine Madonna.

Shall we kiss or shake hands? That

is, shall we men follow the example of the ladies and upon meeting salute one another with the lips? In Germany custom has so decreed. In and around Dresden, and especially at the stations along the railways, we were struck by the apparent universality of this method of greeting. First upon either cheek and then lips to lips—an amusing sight to the uninitiated. But we question whether it necessarily and in every case indicates greater friendship or warmer hearts than our less demonstrative hand-grasp. The better half of creation have been kissing each other from time immemorial, and yet how frequently their own confessions proclaim it a mere formality, cold and distasteful. Still, it may be that where real affection exists it is a more natural and satisfactory means of showing it. Therefore if our German cousins prefer to kiss we say let them do so to their heart's content. In our own country, however, it does not seem likely ever to find favor. We might recount several amusing examples of its utter failure, failures, moreover, in which we ourselves happened to play a rather prominent part, but fidelity to the "*Captain*" forbids.

With these glimpses of Dresden we say good-bye to the Fatherland. We have already allowed our German preferences to absorb an undue proportion of these sketches of travel. Leipzig, Munich, Stuttgart and Strasburg are still before us, and at some future time we may be tempted to resume where we leave off. For the present, however, Helvetia's snow-capped peaks and silvery lakes demand our attention. The land of Tell is peculiar in its attractions. Nature has adorned her with a lavish hand; in the desert of monarchism she has maintained herself for centuries as the one bright oasis of free government, and for the student of Church History (let it not be forgotten by those of our own communion that the Zurich 1531 edition of the Bible is older than that of Luther) she divides with Germany the theatre of the Reformation. To Switzerland, accordingly, let us hasten.

NEVER dispute with a man who is more than seventy years of age, nor with a woman nor any sort of enthusiast.

Our Book Table.

INGERSOLL AND MOSES. A Reply by Rev. Samuel Ives Curtiss, D. D., with Notes and Appendices. Chicago. Jansen, McClurg & Company, 1880. Pp. 118. Price, \$1.25.

A high authority tells us: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. As a dog returneth to his vomit, so a fool returneth to his folly."

The author of this neat volume is evidently an able biblical scholar. He discusses his several points with logical clearness. He has "prepared these pages to meet the wants of those who have known that Ingersoll's address was full of sophistries and errors, but have not had the means at hand for refuting them." His intention is praiseworthy, his arguments able, and the mechanical getting up of the volume is all that could be desired. Yet the blasphemies of Ingersoll are far beneath the decencies of critical notice. And the citing of some of them in order to refute them, only helps to increase their circulation. Whilst we commend the scholarship, orthodoxy and good intentions of the author, we do not approve of increasing the notoriety of this profane man by the notices of honorable, dignified criticism. To grapple with such a literary monster, one must stoop to his own filthy level, and that no decent man can or ought to do. Let him alone.

WOMEN WORTH EMULATING: By Clara L. Balfour. American Tract Society, 1512 Chestnut Street, Philadelphia. Pp. 123.

This volume contains biographical sketches of eminent Christian women; Mary Somerville, Charlotte Elliot, Caroline Herschell, Elizabeth Smith, Amelia Opie, Sarah Martin, and the last Duchess of Gordon, and Jane and Anne Taylor. These are all Christian women who strove to instruct the ignorant and relieve the suffering. The lessons of their lives as here given, are no less pleasing than profitable to read.

The Sunday-School Department.

GOD's people, like their Master, are made perfect through suffering. Miss Rebecca May Fisher, of Philadelphia, spent more than twenty-five years as an invalid. Since the days of her youth she has not had a perfectly healthy hour. Her busy mind dwelt in a frail body. Often she was so feeble that her friends feared her life to be near its close. From a child she loved her Saviour. And He made her a marvelous subject of His transforming grace. Through her long afflictions He so burnished and brightened her soul, that His image was therein clearly reflected. The anointing of the Spirit, the constant inbreathing of His life made her Christ-like—a Christian.

She always greeted one with a subdued, cheerful smile. Rarely did she complain of her lot, but bore it with a spirit of contentment. Deprived of many social enjoyments, so pleasing to persons of culture, she found the best kind of society in good books. Many of these she read with care. Of some she would write critical notices for the *Reformed Messenger*. With singular energy and resolution she became a model little housekeeper. After the death of her mother she was the presiding genius of her home. With a cheerful heart but feeble steps she moved about after her household duties. A year ago *Sunshine*, a little paper for the infant Sunday-school scholars of the Reformed Church, was started. By request she took charge of it. And a very cheery little sheet it is, bringing sunshine into the hearts of thousands of children every Sunday. She edited it from the first, until the numbers for January, 1880. Little did the little folks think as they and their mammas read over the bright little paper on Sunday afternoon, December 28, that the dear lady, who was speaking to them so pleasantly was then dying. That Sunday night the Lord took her to Heaven. Her remains were

buried aside of her mother in the cemetery of the Reformed Church, at Chambersburg, Pa.

How beautiful is the gentle, meek life of such a suffering saint. It teaches us how the grace of God can make us useful and happy despite our afflictions. Here is a lady in very delicate health, who cheerfully attends to her home duties, edits a child's paper, and edits it well, teaches a class of boys in Sunday-school, and is thankful that the Lord allows her to serve Him thus.

Her venerable father, Dr. S. R. Fisher, of the *Reformed Messenger*, has been sorely bereaved. He has an only son left, Rev. C. G. Fisher, of Winchester, Va. The last light of his home circle has expired. In the evening of his life his home is left desolate. But the dying blessing of the departed remains. The source of all consolation and hope never leaves God's people. The Light of Life shines on forever in all Christian hearts living and dead.

A YOUNG physician in a country village, not twenty miles from where we are writing this, has a large practice. Unlike so many physicians, he is an earnest, active Christian. And withal the superintendent of a Sunday-school. He is the most competent layman in the community for this office, and the people have confidence in his character. During the last summer he rose every Sunday morning at four o'clock, and hastened over the country to visit his patients, so as to be able to be with his Sunday-school in time. We commend the example of this brother to our busy laymen who often make other engagements a pretext for not attending church or Sunday-school.

One quiet example of saintly living has more power in any church, or in any community, than the loudest talker in the wor'd.

SCRIPTURE LESSONS.

FEBRUARY 1.

LESSON V.

1880.

Second Sunday before Lent. Matt. v. 1-16.

THE SUBJECT.—TRUE DISCIPLES.

1 And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying.

3 Blessed are the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peace-makers : for they shall be called the children of God.

10 Blessed are they which are persecuted for

righteousness' sake : for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

QUESTIONS.

What remarkable sermon are we now to study ? How often is it recorded in the New Testament ? Who is its author ? To what classes of hearers was it delivered ? How long after Christ's Baptism was it spoken ? Eighteen months. What two practical facts do we learn from it ? What two subjects does this lesson embrace ?

VERSE 1. Whence did this multitude come ? Chap. iv. vs. 23-25. Where is this mountain ? Near Capernaum. What name has it ? Horns of Hattin. What posture did the public teacher assume there ?

2. What did *he opened his mouth* mean ?

3. How often does the word *Blessed* occur here ? What does it mean ? Happy or healthy. What is *poverty of spirit* ? What is meant by the *kingdom of heaven* ? Gospel Dispensation.

4. What sermon is here meant ? How shall the contrite be *comforted* by the Gospel kingdom ?

5. What is *meekness* ? What English word was once so used ? Gentle-man. What *earth* shall they inherit ? The new earth.

6. What do *hunger and thirst* express ? How shall this longing be satisfied ?

7. What is *mercy* ? How does it differ from *pity* ? Why shall they obtain mercy ?

8. What is *pure-heartedness* ? A pure conscience. How shall such see God ? They will know and enjoy his Will and Presence.

9. Who are the *peace-makers* ? The children of charity. Why are they called the children of God ?

What are these *seven* excellent states of heart usually called ? The Beatitudes. Are these Graces already rooted in the *Old Testament* ? See 1. Is. lxvi. 2 ; 2. lxi. 3 ; 3. Ps. xxxvii. 11 ; 4. Is. li. 1 ; 5. Ps. xviii. 25 ; 6. Ps. xxiv. 3-4 ; 7. Ps. xxxiv. 14.

10-11. What lot will strike those who entertain and practice these lofty Christian principles ? Is there any blessing in suffering itself ? In what does the bliss of such sufferers lie ? In their innocency and reward. To whose particular persecution does our Lord here refer ? What is *Reviling* ? *Persecution* ? *Speaking all manner of evil falsely* ?

13-16. To what three things is the influence of Christians on the world compared ? Salt—Light—City on a hill. Can you tell how these symbolize the Christian life ? To what is the bad example of Christ's followers compared ? What exhortation concludes this lesson ?

1. Blest are the pure in heart
For they shall see our God ;
The secret of the Lord is theirs,
Their soul is Christ's abode.

2. The Lord, who left the heav'ns
Our life and peace to bring,

To dwell in lowliness with men,
Their Pattern and their King :

3. He to the lowly soul
Doth to Himself impart,
And for His dwelling and His throne
Chooses the pure in heart.

SUGGESTION.—Commit verses (3-9). These are commonly called *The Seven Beatitudes*.

INTRODUCTION TO THE LESSONS FOR FEBRUARY AND MARCH.—We shall have to do with the sermon on the mount for two months long. A few general remarks on this remarkable discourse are, therefore, necessary, in order to a better understanding of its several parts which we are asked to study. We have two records of it. The fuller copy is given by St. Matthew, chapters 5, 6, and 7. The substance of it is written by St. Luke, chap. iv., 20-49. *Jesus* is its Author. His audience was composed of the *twelve apostles*, a wider circle of friends, called *disciples*, and a crowd of *curious listeners*. It was spoken about eighteen months after His baptism, or beginning of His public ministry. As the law was proclaimed from Mt. Sinai, in the Old Dispensation, so was it proper that the gospel interpretation of it should be preached from a mountain likewise. Two practical facts are taught in this sermon:

1. That the gospel kingdom is not so much an institution of outward grandeur, like the kingdom of David and Solomon, but a spiritual kingdom, rather.

2. That the relation of Christians to the kingdom of Christ consists not so much in an outward alliance with it, as in an inward heart-allegiance.

This lesson embraces two general subjects:

1. The gospel *principles* which actuate genuine Christians, or true disciples.

2. Their *influence* in the world.

COMMENTS.—VERSE 1. Whence this *multitude* came, we learn from vs. 23-5, in chap. iv. The *mountain* stands near Capernaum, and is called the *Horns of Hattin*. It is a hill with an easy slope, and a double platform, well suited to accommodate an audience of a smaller and larger circle. *And when He was set* tells us what the usual posture of a public teacher was in those days.

VERSE 2. *He opened His mouth*, or raised His voice, spoke loud and plain words in the hearing of all.

VERSE 3. *Blessed*. This term occurs nine times in succession, and means in each case, *happy* or *healthy*. The phrase *poor in spirit* designates those who feel

a soul-need or heart-want. This is the first step toward spiritual health, when we discern our own nothingness. *For theirs is the kingdom of heaven*. This may be read: "For such is the rich store-house of supplies let down from above." It likewise means that such will seek and make their own the gospel kingdom.

VERSE 4. *They that mourn*, on account of their sinfulness, shall be *comforted* by the assurance of forgiveness in the new realm of *grace*. Poverty of spirit and contrition are closely related, and together evince a sense of the greatness of our sins and miseries.

VERSE 5. *The meek* are such as are *humble* on account of their unworthiness, *patient* because of their promised deliverance, and *obedient* to the laws and precepts imposed upon them. The word *gentleman* once meant what *meekness* signifies. The term *earth*, or land, meant *Canaan*, to a Jew, a place of abundant fulness. (Judges xviii. 9-12). If we add the word "new," the sense becomes clear to us. The new heavens and the new earth which the gospel shall establish, the saints shall *inherit*, or obtain as joint heirs with Christ.

VERSE 6. *Hunger and thirst* will arise in an empty, sorrowing, broken spirit after *righteousness*, or right relation to God, in which one neither hungers nor thirsts any longer, but *shall be filled*.

VERSE 7. *The merciful* are kindly-disposed souls toward enemies. *Pity* is exercised toward the needy and distressed; *mercy* overlooks and forgives injuries and wrongs. Christians are forgiving because they have obtained forgiveness. And as they continue to be merciful, they shall *obtain mercy* still longer. Think of the prayer: "Forgive us our debts *as we forgive our debtors*."

VERSE 8. *The pure in heart* are, not the faultless or sinless, but the forgiven, washed, and renewed souls, who endeavor to do all things from pure motives, according to the purifying words of God's love, and for His spotless glory. By such a constant exercise to have always a good conscience toward God and men, we learn to *see God*—His will and nature. This is to walk with God, and to enjoy Him forever.

VERSE 9. *The peace-makers* are those who have their hearts pervaded by the divine charity of which St. Paul speaks so grandly. (1 Cor. xiii). Feeling themselves at peace with God, they would have all the world reconciled to Him in Christ, and all mankind to be man kinned. A universal Fatherhood, and a universal brotherhood is the burden of their prayer. As we read of a God of peace; as Jesus is the "Prince of peace;" and as the gospel is the gospel of peace, Christians are pervaded by this same spirit and in so far *children of God*.

The above seven excellencies, or *beatitudes*, are supposed to indicate the perfection of the Christian character. They symbolize the seven spirits of interior bliss, or *soul blessedness*.

The two following verses, which also have the word *blessed* as introductory, do not signify any special trait of soul, but a *condition, or lot* of life, rather. The same reward is attached to the persecuted ones, that is named as a reward to the first beatitude—the *kingdom of heaven*. It is well to know, too, that the beatitudes of our Lord have their roots in the Old Testament already. We will merely give the references:—1, Is. lxvi. 2; 2, Is. lxi. 3; 3, Ps. xxxvii. 11; 4, Is. li. 1; 5, Ps. xviii. 25; 6, Ps. xxiv. 3-4; 7, Ps. xxxiv. 14. From this fact we see clearly that Christ did not come to destroy the law and the prophets, but to fulfil. He carried the light within to illumine the letter.

VERSES 10-11. *Persecuted for righteousness*. The relation which the world will assume toward a kingdom which teaches such lofty principles, and its members who practice them, is here plainly foretold. Still, a man may esteem himself *blessed* in battling for eternal truth and right. He is sure to win in the end. Right is always might; and wrong is never strong. *The kingdom of heaven* falls to the hero at last.

From the general persecution to which the kingdom is to be subjected, our Lord comes to the special trials of His apostles and disciples. *Reville*: abuse you face to face. *Persecute*: injure and kill you. *Say all manner of evil*, etc., slander. *Rejoice*: not on account of the evil they do, but 1,) over the reward; and 2,) over the goodly company you thus enter with—the *prophets*.

VERSES 13-16. *Salt—Light—City*. The gospel in the Christian community and Church of Christ is the preservation of society and the world—the *salt of the earth*. Christianity is civilization—the *light of the world*. Christianity is a moral height to which it elevates man and the race—a *city set on a hill*.

But as salt may become worthless, so may a follower of Christ be a nominal professor, having but the tasteless form, and be a cast-away.

A light may be hidden under a cover. So may a follower of Christ afar off, suppress and quench his principles, and walk in darkness. As a city on a hill is seen and criticized by all, so will a Christian be marked and judged by all, and by his life prove a savor of good or evil to all.

Therefore, let us *live* our religion; 1,) that others may be won to God; and 2,) that He may be doubly glorified.

Never Too Late to do Something.

Socrates at an extreme old age learned to play on musical instruments.

Cato at eighty years of age began to study the Greek language.

Plutarch when between seventy and eighty commenced the study of Latin.

Boccaccio was thirty-five years of age when he commenced his studies in light literature, yet he became one of the greatest masters of the Tuscan dialect. Dante and Plutarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this he became a most learned antiquarian and lawyer.

Dr. Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Monaldesco at the great age of one hundred and fifteen years, wrote the memoirs of his own times.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.—*Cincinnati Enquirer*.

FEBRUARY 8.

LESSON VI.

1880.

Sunday before Lent. Matt. v. 17-26.

THE SUBJECT.—THE TRULY RIGHTEOUS.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is

angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

QUESTIONS.

What is the subject of this Lesson? Will true disciples become truly righteous before God? Do you see now, how the former lesson is related to this? Did the Law of Moses and the Prophets teach the truth? Can they ever be contradicted then? On what two commandments do they hang? Matt. xxii. 40. Shall Charity, or Love ever fail? 1 Cor. xiii. 8. Why did Christ then come after Moses and the Prophets? To illumine the letter and word of the Divine law.

VERSE 17. What parts are meant by *the law and the prophets*? What other portion is sometimes mentioned? Psalms. Do these three divisions embrace the entire Old Testament? What did Jesus warn His followers not to think He would do? What did He promise to do? How did He fulfil these? In His Person and history. Can He enable us to fulfil them?

18. Does it mean that this world will ever come to an end? Will the Divine law of Charity ever end? What is *jot*? What is *tittle*?

19. Who is to be called the least in Christ's kingdom? Who shall be great therein? How can we best prepare ourselves for the greater things of the Law and the Gospel?

20. Who were the Scribes? Who were the Pharisees? Was their righteousness equal to

the righteousness of the Christian? Why should our standard of piety be higher than theirs? Because of the larger measure of Grace.

21-22. What old precept does Christ use to illustrate the meaning of this saying? When was the *old time*? What did Christ say in reference to anger? What is the meaning of *Raca*? A good-for-nothing fellow. What does *fool* signify? What do these three degrees of anger signify? Different stages of guilt and punishment. What does *judgment* mean? A Court. What is *Council* here? A Great Court. What is meant by *hell-fire*? The valley of Hinnom, where refuse was buried or burnt.

23-26. In what spirit must the Christian worship? How will he show this spirit of charity? Why should we be reconciled to our enemies? May it ever be too late? When ought we to be reconciled, then? How is the lot of the unreconciled soul described now? Do you endeavor to obey God's law? Are you satisfied by obeying the letter of the law merely? If we strive to do God's commandments, in spirit and truth, will He break the power of sin in us more and more? When will Christians attain to perfect righteousness? In the new heavens and new earth.

1. For Thy true servants, Lord,
Who strove in Thee to live,
Who follow'd Thee, obeyed, adored,
Our grateful hymn receive.

2. For Thy true servants, Lord,
Who strove in Thee to die,
And found in Thee a full reward,
Accept our thankful cry.

3. Thine earthly members fit
To join Thy saints above,
In one communion ever knit,
One fellowship of love.

4. Jesus, Thy name we bless,
And humbly pray that we
May follow them in holiness
Who lived and died for Thee.

INTRODUCTION.—Jesus now informs His followers that the laws of Moses and the teachings of the Prophets, all hang on two commandments (Matt. xxii. 40), love to God and man; and that they must, therefore, remain fixed for all ages and all men. Love can never fail (1 Cor. xiii. 8). In the light of His Gospel, however, the spirit and heart of the whole Old Testament should now be made to illumine the letter and word. This is what He would teach men to discern and obey—the meaning of the Divine law.

COMMENTS.—VERSE 17. *The Law or the Prophets.* These are his divisions of the Old Testament. We sometimes read of three—Law, Prophecy and Psalms. *Not come to destroy, but to fulfil.* Some feared He might gainsay their holy ancient teachings; others hoped he would relax their strictness. But He declares that He will do neither the one, nor the other. Yet something He will do—*fulfil* them; 1. In His own person and history; 2. In His followers, by imparting to them a new life. In Christ we can do all things. Read the 119th Psalm, in which God's *law* is mentioned 176 times—in every verse, by some like word.

VERSE 18. *Heaven and earth pass.* The end of this world is here assumed. But charity (love), which is the fulfilling of the law, never faileth. *Jot* is the least of the Hebrew letters—also written “Jod.” *Tittle* is a mark by which one letter is known from another. Every part of the law is to be fulfilled.

VERSE 19. *Break—or teach to break,* means to disobey oneself, or cause others to disobey, *one of the least commandments*, which is counted worthy of being incorporated into the body of the law. *He shall be called the least in the kingdom of heaven*, or esteemed least ready and prepared to discern and enjoy the truth and grace of the Gospel. But if by example and precept, we honor the whole law, in letter and spirit, we edify, honor and elevate ourselves therein. Men become good by doing good. And by doing the least things faithfully, we qualify ourselves for greater deeds of holiness.

VERSE 20. *Your righteousness shall exceed that of the Scribes and Pharisees.* The Scribes were the writers and

teachers in the Jewish Church. The *Pharisees* were the large, influential and model class of Jews. But patterns of obedience as they were, yet, was their religion not after the order of Christ's and good Christians. The *righteousness* of the Gospel *exceeds* the righteousness of the Law. How? 1. Not in strictness and punctuality. Herein Scribes and Pharisees can hardly be excelled. 2. Not so much in sincerity and heartiness, either. Herein, we must suppose every one of the ancient believers to have acted in good faith, too. When Christ reproaches them for regarding merely the little things of ceremony, and neglecting the principles and motives (Matt. xxiii. 23), we must think of the hypocrites and nominal worshippers amongst them—not of the genuine ones. We must, as Christians, 3) *exceed* the piety of the Jew, because of that fuller measure of Grace given us in Christ. If we fail herein, we stand just in their shoes—remain in the economy of the Law, and have not passed into the new *kingdom of heaven*, which Christ has founded. In vain do we try to be more punctual and exact, than a true disciple of Moses. In vain do we try to excel a Nicodemus or a Saul in sincerity. But by the greater light may we walk closer to the line and spirit of the will of God.

VERSES 21-22. Here we have the principle on which Hedwelt, illustrated by an example. *It was said by (or to) them of old time.* The economy of Moses and the prophets was a period by itself—a special age, that had now grown old. The Gospel era is a *new* time. In the former age, accordingly, the elders, law-givers, and teachers preached after the measure of light afforded them. *Whosoever shall kill shall be in danger of the judgment.* An out-and-out act of murder was to be punished. *But I say—or the Gospel declares—that whosoever is angry with his brother (fellow-man) without cause (for slight or imaginary reasons), is already guilty before the judgment (or tribunal of the Gospel).* The inner, hidden germ of murder is searched and condemned by the dart of justice. *And whosoever gives vent to this heart-murder in words of contempt—Raca (good for nothing fellow!) approaches a heavier*

sentence, from a weightier tribuna (Council—which was the Great Court of the Jews). And, should he utter a word of still more indignity — *Thou fool!*—he increases his guilt yet again, and exposes himself to deeper condemnation. *Gehenna.* This was the valley of Hinnom, where the refuse of the Holy City was cast and burnt. It is typical of being utterly cast away—outside of the bounds of Gospel life and God's new empire of grace. Altogether, these sayings are intended to teach us, that a lack of charity is already detected in the root, by the Gospel spirit of the law, and that our misery and punishment will always measure itself by the degrees of its manifestation—in thought, word, and deed.

VERSES 23–26. In these verses our Lord tells us in what spirit our righteousness, religion or worship must be indicated within the Gospel realm—in the spirit of charity. *If thou bring thy gift to the altar, or would approach God acceptably, in any act of devotion or worship. And there rememberest that thy brother hath aught against thee, or art told by thy conscience of a difficulty or grievance between thyself, and another. First be reconciled with thy brother, or do thy part toward effecting peace and harmony. Agree with thine adversary—be kindly disposed in favor of thine opponent. Quickly. Time is short—eternity is long. While thou art in the way with him, or the day of grace lasts for both. The terms adversary—judge—officer—prison, picture an earthly court, before which men carry suits, which are long-drawn, vexatious, expensive, and of a damaging nature at best. So may our cherished anger be a means to our enemy of preventing us from coming in right relation with himself and God; and he deliver, or suffer us to fall into the hands of the officer (death), who bears us into the realm of bondage—the lot of the unredeemed. Thence till thou hast paid the uttermost farthing. When do you suppose that farthing will be paid?*

TRUTHS.—Christ explained the soul and spirit of the Divine law. He fulfilled all its requirements. He would teach His followers the holy act of fulfilling it likewise, by His Spirit—more and more unto the perfect day.

In the Gospel economy the true disciples learn how to become truly righteous, by obtaining the forgiveness of their sins; by obtaining more and more grace, that they may sin less and less; and attaining, at last, to an absolute purity of heart, in the new heavens and new earth, wherein dwelleth righteousness.

TEN years ago a young lady taught a class of boys in a certain Sunday-school. In the course of time she married—became the good wife of a hard-working pastor. Since then her scholars have grown to be young men. Some of them have families of their own. Although no longer their teacher, and living in another place, she still bears them on her heart, and inquires after them. In visiting our place, she tries to visit them too, and exhorts them to cleave unto Christ. She writes them letters, and prays for them. One of them is nigh unto death, to whom she writes letters of pious counsel and comfort. Continue to have a tender care for your scholars, even after you have ceased to be their teacher. You will have to meet them at the bar of God some day. See to it that you may meet them with joy and not with grief. It is well if Sunday-school teachers can begin with small scholars, and have them under their tuition and training until they shall have been confirmed, and long after. We can recall quite a number of teachers whose classes have thus grown up under their nurturing care. Gradually, from year to year the wee boys and girls grew, until they were at length led or promoted into the class of catechumens. Then they made a public profession of their faith, and were confirmed. And in not a few cases the teachers were thereafter married. The class was at the wedding, and brought a suitable bridal present with them, and, what was worth still more, many hearty greetings and prayers that God might richly bless their dear teacher.

A HANDSOME and thrifty hickory tree over one hundred feet high at Madison, N. J., was a sapling planted on the day of the inauguration of James Madison as President, and in honor of the event.

FEBRUARY 15.

LESSON VII.

1880.

First Sunday in Lent. Matthew v. 33-48.

THE SUBJECT.—THE TONGUE AND THE TEMPER.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven, for it God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

QUESTIONS.

What two things form our subject to-day? Where can we read a good lesson on the tongue? James, Chap. iii. 2-13. What three examples does our Lord here present, by which He would show us the compass of the Law?

VERSE 33. How often does the word *Again* occur—and why? What is it to *forswear* oneself? Did the Jews only object to *false* swearing, then? Was ordinary swearing or profanity tolerated?

34-36. What does Christ say, in reference to this habit? What different oaths does He enumerate? Why should we not use such words?

37. How shall we say? Why not go beyond these? Can you tell in what way more than these is of evil?

38. Where is this expression found? Ex. xxi. 24. Was this the law of the country and age? Was it to be carried into private life, too?

39. May we resist evil with evil? What are we to offer to an enemy who smites us on one cheek? Is this to be *literally* done? Did Christ do it? What then does it mean? Rather be willing to suffer twice a wrong, than do wrong once.

40. Must we suffer double deprivation of our goods, rather than act revengefully?

41. To what custom does the going one and two miles refer? To the government officers pressing citizens into their aid.

42. Shall we give imprudently? Must we lend everybody anything? What sort of spirit shall we cherish, then? (Ps. cxii. 5.)

43-44. Who was the Israelite's neighbor? A Jew. Who was his enemy? A Gentile. Did God ever command his people to hate an enemy? Lev. xix. 18. How shall we feel, speak and act towards enemies?

45-48. Whose children are Christians to show themselves to be? How? Tell how God treats good and bad? To whom do we liken ourselves if we distinguish between friends and enemies? How can we be *perfect* as God is? By doing all things from the spirit of Christ, after God's rule, and for His glory.

If the heart in us is right, will our temper, tongue and life right themselves?

What peculiar season are we now in? Lent. What does the word mean? Long—from lengthening of days. Why does the Church observe this season?

1. Jesus, I love Thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud,
That earth and heaven might hear.

2. Yes, Thou art precious to my soul,
My Transport and my Trust;
Jewels to Thee, are gaudy toys,
And gold is sordid dust.

3. All my capacious powers can wish,
In Thee doth richly meet;
Not to mine eyes is life so dear,
Nor friendship half so sweet.

4. Thy grace still dwells upon my heart,
And sheds its fragrance there;
The noblest balm of all its wounds,
The cordial of its care.

SUGGESTION: Read James iii. 2-13.

INTRODUCTION. In this lesson, our Lord affords us three more examples, by which He would illustrate how much deeper, wider and richer the Divine law is than the mere letter and word convey. It is of *our ordinary conversation, of our conduct toward our enemies, and of our general disposition toward them that this section treats.*

COMMENTS.—VERSE 33. *Again.* This word introduces another example by which He would show us how to interpret the spirit of the law. *Forswear thyself.* It seems that many Jews thought ordinary swearing no sin, provided no one perjured himself, or swore *falsely*—just as many still think. Provided they did as they had vowed *unto the Lord*, or to men, profanity was excused by them.

VERSES 34-6. *Swear not at all.* He, on the contrary, cuts up all profane speech by the root. Every bastard oath is forbidden by the third commandment. *By heaven* was used then as now. But as heaven is *God's throne*, we may not thus render it common and cheap. *By the earth*, is not used in our day, yet the German and English swearer says to-day—"Heaven and Earth"—"Himmel und Erde." As God's *footstool*, we ought not to claim it as ours so familiarly. *By Jerusalem* still lingers among us. As the Holy City, in which God resided as in His Capital, it must stand above our trifling manner of speech. *By the head*, still less by the soul, or any part of thyself, since thou art not thine own, and hast little power over thyself as not to be able to turn a *hair white or black.*

VERSE 37. *Yea, yea—Nay, nay.* Cultivate a simple, direct, and truthful style of conversation. What a force and emphasis these plain affirmatives and negatives have in the mouths of some men! *Whatsoever is more than these cometh of evil.* It betrays a want of confidence in your own word, unless bailed by an oath. It causes suspicion in your hearers if you must volunteer a string of endorsing phrases. It comes of evil, and tends to evil.

VERSE 38. *An eye for an eye—a tooth for a tooth.* This was the law of the land. (Ex. 21: 24). It is called the law of retaliation. But the Jews carried it into their daily life, and tried to

redress even their private wrongs by the spirit of revenge. This was their fault and sin.

VERSE 39. *Resist not evil.* We may firmly, but for truth-sake defend a principle, and in a legitimate way protect ourselves and our possessions, provided we do it not in a spirit of violence and wrath. Rather than so retaliate, we are asked to bear still more wrong. We are rather to suffer wrong, than to do wrong. This is about all that the strange saying—*turn to him the other cheek also*—means. Literally our Lord did not do so, when He was smitten—though He bore it meekly. He surely does not ask us to do more than He Himself did. So much on *personal injury.*

VERSE 40. *Sue thee at the law.* Even lawsuits, entered upon and prosecuted from a sense of selfishness, or delight in quarreling, are forbidden. We may not cover anger under the forms of law. The *coat* was the inner garment the *cloak* was the outer one. Rather let both go, than lose temper and soul. Our Lord's eye is more directed toward our temper and spirit, than to our actions, in these instances. We need not bear hurt and wrong, rather than defend ourselves; but rather *unrecht gelitten als unrecht gestritten.*

VERSE 41. *A mile-twain.* In that day, when no public highways cut the country in every direction, a government officer could press any citizen into his aid and service. Thus legal were they to become beyond what was asked, rather than prove rebellious and unaccommodating.

VERSE 42. *Give—turn not thou away.* Listen kindly to any proper or reasonable request. Show favor and lend (Psa. 112: 5). This does not teach us imprudently to throw away our money or goods.

VERSES 43-4. *Love neighbor* (or Jew)—*hate enemy* (Gentile). See Lev. 19: 18. Only part of this rule was commanded of God. The latter clause the teachers added. Christ would enlarge the compass of the law, and embrace all men by charity. *Love*, be in charity; *bless*, speak kindly; *do good*, act kindly; *Pray for them*, that better minds be given them. The general law is laid down—Overcome evil with good.

VERSES 45-8. *Children of your*

Father. God is love, and His Spirit in us, will reform, regenerate, and render us like-spirited. God shows not distinction between *evil* and *good*, between *just* and *unjust*, in His messengers of *sun* and *rain*, in garden and field. The Lord is good to all. To distinguish between friend and enemy, between brethren and adversaries, is to stand on a level with *publicans*—notoriously wicked ones. *Be ye therefore perfect.* Strive after the fulness of moral excellence, not here and there, now and then obeying the letter of the law; but cultivate the spirit of always and heartily doing as the law requires—from a right motive, according to His will, and for His glory. *Perfect even as your Father is perfect*, means here to live, not infallibly, or infinitely, as God does, but always in the direction of right and God. We are only to strive after human completeness in Christ Jesus. Out of the heart are the issues of life. A man is as his heart is. The spirit within us will manifest itself in our general bearing toward all men; toward friends and enemies; in deed and word. No one spake as Christ spake. Those imitate Him most closely who pray for hearts—

Copies, Lord, of Thine.

Sacred Mountains.

Some of the greatest events in the history of God's revelation, from the giving of the Law of Moses to the Ascension of our Lord, took place on mountains. For some good reasons these grand summits were chosen as theatres on which to make the most marked exhibitions of Heaven. Mount *Ararat* was baptized by the flood, consecrated by an altar, illumined by the mystic rainbow, and became the footstool for the Ark. Mount *Moriah* witnessed the sacrifice of Isaac, and was crowned by the Temple of Solomon. Mount *Sinai* became forever sacred through the giving of the Law. Mount *Hor* holds the tomb of Aaron. Mount *Pisgah* became holy by the death of Moses. Mount *Horeb* was rendered thrice holy by the presence of God—twice before Moses, and once before the

hunted Elijah. Mount *Carmel* was the slaughter-place of Baal's prophets. Mount *Lebanon* is immortal from its goodly cedars. Mount *Zion* became the representative of the Old and New Jerusalem. Mount *Tabor* was honored by the wondrous scene of the Transfiguration of Jesus. Mount *Olivet* was washed by the tears and sweat-drops of the Son of God. Mount *Calvary* was watered by a Saviour's blood. All these heavenly heights point to yet another mountain—the Mount of God in Paradise. This we reach over the Mount of Beatitudes, on which our Lord delivered the "Sermon on the Mount."

"O Lord God, who didst at first deliver Thy commandments from the mount which burned with fire, amid blackness, and darkness, and tempest, at which terrible sight even Moses said, I exceedingly fear and quake; we thank Thee that this same law is now published unto us from Mount Zion, through the Mediator of a new and better covenant; and we humbly beseech Thee to put these words into our minds, and write them in our hearts, that we may delight in Thy law after the inward man, and serve Thee in newness of spirit, through Jesus Christ our Lord; who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen." W.

For the Journey of Life.

The following rules from the papers of Dr. West, according to his memorandum, are thrown together as general waymarks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury till you know the views and motives of the author of it.

Always take the part of the absent persons who may be censured in company, so far as truth and propriety will allow.

Never think worse of another on his differing from you in political and religious subjects.

FEBRUARY 22.

LESSON VIII.

1880.

Second Sunday in Lent. Matt. vi. 1-13.

THE SUBJECT.—GIVING AND PRAYING.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

QUESTIONS.

What form the opening words of the sermon on the mount? What results from the practice of these Gospel principles? Happiness. In what relation does the Gospel bring us to our fellow-men? In true charity. In what relation does the Christian stand to God, according to this lesson? In a hidden fellowship with God. How does this communion manifest itself? In Alms-giving, Prayer and Fasting, or good works.

VERSES 1-4. Of what act of religion do these verses treat? What are we to be careful of? How did many proclaim their acts of charity, of old? What advice does our Lord give us in reference to such acts? Does this mean that we must give blindly? What does it mean?

5-8. Of what religious act do these verses treat? How did some men pray? Are there

still such prayer-makers before men? What does Jesus tell us to do, when we would pray? What is meant by *closet*? Ought we never to pray before men? But what may we then never do? Is the efficacy of a prayer measured by its length and loudness? Why need we pray at all, if God knows our wants already? To dispose our hearts for God's Grace.

9-13. What name do we give to this Prayer? Of how many parts does it consist? What three petitions come first? What four follow? Do not men often reverse this order? Can you explain the meaning of each petition?

What have we learned from this part of our Lord's sermon on the mount? To *be*, and not to *seem* religious. What two duties are imposed by this lesson? How shall we give? How are we to pray? Do you pray?

CATECHISM.

VIII. *Lord's Day.*

24. How are these articles (Apostles' Creed) divided?

Into three parts: the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

25. Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost?

Because God hath so revealed Himself in His Word, that these three distinct persons are the only true and eternal God.

1. Lord of the worlds above!
How pleasant and how fair,
The dwellings of Thy love,
Thine earthly temples are!
To Thine abode my heart aspires,
With warm desires, to see my God.

2. O happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise Thee still; and happy they
That love the way to Zion's hill.

SUGGESTION.—Commit the 6th verse of the lesson.

INTRODUCTION.—The sermon on the mount opens with the grand religious principles of the gospel kingdom, in the practice of which true happiness is found. By living there with purity of heart and obedience of spirit, we are placed in perfect charity with all men. Such a relation to our fellow-men is in imitation of God's love to mankind. In this section our Lord dwells more on our fellowship and communion with God. The Christian lives a hidden life with God, which manifests itself in alms, praying, fasting or life of righteousness.

COMMENTS.—VERSES 1-4. These verses treat of *alms-giving*. By this term is meant our gifts of charity—money, food, or clothing. It is sometimes made to embrace *all our acts of righteousness*, or good works. All systems of religion teach the necessity of giving—Gentile, Jewish and Christian. The gospel has originated this blessed saying, "It is more blessed to give than to receive." But we are to *take heed*, or see carefully to it, that we do not give in order *to be seen of men*. He that serves men may have a reward from them, but not of God, our *Father*, whom we seek not to glorify. *Do not sound a trumpet*. It was once the custom to proclaim the hour for the distribution of gifts to the poor. Then the *hypocrites*—those who played a part, or pretended to be very devout and charitable—advertised their goodness before the crowd. This exhibition was usually made *in the streets*, or market-places, where many collected. They, indeed, got what they sought—applause of men. The gospel insists on *being* charitable, instead of *seeming* to be such. *Let not thy left hand know what thy right hand doeth*. So far from wishing to have others to know the good thou art doing, you yourself are not even to think of it as your own work. It must be done in childlike simplicity, from the spirit of love, rather than of pride; as if thou couldst not do otherwise. So children give; so birds sing; so flowers bloom; so fountains spring forth water; it is not to be a careless giving, though. Our Lord means only to emphasize the right *motive* and *spirit* of giving. As God sees the heart, and

knows your charity to be pure; He will *reward you openly*, or give you fullest proof of His acceptance, by witnessing to your spirit the blessedness of giving, and doing acts of faith and love.

VERSES 5-8. *Of prayer*. The same thought shines through His exhortation *to be seen or heard of men*. We may and must pray openly, oftentimes—in the family and congregation, accordingly as our calling is. But we may never do so, that men may hear us, rather than God. The *closet* is any place of retirement. The phrases *closet, shut the door, pray in secret*, stand ever against the expressions, *standing in the synagogues, corners of the streets*. The contrast is sharply drawn between those who pray in order to be heard of God, and those who would be heard of men. *Vain repetitions* were used by heathens, and by Jewish professional prayer-makers. *Much speaking* does not make a prayer acceptable. It is not measured by its length or loudness, remember. *For your Father knoweth what things ye have need of before ye ask Him*. God does not need information or advice, the object of prayer is more to open and prepare our hearts for a right appropriation of God's supplies, by adoration, thanksgiving and supplication. The fact that God knows our wants and is able to fill them, should encourage us the more to commune with Him aright.

VERSES 9-13. *The Lord's Prayer*. This is the model after which all true praying is to be ordered. It consists of an *address, seven petitions, and doxology*. We may liken it to a letter sent to heaven through Jesus Christ. The address, *Our Father which art in heaven*, implies a divine household (the Christian Church), in which God becomes a *Father*, and mankind a brotherhood, through Jesus Christ, our Elder Brother. That communion with God in prayer requires a lifting up of our hearts, as taught in the phrase, *in heaven*.

The first three petitions pertain to God's *name, kingdom and will*. Note, that God's honor and glory go *before* our own wants. Men often reverse the order by pressing themselves in the foreground, and appending God, as it were. *Hallowed be Thy name*. Honored and

sanctified in thought, word and deed. *Thy kingdom come.* The Messiah's reign established in heart and world. *Thy will be done.* The divine law obeyed in this world as it is in the other, constantly and heartily. *The last four petitions* embrace ourselves. *Bread* means our sustenance in general, for body and soul. *Debts* signify our sins. These we ask to have remitted on the ground that we have placed ourselves in charity and love to our fellow-men. *Temptations* is here used in an evil sense. We ask to be made willing to be led by God's counsel and grace away from future sins. *From evil* means that the power of sin may be more and more broken in and around us. The doxology, "For Thine is the kingdom," &c., contains the reason and ground of our asking all these things. God owns such a kingdom of supplies; He has the power to grant them, and for His own glory all things are.

The prayer of our Lord can only be rightly used by God's children. The three graces, Faith, Hope and Charity, shine through it from first to last. The longer we use it the better will be our use of it. It is a word of the Lord, which abideth forever.

The physician tells his patient to do three things in order to get well: 1,) to abstain from immoderate eating and drinking; 2,) to keep indoors, and in a suitable temperature; 3,) to submit to the prescribed order of medicinal discipline.

In like manner if we would attain to spiritual health, must we *fast*, or abstain from all or every injurious mode of living. We must keep our spirits alive in the warm air of Charity. We must implicitly obey the directions of our heavenly Physician.

A Sound Legal Opinion.

An honest farmer once called upon the late Roger M. Sherman, the celebrated lawyer, and told him he wanted an opinion. He had heard a great deal about the value of Mr. Sherman's opinions, and how a great many people went to him to get an opinion, and John, who had never had, nor was likely to have a lawsuit or other diffi-

culty for a lawyer to help him from, thought he would have an "opinion."

"Well, John, what can I do to help you?" said Mr. S., when John, in his turn, was shown into the room.

"Why, lawyer," replied John, "I happened to be in town, and having nothing to do, I thought I would come and get your opinion."

"State your case, John. What's the matter?"

"Oh, nothing. I ain't got no law-suit; I only want to get one of your opinions; they say they're very valuable."

"But, John—about what?"

"Oh! anything sir; take your pick and choice!"

Mr. Sherman, seeing the notions of his client on the matter in hand, took pen, and writing a few words, folded them up and handed them to John, who carefully placed them in his pocket.

"What's to pay, sir?"

"Four and sixpence," (Yankee money seventy-five cents.)

When John returned home the next morning, he found his wife, who pretty much took the lead in his business matters, anxiously discussing with his chief farm-servant the propriety of getting in a large quantity of oats on that day, which had been cut on the one previous, or of undertaking some other labor.

John was appealed to settle the question, but he could not decide. At length he said: "I'll tell you what, Polly; "I've been to a lawyer and got an opinion that cost me four and sixpence. There it is—read her out; it's a lawyer's writing, and I can't make head or tail out of it!"

John, by the way, could not read the plainest print; but Polly, who was something of a scholar, opened the paper and read as follows: "Never put off till to-morrow what can be done to-day."

"Enough said!" cried John; "them oats must be got in." And they were "got in," and the same night such a storm came on as would have ruined them entirely.

John often afterwards consulted the opinion, and acted upon it; and to this day entertains a high estimation of lawyers' opinions generally, and of the lamented Mr. Sherman's in particular.

FEBRUARY 29.

LESSON IX.

1880.

Third Sunday in Lent. Matthew vi. 24-34.

THE SUBJECT.—OUR FATHER'S CARE.

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solo-

mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek), for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

QUESTIONS.

If we live according to the Gospel principles, are we then in right relation to God and man? In what light will we then regard our possessions? vs. 19-23.

VERSE 24. What does Christ say about serving two masters? What two masters are here mentioned? How will we regard the two? What is mammon? The heathen god of Gold.

25. Whom does Christ ask us to serve? In a proper God-service, need we worry over our life? For what need we not to be over-anxious?

26. What argument does He draw from the birds? Who feeds them? Do birds in nowise contribute a part towards their existence? May we suppose birds to be happy after doing according to their instincts and habits? Ought the Christian, then, after being able to do so much more than birds, to be distrustful? Why not?

27. What avails never so much fretfulness and suspicion? How much is a cubit? Does anxiety bring bread?

28-29. What do we care for after bread? To what does Jesus direct us now? What do flowers not? Can we do all this? How are lilies still arrayed?

30. What comparison does Christ now draw? Why was grass cast into the oven? Is man of such a brief existence, too? What does our Lord charge over-anxious hearts with?

31-33. Instead of caring for the support of life and raiment for the body, what would He have us to do first? Who does He say, act thus? Why do the Gentiles worry over these things? What being has the Christian to trust in? What is to be understood under *God's Kingdom*? The Gospel economy of abundant fulness. What is mean by *His righteousness*? The laws and precepts of it.

34. Why need we not worry over the morrow? We have rightly cared for to-day. Has each day enough duties?

What is taught us in this lesson?

CATECHISM.

IX. *Lord's Day.*

OF GOD THE FATHER.

26. What believest thou when thou sayest, "I believe in God the Father Almighty, maker of Heaven and Earth?"

That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them, who likewise upholds and governs the same by His eternal counsel and providence,) is for the sake of Christ His

Son, my God and my Father; on whom I rely so entirely, that I have no doubt but He will provide me with all things necessary for soul and body; and further, that He will make whatever evils he sends upon me in this valley of tears turn out to my advantage; for He is able to do it, being Almighty God, and willing, being a faithful Father.

1. Salvation! O the joyful sound!

'Tis pleasure to our ears;

A sov'reign balm for every wound,

A cordial for our fears.

2. Buried in sorrow and in sin,

At hell's dark door we lay;

But we arise by grace divine,

To see a heavenly day.

SUGGESTION.—Commit 1 Peter, v. 7.

INTRODUCTION.—In our last lesson Jesus teaches us how we must come in right relation to God, first of all. Then only can we commune aright with Him in prayer, and the various exercises of the Christian life. From such a moral height alone can we view, in their true light, our possessions. To this He refers when He speaks of “laying up treasures,” and serving with a “single eye.” (Verses 19–23). He then counsels us to make our lives a real God-service, and assures us that we can safely trust His amiable and adorable providence for the supply of all our wants. Self-dedication and faith are inculcated in this lesson.

COMMENTS.—VERSE 24. *Two Masters*—God and Mammon are here presented as the Christian and heathen Gods. He whom we serve first and most is your or my Master. (Rom. vi. 16). As these two Lords are so opposite and unlike to each other, the service of both is impossible. Man will *either hate the one and love the other—give his heart to one of the two; or else he will hold to the one and despise the other—devote his service to this one or that one.*

VERSE 25. *Therefore I say unto you.* In order, now, that you may not attempt to lead a double life, and thus be betrayed into a service of the god of this world—the god of the Gentile and worldling; but, serve the true God—dedicate yourselves to Him. *Take no thought for your life.* This does not mean that we shall not think about the support of our being, exercise prudence, or work diligently in our calling. It means that we shall not worry, and be suspicious or unbelieving of God’s providence. *What ye shall eat, drink, put on.* How apt we are to mistake life for that which supports it—food, drink, raiment; and the body, for its wrappings! But, if God affords us life, and “a body,” can we not trust Him for the lesser gifts—the support and comfort of these? Life is more than meat, the body more than clothes.

VERSE 26. *Behold the fowls of the air.* Learn from them that by acting out their nature, and remaining in right relation to the laws of their sphere and Creator, all goes well with them. Though they sow not, neither reap, nor

gather into barns—which man does over and beyond the birds. Yet, though they do far less in the way of forethought and prudence, *your heavenly Father* (who is merely their Creator,) *feedeth them*, or brings about their maintenance, by inclining them, through their instincts and habits, to the observance of the laws of their being. *Are ye not much better than they?* Yes! We can do far more than birds can—sow, reap, and gather in for the future; and God is nearer to us—a Father. Why, then, are we oftentimes less happy than birds are? Because of our own worrying and unbelief.

VERSE 27. *Add one cubit.* And what does all this anxiety avail? Will it prolong our existence as much as the length from the elbow to the tip of the middle finger extends?

VERSES 28–29. *The lilies of the field.* We are much concerned about our clothing—*raiment*. Now look at commonplace flowers. *They toil not.* Though they, too, have their processes and methods of being, yet they know no drudgery or sweat. *Neither do they spin*, or provide at all for winter garbs. Still, their raiment exceeds even Solomon’s grandeur!

VERSE 30. *Wherefore.* Now we have the conclusion. *If God so clothes the grass of the field*, or the vegetable kingdom in general, which is cast into the oven, or used as fuel after but a brief period of existence, *shall He not much more clothe you*, who are able to do much for yourselves, toil and spin, and who are His eternal children! *O ye of little faith!* This is the key-word to our Lord’s eloquent exhortation on the subject of man’s right relation to God, and trusting Him. Let us learn from the birds and the flowers, that by exercising those powers with which God has endowed us, beyond all other creatures, we may implicitly rely on Him, the author of life and maker of the body, for sustenance and comfort. And having food and raiment, we may be happy. (1 Tim. vi. 8.)

VERSES 31–33. *Therefore.* He would enforce the precept now, not to worry and fret over belly and back, as heathens and worldlings do, who believe not in a good God, nor in a kind providence exercised over His children by

their Father's hand, who knows and is concerned for our wants and needs.

VERSE 33. *Seek ye first the kingdom of God.* Place yourselves in true communion and fellowship with the great realm of His supplies by a true faith. *And His righteousness.* Submit yourselves to the laws and precepts of His household, *and all these things*—the necessities and comforts of life—will naturally fall into your lap.

VERSE 34. *Take no thought for the morrow.* Live aright to-day, in the present time; and then each *morrow*, or future day, will be found to be provided for, as well. *Sufficient* duties fall home on each day if we would discharge them; we will then have neither time nor inclination to borrow from the next.

How and why we are to serve and trust in God is taught us in this lesson. Then labor will be without toil, and faith will relieve us of carping anxiety, care and suspicion.

Snow-Bound.

One must have been snow-bound in order to recognize the faithfulness of Mr. Whittier's pictures of winter life and landscape, and to enjoy the simple pleasures of a country homestead in a great snow-storm. The snow-bound family whom he describes was his father's family, who are clearly set before us in their different individualities, and their conversation is such as they no doubt indulged in, for it is thoroughly in keeping with the time and the place. Father Whittier told stories of camping on the wooded side of Memphremagog, of idyllic ease beneath the hemlock trees of St. Francois, and of moonlight dances to the sound of a violin, and similar pleasures of memory. Mother Whittier (who ran the new-knit stocking heel) told how the Indian hordes came down on Cocheco, and how her own great-uncle bore his cruel scalp mark to four-score. Then the uncle spoke of what he had seen and known in the lore of woods and fields, of which he was a loving student. The unmarried aunt had her tales of huskings and apple-bees, of summer sails and sleigh-rides. And the poet's sisters were there, snow-bound now, alas, in "death's eternal cold." There, too,

was the village school-master, whom everybody liked, and who could turn his hand to anything. They were a pleasant company and pleasantly situated, all things considered. For while the north wind roared without, the red logs blazed before them, and the flames roared up the great throat of the chimney, while the house-dog laid his drowsy head on his paws, and the dark silhouette of the cat was drawn on the wall. All this helps us the better to understand J. G. Whittier's

SNOW-BOUND COTTAGE.

A hard, dull bitterness of cold
The coming of the snow-storm told,
Meanwhile we did our nightly chores,
Brought in the wood from out of doors.
Shut in from all the world without,
We sat the clean-winged hearth about.
The house-dog, on his paws outspread,
Laid to the fire his drowsy head,
The cat's dark silhouette on the wall
A couchant tiger seemed to fall;
And, for the winter's fireside meet,
Between the andirons' straddling feet
The mug of cider simmered slow,
The apples sputtered in a row,
And close at hand the basket stood
With nuts from brown October's wood.
Our father rode again his ride
On Memphremagog's wooded side;
Sat down again to moose and sump
In trapper's hut and Indian camp,
Our mother, while she turned her wheel
Or run the new-knit stocking heel,
Told how the Indian hordes came down
At midnight on Cocheco town;
Our uncle, innocent of books,
But rich in lore of fields and brooks;
Next the dear aunt, whose smile of cheer
And voice in dreams I see and hear,
The sweetest woman ever Fate,
Perverse, denied a household mate.
There, too, our elder sister plied
Her evening task the stand beside—
A full, rich nature, free to trust,
Truthful and almost sternly just.
Upon the motley-braided mat
Our youngest and our dearest sat.
Brisk wielder of the birch and rule,
The master of the district school
Held at the fire his favored place;
Its warm glow lit a laughing face.
We heard once more the sleigh-bells sound,
The wise old doctor went his round,
Just pausing at our door to say,
In the brief, autocratic way,
That some poor neighbor, sick abed,
At night our mother's aid would need.
And while, with care, our mother laid
The work aside, her steps she stayed
One moment, seeking to express
The grateful sense of happiness
For food and shelter, warmth and health,
And love's contentment more than wealth.

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THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

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“Life—Light—Love.”

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—

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GUARDIAN, MARCH, 1880.

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TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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Editorial Notes.

A FEW MONTHS AGO Dr. Bevan, pastor of the Brick Presbyterian Church, New York, preached a sermon to students of Law. His text was: "The Law is good if a man use it lawfully." He pointed out the principles of law in the Mosaic code, and commended its profound study to every lawyer. He pronounced this the noblest body of law in the whole world. "A Christian lawyer is a man of immense value to society." And religion is of immense importance to the lawyer. His professional temptations are strong. "He is in danger of coming to judge every thing by the letter or words, to the neglect of the principle: and then to lose a sense of moral obligation, as if every thing were to be determined by the statute. Even when the lawyer's duty is ended by ascertaining what is the law, there is a higher end to be reached, and that is, what is right, duty, the law of conscience. Religion will supply the force required to bring a man into communion with infinite truth and right. He who obeys Christ will find that He always regards duties in relation to what is right, without regard to persons or circumstances, except as these may modify the application of principle. With great skill the preacher then discussed the vexed question of a lawyer's duty when called to act on the wrong side, and he taught that it was the lawyer's duty to give his client the benefit of his best ability and knowledge, that the law should be fairly applied to his case and not perverted to his client's injury. The last danger of the profession mentioned was the tendency of the profession to bring the lawyer and the magistrate into familiarity with vice and crime, and so to corrupt the moral sense and sensibilities; such

deterioration can be escaped only by the aid of special grace. He exhorted the men of this noble profession to seek refreshment, strength and purity by dwelling near to God, in communion with the unseen and eternal; to study the character of Christ, the end of the law; and to receive and illustrate the principles of the gospel, which comprehends all truth, law, justice and love.

WHO is to blame when souls are lost? Adam said it was Eve; Eve said it was Adam. Two parents we once met with had a large family of children. They are a type of a large class of parents—alas, how large! Both these parents became members of the Church in their earlier years. In the course of time they ceased to attend to their religious duties. They ceased not, however, to claim a religious character. For many years neither of them communed. Their children drifted about, now to this Sunday-school, now to that. As they grew up, the absence of parental example and training left them without a positive Christian seriousness. A grown son died suddenly, out of the Church. A brief spell of distress seized the family. The sad lesson was pressed home to their hearts aside the bier of the departed. Many tears were shed, but no tears of heartfelt penitence. No one heeded the call of Christ through this death. They lived on as before. The parents were passive. They practically lived out of Christ, and had neither power nor inclination to bring their children to Him. Their home drifts on like a ship without a compass and rudder. When a storm of sorrow comes, every one is left to the mercy of the waves. There is no Christ wanted nor worshipped. No bond of living, perpetual union with God or one another.

Religiously each one doeth as he listeth. What must be the harvest of such sowing? An old age of unremediable sorrow awaits the parents. If their children are finally lost, the parents will be the authors of their ruin. How strange that people cannot see their utter helplessness out of Christ in training their children! No one can train a child aright who says *go*. *Follow me; come*, our Saviour says to all. And a godly parent must lead the way in order to get children to walk in it.

As an illustration of good family-training, we give the following from the *N. Y. Observer*. A certain father has eight grown children, all of them pious and prospering in their several callings. He has always furnished them, from childhood, with pleasing reading matter. Among other things, too, with religious papers. They learned to read these from their school-days, and love to read them still. And as one after the other leaves home, the father subscribes for a religious paper, and has it mailed to the new home. And he keeps on sending a good religious paper to each one, and paying for it. He is an elder in a Presbyterian Church, and deserves to be. For he is a person "that ruleth well his own house, having his children in subjection, with all gravity." 1 Tim. 3: 5. We commend his example of family training, as sufficiently orthodox to deserve the hearty imitation of every parent of the Reformed Church. Hear what he says:—"Did you *compel* your children to go to church, against their inclination?" "No, we did not. They went to church as soon as they were old enough, and that was while they were pretty young. I do not think we ever asked them whether they wished to go, and I don't believe they ever objected to going. They were made ready and went, just as they were made ready and went to school, and just as they were made ready, when old enough, and went to work. There was no need of compelling in these goings, especially in the first. They sat in the 'same pew with their mother,' who was there, not much less than fifty-two times in the year. Our children learned the catechism at home,

and I think without any reluctance. They went to the Sabbath-school in the same way, and did not omit going to church, on account of the Sabbath-school. If they could have attended only one, I suppose it would have been the preaching and other services in the church. They went to the prayer-meeting in the same way. I don't suppose it occurred to them that they should be asked whether they wished to go. They certainly went with alacrity. They all attended the services preparatory to the Lord's Supper, while they were young, and all of them—eight—became communicants at a proper age. There was never any reluctance in their observance of these services, nor any need of special insisting upon them. It was understood that this is God's method of grace."

DR. BÜCHSEL, one of the most godly preachers and faithful pastors of Germany, in a very interesting volume of his pastoral reminiscences, says: "A preacher of the gospel shall hardly enter the kingdom of heaven." It seems a hard saying. In Dr. Büchsel's earlier ministry a large proportion of the pastors whom he met with were either lifelessly orthodox, or downright unbelievers in the divine character of Christianity. Those who like himself, strove to minister as the ambassadors of Christ, and spared no efforts to save souls were made the targets of bitter criticism, ridicule and scorn.

But is not his saying true in all times? If Paul feared, lest after having preached to others, he himself might become a "castaway," surely uninspired ministers have a similar ground to fear. The pastor and Sunday-school teacher above all others—have reason to give earnest heed, not only to their calling, but to the cultivation of personal faith and nearness to Christ. They above all others should be Christlike in the temper and disposition of their hearts, in charitableness and unquestioned godly living, in all faith, knowledge and utterance. This habit of soul made Fénélon, though a Roman Catholic, a saint equally admired and beloved by Catholics and Protestants. It gave to John the title of "the disciple whom Jesus loved." Somebody has said of Arnold

of Rugby that "the central fact of his experience was his close, conscious, and ever-realized union and friendship with the Lord Jesus Christ, and that in the overflowing fulness of his heart every expression of affection that might pass between earthly friends passed between him and the Divine Man, whom, as a Friend, he had in heaven, to whom, with an exhaustless enjoyment he clung."

ICELAND is a very uninviting country. Amid its fields of snow and ice, with its short summers and severe winters, there is little chance for adventurers to explore mineral lands, or for speculators in vast monopolies, town lots, or stocks. Emigration is never likely to crowd its little ports, or evoke cities out of its bleak valleys. Indeed to people living in more favored lands, it seems surprising that any one should consent to live there at all. And yet its people have had an uninterrupted existence of over one thousand years. Seemingly outside the ordinary path of civilization, far away from literary and theological institutions, it has morally become a garden of the Lord. Although a region of intense natural cold, it is full of religious warmth. "The word of God is the text-book of the people. Every home has its Bible, not just as an ornament, not as the well-kept, cherished marriage-gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science."

It is well to make a proper distinction between "ritualism" and the proprieties and practices of true religion. In the most of our Reformed Sunday-schools and in many congregations, all present join audibly in the devout repetition of the Creed and the Lord's Prayer. There was a time when our people were severely censured for doing this, by other Protestant bodies. Now it is a very common practice among the Presbyterians, Methodists and Congregationalists. The *Congregationalist* says: "We have been surprised to find in how many of our churches the congregation is

taking part audibly in the worship either in the repetition of the Lord's Prayer or in the responsive reading of the Psalms; and we hear of no case where any harm has resulted. The Episcopalians have no patent right to this style of service, and any of our own churches on adopting it do not become a whit less Congregationalist."

THE SCHOOL-MASTERS and school-days of some great men are an interesting subject of study. The most eminent Scotchmen have a certain kind of rough grit, of heroic firmness which seems peculiar to their nation. In reading the school-days of Hugh Miller, one finds a partial explanation of the secret. Of course a large part of it is constitutional—a part of their national life. But much comes from education. Dr. Guthrie describes his first school-master and school, as follows: "Jamie Stewart, my pedagogue, was by trade a weaver; a very little man, dressed in the old fashion, his broad, blue bonnet covering a head of great size, and full of brains. Stewart was an elder in the Burgher Church. Though then a thoughtless boy, I remember how impressed I was with the prayers this old man offered up at the meetings of the congregation. I have never heard anything like them since. With a remarkable knowledge of his Bible, and perfect mastery of its language, he so interwove its sublimest passages into his prayers, that they seemed like the utterance of a seraph before the throne. Remarkable for his piety, he was no ascetic, no sour and unhealthy Christian, but enjoyed, and encouraged others to enjoy, innocent recreations. He was very fond of fishing, and was off to the water-side with rod and reel whenever he could escape from his loom. The single room of this good old man, where he lived with his wife and daughter—the loom standing in one corner, and their box-beds in another—was our school. There were some half dozen of us who sat on stools, conning our lessons to the click of his shuttle, while he sat weaving, gently reminding us from time to time of our tasks, by the use of a leather thong at the end of a long stick, with which he reached us without having to leave his throne."

THE text-books from which Dr. Guthrie learned his first lessons were very different from those used in primary schools now. He says: "Having learned our letters, and small syllables printed on a fly-sheet of the Shorter Catechism, we were at once passed into the Book of Proverbs. In the olden time this was the universal custom in all the common schools in Scotland—a custom that should never have been abandoned. That book is without a rival for beginners, containing quite a repertory of monosyllables and pure Saxon—'English undefiled.' Take this passage, for example, where, with one exception, every word is formed with a single syllable, and belongs to the Saxon tongue: 'Train up a child in the way he should go; and when he is old, he will not depart from it.' What a contrast to the silly trash of modern school-books for beginners, with such sentences as 'Tom has a dog;' 'The cat is good;' 'The cow has a calf!'

"While learning the art of reading by the Book of Proverbs, we had our minds stored with the highest moral truths; and by sage advices, applicable to all the ages and departments of life, the branch, while it was supple, received a bent in a direction, highly favorable to future well-doing and success in life. The patience, prudence, foresight and economy which used to characterize Scotchmen—giving occasion to the saying: 'a canny Scot'—and by which they were so often able to rise in the world, and distance all competitors in the race of life, was to a large extent due to their being thus ingrained in youth and childhood with the practical wisdom enshrined in the Book of Proverbs."

ALL the world is bent on making money. And those that make the most are often the least contented. In ancient times, and in barbarous countries money values are represented by camels, cattle, asses, goats, horses or metallic coin hung in strings around the ankle, wrist or forehead. With us it is represented by current pieces of gold, silver and nickle coin and by greenbacks. The word "Money" comes from the word *Moneta*. And this comes from the inscription

"*Juno Moneta*" on Roman coins, struck in a temple of that name. *Moneta* is derived from the Latin word *Monere*, to warn, because this temple was built on the spot where Manlius heard the Gauls approaching to attack Rome. The root idea of the word therefore is a warning. Reminding us of what a high authority says:

"For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Among the ancients cattle were used as we use money in trade, and as such some uncivilized people still use them. Thence our word "pecuniary" is derived from *pecunia* or *pecus*, *cattle*. Our word "coin" comes from the Latin *cuneus*, a die or stamp. A British "sovereign" is a pound or a five dollar gold piece, taking its name from the image of England's sovereign stamped on the coin. And a "crown" is a piece of English money with a crown on it, worth five shillings. A French "Napoleon" and a "Louis d'or," are names given to coins on which the images of these two rulers were stamped. A "Guinea" is a British gold piece worth twenty-one shillings, (\$4.66) so called after the country from which gold used to be brought. The British "pound" means originally a pound weight of silver, divided into 240 pennies. In the Joachim valley, Bohemia (*Joachims thal*) certain coins were struck in the sixteenth century. At first they were called "Joachims thaler." Later the first part of it was dropped, and the name shortened into the German "Thaler." From this too comes our English word "dollar."

MUCH valuable time is lost in Sunday-school teaching by unduly dwelling on trifling subjects and omitting the weightier matters of salvation. These weightier matters are our sinful and lost condition by nature, the necessity of repentance and a change of heart, and of saving faith in Christ. This kind of teaching, however, many do not relish. "For the carnal mind is enmity against God." Nevertheless, the only kind of teaching that can effect permanent saving results is that which aims at spiritual instruction.

Last summer Robert Collyer, the famous Universalist preacher, preached his farewell sermon to a congregation of like unbelief in Chicago. It abounded in brilliant soft-sodder, and anti-christian eloquence, with an occasional stunning blow at imaginative smoke. He told his people how he had never put in a sour, surly face in his pastoral intercourse with them. How they were not afraid to begin the dance in his presence at their evening parties, together with a lot of similar moonshine. "Ah, it was too nice for anything." Fine English, but execrable doctrinal nonsense in the garb of a sermon. A daily paper of Chicago, aptly heads its report of this sermon: "Tacks of Truth Driven home with the Sledge Hammer of Pulpit Eloquence." And in New York, another paper says: "We have a large amount of that sort of eloquence, and Mr. Collyer need not come here with more of it; men who would use a cannon to shoot a fly, a steamer to carry a pin. In speaking they bestow the more abundant honor on the parts that lack making up in sound for the lack of sense."

The Babies.

Childhood is the period of joy. The GUARDIAN loves the babies and admires their power. Despite their undeveloped forces they are more than the equals of their superiors, the rulers of their sovereigns, the monarchs of their masters. With their little dimpled hands they reach out after unformed ideas, and puck up their fat heels at future foes. They wobble and crow their little speeches to the delight of parents. The roughest papa is gentle with his baby on his arm; the stingiest miser will feel his very heart thaw and his purse strings unloose when his little cherub throws its arms around his neck. What a joy when the first one comes! Everybody pokes fun at the uninitiated new papa. But he heartily joins in the laugh at his own expense. Then come all the grand-mothers, and aunties, married and maiden, in council, to engage in their odd discussions of the baby's eyes, nose and mouth, to determine whom it resembles. The dear happy papa soon learns fully to sympa-

thize with the frolicking, and colicky scion of his house. No argument or money of wiser people could constrain him to do certain things which the baby can prevail on him to do. In the hands of this little speechless, toothless, and well nigh hairless mortal he is like the clay in the hands of the potter. He will go without his meals or his sleep at its bidding.

And should the dear thing depart ere long! Alas, it will take part of his heart along.

All this, be it known is equally to the credit of the father. Ah, yes, these monarchs of the manger, that have just stepped into life, will help to make or unmake the welfare of future humanity. "They that rock the cradles rule the world." Last fall the Army of the Tennessee held a banquet in Chicago. General Grant was present. Mark Twain spoke on the following toast:

The Babies: As they comfort us in our sorrows, let us not forget them in our festivities.

He said: "Now that's something like. We haven't all had the good fortune to be ladies; we haven't all been generals, or poets, or statesmen, but when the toast works down to the babies, we stand on common ground—for we've all been babies. It is a shame that for a thousand years the world's banquets have utterly ignored the baby—as if he didn't amount to anything! If you gentlemen, will stop and think a minute—if you will go back fifty or a hundred years, to your early married life, and recontemplate your first baby, you will remember that he amounted to a good deal—and even something over.

You soldiers all know that when that little fellow arrived at family headquarters you had to hand in your resignation. He took entire command. You became his lackey, his mere body-guard; and you had to stand around, too. He was not a commander who made allowances for time, distance, weather, or anything else; you had to execute his order whether it was possible or not. And there was only one form of marching in his manual of tactics, and that was the double quick. He treated you with every sort of insolence and disrespect, and the bravest

of you didn't dare to say a word. You could face the death storm of Donelson and Vicksburg, and give back blow for blow, but when he clawed your whiskers, and pulled your hair, and twisted your nose, you had to take it. When the thunders of war were sounding in your ears, you set your faces towards the batteries and advanced with steady tread; but when he turned in the terrors of his war-whoop you advanced in—the other direction, and mighty glad of the chance, too. When he called for soothing syrup, did you venture to throw out any side remarks about certain services being unbecoming an officer and a gentleman? No: you got up and got it! If he ordered his pap bottle, and it wasn't warm, did you talk back? Not you; you went to work and warmed it. You even descended so far in your menial office as to take a suck at that warm, insipid stuff yourself to see if it was right!—three parts water to one of milk, a touch of sugar to modify the colic, and a drop of peppermint to kill those immortal hiccoughs. I can taste that stuff yet.

And how many things you learned as you went along! Sentimental young folks still took stock in that beautiful old saying that when the baby smiles in his sleep it is because the angels are whispering to him. Very pretty, but "too thin"—simply wind on the stomach, my friends. If the baby proposed to take a walk at his usual hour—half-past two in the morning—didn't you rise up promptly and remark that that was the very thing you were about to propose yourself? Oh, you were under good discipline. And as you went fluttering up and down the room in your "undress uniform," you not only prattled undignified baby talk but even tuned up your martial voices and tried to sing, "Rock-a-by-baby on the tree top," for instance. What a spectacle for an army of the Tennessee! And what an affliction for the neighbors, too, for it isn't everybody within a mile around that likes military music at three in the morning. And when you had been keeping this sort of thing up two or three hours, and your little velvet head intimated that nothing suited him like exercise and noise, and proposed to fight it out on that line if

it took all night—Go on! What did you do? You simply went on till you dropped in the last ditch.

I like the idea that a baby doesn't amount to anything. Why, one baby is just a house and front yard full by itself; one baby can furnish more business than you and your whole interior department can attend to; he is enterprising, irrepressible, brimful of lawless activities—do what you please you can't make him stay on the reservation. Sufficient unto the day is one baby. As long as you are in your right mind don't you ever pray for twins. Twins amount to a permanent riot; and there ain't any real difference between triplets and an insurrection.

Among the three or four million cradles now rocking in the land are some which this nation would preserve for ages as sacred things if we could know which ones they are. For in one of these cradles the unconscious Farragut of the future is at this moment teething. Think of it! In another the future renowned astronomer is blinking at the shining Milky Way, with but a languid interest, poor little chap, and wondering what has become of that other one they call the wet nurse; in another, the future great historian is lying, and doubtless he will continue to lie till his earthly mission is ended; in another, the future president is busying himself with no profounder problem of State than what the mischief has become of his hair so early, and in a mighty array of other cradles there are now some 60,000 future office-seekers getting ready to furnish him occasion to grapple with that same old problem a second time! And in still one more cradle, somewhere under the flag, the future illustrious commander-in-chief of the American armies is so little burdened with his approaching grandeurs and responsibilities as to be giving his whole strategic mind, at this moment, in trying to find out some way to get his own big toe into his mouth—an achievement which (meaning no disrespect) the illustrious guest of this evening (General Grant) also turned his attention to some fifty-six years ago! And if the child is but the prophecy of the man there are mighty few will doubt that he succeeded.

Dr. Jonas King—the Modern Paul of Athens.

BY THE EDITOR.

(Continued.)

GOD shapes the ends of every human life. Not in opposition to anything we may do, but directing and blessing our formative efforts, often in ways and directions we little expect. Every man's life is in a certain sense like the head-spring of a river, when it first comes to the surface. It seeks and works out a channel and outlet for itself, worming its crooked, untried track now this way and now that; now swelled back and raised by some hindrance higher than the level of its channel-bed; then comes a seeming stoppage or defect by which it gathers elevation and force to overcome its hindrance and onward flow. After it has reached the sea, we little dream what a toil and trouble it passed through to make its way. Even so, at the end of a useful life, we poorly understand its results until we understand about the way over which God has led it.

For years after his graduation Jonas King had no definite idea as to where the Lord wished to use him. Already at the seminary he devoted much time to the study of the Hebrew Bible, Biblical geography and Oriental antiquities. A pious friend, fearing his mind was too much taken up with the study of human science, put the Life of Henry Martyn, the Missionary, into his hand. Along with this he read Jahn, on the Study of Languages. These two books seemed to give a new turn to his mind. He was so much impressed that he could scarcely sleep. Now his great desire was to go to Europe and study Arabic; for at that time our American colleges had no good teacher of this language. He must study Arabic and then—? Well, become a missionary among the Arabians and Persians.

But King was poor. Whence get money to study Arabic in Europe? He applied to a pious wealthy friend for help. When he had mailed the letter, he spent a whole day in fasting and prayer for divine guidance and support. We commend this example of young

Jonas King to all our young readers. This is the true way of solving great questions of personal duty and trial. Really abstain from food, withdraw from the world and its distractions, go where you can be alone with God, or take those nearest you in sympathy and aims with you; pray and meditate for hours, for a whole day; and see if God will not give thee light.

In due time a letter came. It was handed him on his way to Boston by a stage-driver. What will it bring me? he said to himself in opening it. He was invited to Boston to stop at a first-class hotel, at his friend's expense. Besides this, he offered him \$500 wherewith to pursue his studies. He at once decided to go to Europe, "if I had to make my way back as a common sailor."

He was ready to sail, the ship waiting for a fair-wind to leave the harbor, when he received a call as Professor of Oriental Languages in Amherst College. The call provided that he should prosecute his studies in Europe to prepare himself the better for his duties. He sailed from Boston August 18, 1821, and in thirty-five days reached Holland.

He hastened to Paris and at once applied himself with his utmost strength to his studies, under the celebrated Arabic scholar, de Sacy. In a few months he was taken very sick. For a month he was confined to bed. At one time his life was despaired of. He was greatly dejected. At this rate his \$500 would soon be spent upon physicians, apothecaries, nurses and watchers. After his recovery he vigorously addressed himself to his work again. Through the kindness of friends he formed the pleasing acquaintance of good and eminent people then in Paris. Among others of Mr. S. V. S. Wilder, a wealthy American merchant, the head of one of the first commercial houses in Paris, and a devotedly pious man. These Christian people formed a Christian circle, holding meetings of prayer in their private rooms, distributing tracts and cheering the heart of the young student in Arabic.

Soon a new question turned up. Three years before, in 1819, the American Board of Foreign Missions had sent two missionaries to Palestine, Messrs. Pliny Fisk and Levi Parsons, natives of

the mountains of Franklin County, Mass. Mr. Parsons wrote his friend King a touching letter, when at the point of death. Mr. Fisk pleaded with the young student to take the sainted Parsons' place. The letter bearing the call was handed him by Mr. Wilder, in his counting-room. He withdrew to an adjoining room, and during one hour, on his bended knees, laid the letter and the call before God.

"What shall I do?" said he to Mr. Wilder.

"Go," said his friend.

"But what will become of my aged and infirm parents in America?"

"I will be a son to them instead," replied Wilder, with emotion.

"Then," said King, "I go up to Jerusalem, not knowing the things that shall befall me there."

Yes; he must go. But where should his support come from? Again Mr. Wilder and other pious friends and some European Missionary Societies furnished the money. For a number of years he was thus supported, before he was regularly sustained by the American Board.

But what would his father say to this? For the son is expected home in two years. And now, instead of returning, he goes away still further to Palestine! Sixty years ago the Holy Land to Americans seemed very far away—"the ends of the earth." Dr. I. S. Prime said lately at a Missionary meeting: "Levi Parsons went from my father's door to the Holy Land when I was a little child, and we had a letter from him one year after he was dead; so far off was Syria then." King is the only son of an aged and infirm father, struggling for his daily living. How cruel to forsake him! He broached the subject thus to the aged saint in a letter:

"I recollect you told me when I was leaving college, that your heart had been much tried in reflecting that I might perhaps view it my duty to go on a foreign mission, that you thought it would be the greatest trial of your life to lose the only prop of your infirm and declining years; but that you had said within yourself, 'Did God so love the world that He gave His only Son to redeem it, and shall I be unwilling that my only son should go and proclaim salvation to a dying world,

through my Lord and Saviour? No, as much as I love you, as much as I feel the need of your aid to comfort me the few remaining years I have to spend here, I say, Go, my son, if you think it best. God has thus far taken care of me. He will, no doubt, give me in future what is best for me, and with this I ought to be contented.'"

Then the son adds: "Indulge not one anxious thought for your son. I am in the hands of Him who took me from the 'sheep-cote from following the sheep,' and placed me in the ministry; who has brought me safely along through the sea and the wilderness, and who now, by the indications of His providence, bids me enter the 'promised land.' So clear to me are these indications, that I think I should go were I sure that my earthly course would there be finished.

"And in what part of the globe would you be more willing that your son should breathe out his soul than in that land where my Saviour suffered and died to redeem it?—that land whence so many prophets and holy men of old took their flights to glory?—that land where the glory of the Most High was once visible, and which has been the scene of His wondrous works among men?"

To his mother he writes with equal tenderness. He reminds her of her many privations and endeavors in order that he might acquire an education; that God would care for and shield him in Egypt and Palestine no less than in America, so long as He had for him a work to do there.

What next? Mr. Wilder said: "Sit down at this desk and write to my friends, Thomas Waddington, of St. Remy, France; Louis Mertens, of Brussels; Claude Cromlin, of Amsterdam, and John Venning, of St. Petersburg. Tell them I will give one-fifth of the \$1,500, and leave it to their decision whether they will join me in filling up the amount." With the returning mail each of these gentlemen responded to the appeal by sending \$300. Thus the salary of Jonas King was secured by five men. It is a pleasure to read and record such cheerful and prompt responses to the call of Christ's cause. There are many such men living now; but there ought to be more. Where the heart is filled with the love of

Christ, people of wealth need no coaxing to help His cause.

Many good people in Paris heard that he would deliver his farewell address in the Church of the Oratoire, and crowded the building. It was a powerful appeal for Missions, and was printed as a Mission Tract, and translated into some Eastern tongues. He sped eastward to his post of duty, thinking much of the perishing heathen, and of his dear parents, too; praying fervently for both. As he neared the one he withdrew further from the other—

“Dragging at each remove a lengthening chain.”

Meanwhile what kind of a son does Mr. Wilder prove to old Jonas King on his barren New England farm? A noble son, meeting all the requirements of a pious child, so far as affectionate care and pious sympathy are concerned. How does he do this?

From time to time Wilder would write to the aged couple, enclosing such help as they needed, always signing his letter—“From your affectionate son.” In 1824 he returned to America. Early in the spring he came to Northampton, twenty-five miles from Hawley. He hired a wagon from the landlord, with his *little son*, Henry Lyman, for a driver. A large bag of groceries filled the whole length of the wagon. They started early in the morning. After passing through snow-drifts and breasting the wintry storm, they reached the King cottage at two in the afternoon.

The lad watched the wagon while Mr. Wilder knocked at the door. He was soon admitted.

“It is a chill, uncomfortable day, friends,” said the stranger. “Would you be so kind as to allow a stranger to warm himself a little at your fire?”

Of course they bade him welcome, although as yet they knew not who he was. He sat between the dear old people, now scanning this one’s face, now that one’s, plainly seeing their son Jonas in their features. Who could this be? they thought, as they watched his face and listened to his kind words. He must in some way make himself known. After a pause, he said:

“I once had a friend who said to me, ‘What shall I do?’

“Said I, ‘Go.’

“‘But what’ said he, ‘will become of my aged and infirm parents in America?’

“I replied, ‘I will be a son to them in your stead.’

“‘Then,’ said he, ‘I go up to Jerusalem, not knowing the things that shall befall me there.’”

“This is Mr. Wilder!” cried old Jonas King and his wife, quickly rising to their feet. They both wept and blessed and caressed the kind friend of their son—their *affectionate son*. “Let us pray,” said the father; and the three knelt down together, led in a touching prayer of true heart-unburdening, by old Jonas King. A few months previous Mr. Wilder had sent Mrs. King \$50. She used \$10 of this to buy a new Bible with a large, plain print. As she took the good Book from the old shelf, she apologized to her friend for using so much of his gift for this purpose, saying: “Our old eyes could not well read the small print of the other Bible. I told Mr. King I did not believe we could make any better use of the money, or should ever be the poorer for buying a Bible that we could read; it is a great comfort to us.”

Mr. Wilder was not only pleased with the purchase, but in examining the Bible, slipped a ten dollar bill between the leaves. She afterwards wrote to him, that while they were reading the Bible, she found the money lying on the floor. She was sure God had sent it to her, but knew not through whose hand it came. Unknown to her, it had fallen out of the Bible while she was reading it.

In due time she said: “I presume, sir, you have not dined, and must be in need of refreshment. I am very sorry we have not a cup of tea to offer you; but we have some nice ham and fresh eggs, which I will immediately prepare.”

“There is a bag in the wagon, containing several articles from ‘your son,’ tea among them.”

They had to lift a heavy weight in removing the bag to the house. With matronly pleasure the good mother laid out packages of rice, loaf-sugar, coffee, chocolate, raisins and other articles, holding up each package with peculiar delight, as coming from a loved one

At length she came to a package of tea—four pounds of hyson tea. With streaming eyes, she held it up, saying: "Look here, papa, Jonas is the same good boy that he always was. He knew we were out of tea sometimes; he don't forget his poor father and mother."

Opening a package of Turkey figs, she said: "And is this also from Jerusalem, papa? was there ever such a son as Jonas?"

"Let us pray," said the father. And the unpacking of the treasures was stopped while they again knelt in prayer and praise to God. Then they sat down to a well-spread table—spread with gifts of the kind "son." "Have you ever been sorry for giving up your son to be a missionary?" asked Mr. Wilder of father King. He replied:

"'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' And shall I withhold my only son from obeying the command of our ascended Saviour, 'Go ye into all the world and preach the Gospel to every creature'?"

All wept, even the driver-boy standing apart in the room. Again they bowed in prayer. Father King and the merchant led in turn, commending themselves, their son in a foreign land, and a fallen world to the God of Missions.

The driver had little expected such a scene. He forgot his team and his wages in what he saw and felt in the little farmer cottage. Kneeling down with them in prayer, he wept tears of penitence; and as he drove home with the kind merchant, his impressions were deepened. The driver boy became a Christian, studied for the ministry, became a devoted foreign missionary, and in 1834 died a martyr's death at the hands of the barbarous people of Sumatra, for whose salvation he laid down his life. Mr. Wilder was a wealthy man, and neither needed nor expected the benefactions and bequests of others. Father Jonas King had little to give away. Yet after he had fallen asleep his will disclosed a touching tribute of gratitude to the man who became a second son to him. He bequeathed five dollars to him "for the purchase of a book in token of his love." With this

money the adopted heir bought the old small-print Bible from widow King, which is preserved as a sacred memento in his family.

A GOSPEL HERALD IN HEATHEN LANDS.

On a Sunday evening, September 22, 1822, a solemn scene took place in a private room in Paris. The streets of the gay city were thronged; its places of amusement crowded. But few thought of worshipping God. In this private room four persons met to receive the holy sacrament of the Communion—Mr. and Mrs. Wilder, Dr. Spring, of New York, and Dr. King. The Sunday after this he delivered his farewell address. The evening the few friends spent in prayer; indeed, nearly the whole night was thus spent. Dr. King left the room of prayer at 2 o'clock, A.M.; Mr. Wilder remained there praying till morning. In the morning his friends attended Dr. King to the diligence for Marseilles. Before stepping into the stage, they read John xiv. together.

All this shows that these people were deeply in earnest. They felt that the sending of their friend as a bearer of the Gospel to the East, whence it was first borne to us, was of more importance than the treasures of India. Dr. King was greeted along his journey through France by many Christian people, especially in certain towns where he tarried. He visited Egypt on his way to Jerusalem. His heart was greatly moved as he approached the Holy City:

"As our Lord made His entrance into Jerusalem, riding on an ass, I alighted from mine, and went on foot. My feelings seemed to revolt at the idea of my entering Jerusalem in the same manner as He did, who was Lord of heaven and earth, and who came thither to make expiation for the sins of the world."

The places and scenes in and around Jerusalem greatly affected him. He read the story of our Saviour's sufferings in Gethsemane under one of its old olive trees, and there, too, knelt in prayer. He walked around Zion, "marking well" her ruined bulwarks and desolations. He read the story of Calvary on its reputed rock, and prayed that he and his friends might all be crucified to

the world, and their souls washed in the blood which flowed on Calvary," praying especially for his aged mother. He knelt at the Holy Sepulchre and prayed to "be raised from the death of sin, and walk with our risen Saviour in newness of life." He sought, and caught inspiration by devoutly visiting certain sacred places. Along with a few friends he observed the holy Communion in a little "upper room," and held the first monthly concert of prayer in the Holy Land with them, on the top of Olivet, where our Saviour said, "Go and preach the Gospel to every creature." Bethlehem and Bethany he visited with equal devoutness. He wrote to his father:

"My dear father, can you believe me when I tell you that I am now in the Holy City, Jerusalem, and have my lodgings in a little upper room on Calvary, which stands within the walls of this present city, about a stone's cast from the place where it is said our Lord and Saviour was crucified, and that here I am permitted to preach, and to distribute that holy word which you taught me to read when I was a little child four years of age, and when I thought Jerusalem must be somewhere almost out of the world! I am within a few minutes' walk of the place where Abraham went to offer up his son, his only son, Isaac! I know it must be fearful to you to part from me, your son—your only son—whom you used to consider as the only prop of your declining years, and I often weep when I consider your situation. But think of the patriarch Abraham! When the Lord bids, we must sacrifice that which is most dear to us."

He tells his mother not to regret that he had come thither, but rather rejoice. And his nephews he entreats: "Here, on Calvary, I charge you not to forget Him who died to redeem you, and never be ashamed to be called His disciples."

But a foreign missionary cannot spend all his time in interesting explorations of sacred places. Much hard work must be performed in the study of the language and customs of the people to whom he is to minister. Besides, at that time it was more dangerous to mingle with Eastern people than now. The murder of travelers was frequent, and missionaries were not protected by

the authorities. Dr. King for awhile settled in a village on Mount Lebanon, to prepare himself for his work. He says: "My business is to read and talk Arabic from morning till night. I have put on the turban and the Arab dress, and my beard is so long that I am generally taken by strangers to be one of the sons of Ishmael. I sit on the floor like a native, and at dinner thrust my hand into the dishes of pillau as deep as any Arab of the country. Like the rest of the people, I get up in the morning and pick off the lice that are crawling on me, scrape away some of the biggest of the fleas, and sit down on my heels with the Arabs, who say they love me very much, and call me brother."

During this season of preparation and on his way hither, Dr. King distributed many Bibles, or parts of them, and Tracts, translated into Arabic, selling or giving them away. He had many discussions with Roman and Greek Catholics, and with Mohammedans. The latter were very much embittered against the Christians, punishing the purchase of a copy of the Koran by them with death. Nominal Eastern Christians, especially their priests, opposed the missionaries, forbidding the convents to harbor or lodge them. Yet not a few of both sought interviews with Dr. King, in search of light and peace for their souls.

He sought to establish a school for girls, which the priests violently opposed. They said: "Women have small minds. If taught to read, they would be devils." Some young men even threatened to put away their espoused wives, if taught to read. "The women are kept in a state of ignorance. The mind of a woman is generally considered by the men as being on a level with that of an ass; and an ass, next to a hog, is considered as the most contemptible animal there is. At meals the men eat first, and then the women and servants eat together what is left."

Dr. King paid a visit to Lady Hester Stanhope, a grand-daughter of William Pitt, and an eccentric person, living on Mount Lebanon. Nearly a whole night he spent in conversation with her on various subjects, and calls her "the most wonderful woman he ever saw,"

holding all manner of strange views. She had great influence with the Turks and Arabs, and was as much of a heathen as they. On the death of her brother, Dr. King wrote her a letter of sympathy, to which she tartly replied: "I should have liked your letter better, had you not talked of Jesus Christ, in whom I shall never believe, and that you know; therefore never *preach* to me any more on that subject, for it will be perfectly useless. The future will prove who is right; till then let the matter rest, with me at least." The poor woman has gone to her last account, and by this time doubtless knows who is "right."

No one serving on such a mission can expect dainty treatment. And no one is suited for such a service who does not properly count the cost beforehand, and cheerfully bear the cross it imposes. Dr. King says: "The common people of this country are so noisy and impudent, that one has need of much grace and humility in order to converse with them in a proper manner. They come at you like a mad bull, pawing and bellowing and throwing dust around them, and one is almost tempted sometimes to knock them down with weapons that are only carnal. We need to think much of Him 'who endured the contradiction of sinners,' that we may not be weary nor faint in our minds."

At length he concluded to revisit America. After leaving Jerusalem, their caravan was plundered at night by robbers. For a whole day they lived on thistles and onions. Arriving at Smyrna, he learned the sad news of the death of his missionary associate, Pliny Fisk. Just before dying, he penned the following lines to his friend:

"MY BELOVED BROTHER KING: Little did we think when we parted, the first, or nearly the first, intelligence concerning me, would be the news of my death; yet this is likely to be the case. I write you as from my dying bed. The Saviour, whom I have so imperfectly served, I trust now grants me His aid, and to His faithful care I submit my immortal spirit. May your life be prolonged and be made abundantly useful. Live a life of prayer. Let your conversation be in heaven. Labor abundantly for Christ. Whatever treatment you meet with, whatever

difficulties you encounter, whatever vexations fall to your lot, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now with my dying breath, and remember many happy hours we have spent together; and I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell."

(*To be continued.*)

Things Preferable.

"It is better to trust in the Lord than to put confidence in man."

It is better to be saved in a storm than to be lost in a calm.

It is better to have Christ's poverty, and be rich in faith, than to have the world's wealth and not be rich toward God.

It is better to preach the whole gospel of Christ in a humble tent, than to preach a partial gospel in a gorgeous temple.

It is better to sit on the ground with freedom of speech, than to recline in a palace, with the lips sealed.

It is better, like the apostles, to be poor, yet making many rich, than to be rich, yet starve precious souls by not giving them meat in due season.

It is better to be defeated in a good cause, than to be successful in a bad one.

It is better to suffer on the side of right, than to reign on the side of the wrong. Success which is the result of wrong-doing brings a curse with it.—*Congregationalist.*

A LIVING FAITH.—We must not think to trust God, and then live as we list. It is not trusting but tempting Him if we do not make conscience of our duty to Him. Nor must we think to do good, and then trust to ourselves, and to our own righteousness and strength. We must trust in the Lord, and do good.—*Henry Matthew.*

JOHNSON says of Dr. Watts, that "whatever he took in hand, was, by his incessant solicitude for souls, converted into theology."

Over Land and Sea.

BY EDWIN A. GERNANT.

VIII. IN REFORMED BASEL.

"O Strasburg, O Strasburg,
Du wunderschöne stadt!
Darinnen liegt begraben
So manniger soldat."

With these lines of the old song ringing in our ears, and the grim figures of the wonderful clock still seeming to march before our eyes, we left Strasburg early in the afternoon of a bright day in August. As we hurried across the sandy plains surrounding this ancient city, the lofty spire of its great cathedral stood out prominently against the northern sky, and not until several miles stretched between it and us did its fairy tracery melt into the heavenly blue.

The ride from Strasburg to Basel requires only a few hours, and is not without positive attractions. Travellers in the States, as a rule, discover but little, if any, difference between immediately adjacent sections. The change, at most, is so gradual as not to be marked. But in Europe you have no sooner crossed the boundary between neighboring countries, themselves much smaller than many of the sisters of the Union, than you at once experience a difference of custom and habit, a new or at least strikingly modified language, in short a characteristically national life. Nor is this all. Coming events cast their shadows before. Thus, long before we arrived at our destination we felt that practically we were no longer in Germany. Not so much because of any striking peculiarities of geographical features, for as yet we were by no means on the skirts of the Alps, nor yet on account of any special variation in speech and costume, but rather because of a decidedly republican air, a freer and more independent movement of the people, and a less obsequious attention of the officials along the railway.

Basel is the most important city in the half-canton of Bale-Ville. Its antiquity is undoubted, and can be fairly traced to the fourth century of the Christian era, when it was founded under the reign of the Roman Emperor, Valentinian. With a population of

about forty five thousand, and by its proximity both to France and Germany it is at once one of the chief commercial cities of Switzerland. From a business point of view it owes its prominence to the extensive manufacture of ribbons, gloves and hosiery. Of less sombre architecture than most Swiss towns, it presents to the tourist a somewhat French gayety of manner and life. Situated on the very frontier of the Republic it serves as a sort of compromise between Alsatian bows and the silver chains of the Berner Ober-Land, a half-way house between the active monotony of the Fatherland, and the dreamy variety of Lucerne and Geneva.

It was late in the day when we made our first halt in Switzerland. Postponing any extended inspection of the city's attractions until next morning, we contented ourselves with a quiet stroll about its streets and in the enjoyment of the creaturely comforts of the hotel Euler. Travellers are for the most part agreed in the estimate of Swiss hotel and pension accommodations, for they are uniformly good, models in their way, both as regards the cuisine and general management. It is only from those who should never have left home that you occasionally hear complaints. When there is the least disposition to conform to the customs of a country, you will be sure to find things after your own heart. And after all, is not this one of the very charms of travelling, this doing in Rome what and as the Romans do? But, unfortunately, not all who take up the traveller's cap and cane possess either the inclination or the capacity for such voluntary participation in the manners and habits of a country. As a consequence they are soured at every step, thoroughly disgusted with themselves and "the rest of the boys."

The great Münster is unquestionably the chief glory of Basel. One of the most prominent and, in some respects, the most interesting Reformed Churches in Europe, it deservedly claimed our undivided attention. Originally a Roman Catholic cathedral, it was built in 1010, on the site of the ancient Roman fortress, and nearly up to the time of the Reformation it continued to be the ecclesiastical centre of the See of Bâle. In its history we find the usual suc-

cession of accident, partial demolition and improved restoration. An earthquake, in 1356, so injured the original edifice as to require an almost thorough rebuilding. The north portal is the only complete portion of the first structure which was allowed to remain. It is richly ornamented and adorned with carvings and statues of evangelists, saints and angels. "Over the doorway is a relief representing the wise and foolish virgins; at the sides in six niches are the works of charity, and at the top Christ on the judgment seat at the last day." The two lofty towers, one at each corner of the front of the Münster, were not completed until 1500. These rise to the height of two hundred and eighteen feet, and contribute largely to the dignity and grandeur of what Bædeker calls "one of the finest Protestant Churches in existence."

Externally the cathedral bears all the marks of antiquity, and it is a matter of rejoicing that our too practical age has not long since induced its renovation. In the interior, however, such restoration was excusable, nay, even necessary. The iconoclastic fever of 1529 left but a remnant of its pristine grandeur. This has been carefully preserved while skillful and harmonious re-decoration has rendered the historic pile more beautiful than ever before. Its lofty and long-drawn aisles are not unworthy of comparison with some of the more famous Doms of continental Europe. At the same time the more evangelical spirit which pervades the whole, is gratifying to the true Protestant alive to the paganizing errors of mediæval Rome. Here there is more of the gospel and less of the mythical: the pomp and pageantry of mummery is exchanged for the simpler, yet more truly devout accompaniments of the Reformation worship and life. Equally gratifying is the fact that the earlier puritanical zeal against everything smacking of Roman origin, even though in itself not inconsistent with Christianity, did not here prevail to the degree which historical acquaintance with the fanatical excesses of Swiss iconoclasm might lead one to expect. The pulpit, for example, is nearly four hundred years old, of rich design in brown stone, mounted by a short flight

of stairs, and projecting from one of the pillars to the right of the main aisle. Query: Would not some of our American Reformed iconoclasts prefer to hear of its being pasted against the inner side of the rear wall of the church? The altar is of white marble and elaborately carved. It occupies a prominent position in the intersection of the transept and nave. The baptismal font bears the date of 1456, and the organ, which is said to be a sweet-toned and powerful instrument, rests upon a beautiful rood-loft erected in 1381.

The tombs and monuments in the Münster are nearly all of rare interest, and might well serve as the subject for a separate article. We can barely refer to them here. In the left aisle, and directly opposite the font, rest the bones of the great and learned Erasmus, born at Rotterdam in 1467. A long Latin inscription sets forth the life of the vigorous and prolific scholar. He died in Basel in 1536. His eventful career is highly instructive. His labors both on the continent and in England were characterized by his indisposition for polemical discussions. He had no love for theological controversies. Although in open hostility with Luther, the monks of his time were wont to say that "Erasmus laid the egg which Luther hatched." To this day his writings are much esteemed, both on account of their intrinsic value and their richly classical style. He was a powerful agent of the Reformation, but in rather a negative way. His wit and literary acumen exposed the subtleties of scholasticism as well as the inconsistencies of monkery. At the same time he held himself aloof from what he regarded as excesses in Protestantism, welcoming it as the handmaiden of untrammelled critical research, and so far forth deserving the hearty support of all lovers of learning, independent of creed or doctrinal position. In the Kreuz-Gang, leading from the Church to the episcopal palace, lie buried many of Basel's most celebrated sons. Among these we can only mention the some time co-laborer of Erasmus, although in late years at variance with him—Johan Oecolampadius. He was born in Franconia in 1482, his family name being Hausschein, which afterwards, according to the custom among

scholars, was turned into its Greek equivalent as given above. He assisted Erasmus in the work of translating the New Testament, accepted Zuingli's doctrine of the sacraments, and up to the time of his death in 1531 occupied the position of Professor of Theology in Basel.

Descending into the crypt we discover a rare collection of mediæval relics and curiosities. Many of these once contributed to the ancient grandeur of the cathedral itself, others are taken from churches and civil edifices of Basel now long since fallen into decay. Here are quaint choir-stalls richly carved, fragments of cornice and pillar, mouldings, capitals, and ecclesiastical furniture of rich designs. The council chamber contains eighteen sections of the famous "Dance of Death," referred to by Hebel in his poem entitled "Die Vergänglich-keit," and for many years the most prominent feature of the Dominican burial-ground. In the chapel of St. Nicholas is a huge cannon fashioned like a prostrate dragon, in its day no doubt once formidable, now, however, chiefly interesting because of its age.

But the most celebrated and curious article of the entire collection is the *Lallenkonig*. It is difficult for any one in these times to understand the circumstances which gave birth to this strange mechanism, nor can we appreciate the selection of this particular method of expressing the purpose desired. To us all connected therewith seems supremely ridiculous. Still the *Lallenkonig* was once a veritable fact, and as such we felt an interest in its inspection. And first, a word as to its history. Basel is situated on the left bank of the Rhine. Directly opposite lies Klein-Basel, connected with the larger city by a long wooden bridge. Between these two towns there was once a bitter enmity, and this feud in time induced the erection, by the authorities of Basel, of the automaton before us. It was placed on the top of the clock-tower, in the centre of the bridge above mentioned, and represents the head of a man, of ruddy complexion and with shaggy black hair. It was connected with the mechanism of the clock, and at each stroke of the pendulum it rolled its eyes and protruded a long red tongue. Thus the mother

city sought to deride the offending daughter, who in turn set up a similar and even more scornful figure, expressive of like contempt on her side of the river. A trifling gratuity to the attendant secured the setting in motion of both these images. And as we watched the ungainly performance, we found ourself repeating, almost involuntarily, that familiar old couplet which many of the fierce opponents of our day would do well to remember.

"One fool lolls his tongue out at another,
And shakes his empty noddle at his brother."

Of the Falls of the Rhine most of our readers have doubtless read and heard. Celebrated all over the world as the most imposing cataract in Europe, they call for more than a passing notice. A three hours' ride from Basel, across picturesque and fertile valleys, brings us to Neuhaussen. The sun has just crossed the meridian, and, as we mean to pass the night

"By the margin of fair Zurich's waters,"

we need to make good use of our time. Picking our way-carefully down the more or less precipitous slope on the right bank of the Rhine, the "Laufen" are before us. In magnitude and sublimity Niagara far surpasses them. Of this a single glance assures us. The breadth of the Rhine above the falls is only about three hundred and eighty feet, and the cataract proper, exclusive of the rapids, scarcely more than sixty feet in height. It is beauty rather than size that affects the beholder. Niagara, certainly, impresses one with a sense of power incomparably greater than these "Laufen," inspiring one with awe, where the latter induces only enjoyment. And yet this is perhaps the very reason why the Falls of the Rhine were to us the greater vision of delight. Uniformly it is the milder power that subdues. Jupiter with a nod shakes all Olympus, but Jesus charms with willing servitude.

We are, however, not yet in possession of the most desirable point of view. A half frank will secure a safe passage to the other side. The current is strong and considerably ruffled, but our two stout oarsmen soon land us on the opposite bank, scarcely a square below the falls. And now begins the approach

into the very edge of the cataract. We draw our coats more closely about us and see to it that our hats are in no immediate danger of being carried away. Advancing by well protected footpaths, first to the *Kanzli*, as it is called, and then to the *Fischetz*, where the most complete view is obtained, we at length realize the grandeur and beauty of the scene before us. "A stupendous spectacle," says another, "is here witnessed. The vast emerald-green volume of water, descending with a roar like thunder, threatens to overwhelm the spectator, and constantly bedews him with its spray." The timid cling to their guides in unnecessary alarm, and even the more fearless glance involuntarily at the iron rods and bolts which fasten their little balcony to the rocks behind. On the brow of the cataract in the centre of the stream rises a huge granite boulder, which seems to tremble before the mighty rush of the opposing waters. Its base is quite large and divides the current below the falls, thus rendering its approach possible, although to the observer not without peril. On the summit a small tent-like pavilion has been erected. Surely no one would care to reach a point so dangerous, swaying to and fro as if about to yield to the fierce torrent! But even as we look the form of a man appears, and soon we discern the unmistakable hat, knee-breeches, and drab stockings of an English tourist—a mere speck far above the toiling, tumbling waters. Cigar in mouth John Bull proves himself invincible. We feel proud of him. As explorer and traveller the Englishman to-day divides the palm with brother Jonathan. Though oft-times each misunderstands and underrates the other, still the onward march of time has seemed to show how very closely they stand allied in the work of substantial progress.

THE unbeliever is he who deliberately declines to speak what he thinks, or to trust humanity with what helpful truth has been intrusted to himself.—*Samuel Johnson*.

THE law is, that truth is learned first and understood afterwards.

Confirmation Hymn.

"*Mein Gott, das Herz Ich bringe Dir.*"

(From the German of John C. Schade, 1692.)

My God, my heart I yield to Thee
As gift and offering.
'Tis this Thyself dost ask of me;
And this to Thee I bring.

"Give me thy heart, my child," say'st Thou,
"I deem it of great worth.
Thou otherwise no rest can know,
In heaven or on earth."

Now, O my Father, me receive;
My heart do Thou not spurn,
I give as well as I can give;
Thy face toward me turn.

O Jesus, grant me through Thy grace,
Thy righteousness to share;
Thou didst my debt of sin erase
And my chastisement bear.

O Holy Ghost, admit Thou me
To fellowship divine,
For Jesus sake, e'er present be
Deep in this heart of mine.

O Triune God, I give it Thee,
To use as seems Thee best.
I know I'm Thine, and Thine shall be;
This world me ne'er possessed.

As temple, then, this heart possess,
Whilst I on earth shall be.
And as Thy dwelling, it still bless
Through all eternity.

S. R. F.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude*.

"To found faith on an appeal to tradition, is to base it on *the report of a report of a report*."

THE bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.—*Landor*.

WHO is powerful? He who can control his passions. Who is rich? He who is contented with what he has.—*Jewish Saying*.

MEMORY is the only paradise we are sure of always preserving; even our first parents could not be driven out of it.—*Jean Paul*.

The Sunday-School Department.

A Penny, and a Prayer, Too.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sunday-school. "I saw it after you went, and I was afraid you had forgotten it."

"Oh no, grandma; mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"Oh, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too, that your penny may be blessed in its work and do good service for God? Do you not think, if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians."

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real true prayer, wouldn't it? I'm going to remember, and not let my penny go alone again."

—*Child's Paper.*

Rust.

Once upon a time an Arabian princess was presented with an ivory casket exquisitely wrought, by her teacher, with the injunction not to open it until a year had rolled around. Many were the speculations as to what it contained,

and the time was impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone, and with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings, nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words:

"Dear pupil:—May you learn from this a lesson in your life. This trinket, when inclosed, had only a single spot of rust; by neglect it had become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place herein a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good; and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."

IF a man's religion is pretentious on Sunday and obscure on week-days, you had better do business with him on a cash basis.

THERE are many men whose tongues might govern multitudes if they could govern their tongues.—*Prentice.*

THE true and sure recipe for being miserable, is to quarrel with Providence.—*J. W. Alexander.*

GREAT wants proceed from great wealth, and make riches almost equal to poverty.

TRUTH is the foundation of all knowledge, and the cement of all societies.—*Dryden.*

SCRIPTURE LESSONS.

MARCH 7.

LESSON X.

1880.

Fourth Sunday in Lent, or Lætare. Matthew vii. 1-14.

THE SUBJECT.—HOW TO ATTAIN TO TRUE RIGHTEOUSNESS.

KEY NOTE OF THE DAY: "*Rejoice ye with Jerusalem, and be glad with her, all ye that love her.*"

1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?
5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly how to cast out the mote out of thy brother's eye.
6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7. Ask, and it shall be given you; seek, and

ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

QUESTIONS.

What is this day called? What does *Lætare* mean? Why does the Church rejoice now? What is the Gospel for the day? John vi. 1-14. Of what is the miracle described in this Gospel a prophecy? Who is the bread of life? Could we truly live without eating this bread? John vi 53. Could we attain to true righteousness without Christ? John xv. 4-5. What is our lesson for to-day? What its subject?

VERSES 1-2. About what were you taught in the last lesson not to be anxious? But what should you be concerned about? That you may not be judged, what are you not to do? Does this mean that we may form no judgment at all in regard to the character and conduct of others? What then does it mean? Why will we be judged with the same judgment with which we judge? Rom. ii. 1.

3-4. What is the meaning of "mote?" Of what is the mote a figure? What is the meaning of "beam?" Of what is this a figure? Are those who are guilty of great faults themselves, prone to find much fault with others? Are they in a position to judge others rightly?

5. What does the Lord call those who are blind to their own faults, but observant of the faults of others? What does He tell them to do? What does that mean?

6. What is meant by "that which is holy?" Who are meant by "dogs?" What are pearls? What do they signify here? Who are meant by "swine?" Why would the casting of pearls before swine enrage them, and make them attack those who should do it? Is it so when the precious things of the Gospel are thrown before the unholy and profane? How is this expressed in Prov. ix. 7-8? Are those who are uncharitable in judgment, prone to give holy things to dogs?

7-8. What does the Lord here urge His disciples to do? What assurance does He give them? To what sort of prayer does this assu-

rance especially belong? Ans. To prayer for the righteousness of the kingdom of God. How is the assurance that God gives us what we pray for, qualified in Luke xi. 13?

9-10. How is God's willingness to hear and grant our prayers illustrated in these verses? Would any human father mock a hungry child by giving it stone instead of bread, or a serpent instead of a fish?

11. What conclusion does the Lord here draw? Are all men evil? But are they so bad that they can do no good at all? Is it not a good act to give a hungry child a piece of bread? Is not God our Father? Is there any evil in Him? Can He then withhold from us any good thing that we ask of Him? Would He also give us evil things, though we should ask Him? If, what we ask for, should be a stone or serpent, would He give it? Is that the reason why many of our prayers *seem* to remain unanswered?

12. If God deals so tenderly with us, how should we deal with our fellow-men? Are we bound to do to men whatever they may demand of us? What measure should we observe? What does the Saviour say of this *golden rule* at the end of this verse? How is the substance of the law and the prophets expressed in Matt. xxii. 39? What is the fulfilling of the law? Rom. xiii. 8-10.

13-14. What does the Saviour here exhort us to do? What is meant by the "strait gate and the narrow way?" What by the "wide gate and the broad way?" Whither do these ways respectively lead? In which of them are the most people going? Is that a reason why you also should go in that way? The fact that so many young men and women are indifferent to religion and careless in their morals—is that a reason why you should be so likewise? The fact that they go to destruction—is that a reason why you should go to destruction likewise?

NOTES.—*Lætare* signifies *Rejoice*. It is the first word of the opening service on this day in the Latin church, based on Isa. lxvi. 10, which forms the keynote of the day. On this Mid-Lent Sunday the church begins to look forward to the celebration of the finished redemption at Easter, and to contemplate the joyful feast of Salvation which the Lord has prepared in Zion (Isa. xxv. 6), of which the miracle recorded in the Gospel for this day is itself a prophecy. Therefore: *Rejoice!*

VERSE 1. In the last section the Lord has taught us that we are not to be anxious about the things of this world. In this we are taught to be concerned about the judgment to come, so that we may be able to escape the condemnation of the wicked. *Judge not, that ye be not judged.* This does not mean that we may form no judgment or opinion at all in regard to the character and conduct of our fellow-men, which would be contrary to the direction given in verse 20 of this same chapter. It means that we should pronounce no harsh, uncharitable or uncalled-for judgments, and especially that we should not condemn our fellow-servants of God, which would be a grasping at a prerogative that belongs to God alone. Compare Rom. xiv. 3, 4, 10, 13.

VERSE 2. *For with what judgment ye judge, &c.* Because while judging others, we are guilty of the same or greater sins. Rom. ii. 1. The case of David is an illustration. See 2 Sam. xii. 5-7. God's judgments are, however, not unrighteous or arbitrary. He will not inflict unjust judgments on those who have judged others unjustly, but will simply judge them according to the degree of their guilt. "In the moral order of the world an unjust blow will always recoil on him who dealt it."

VERSE 3. *Mote*: A very small thing, as a particle of dust. It here signifies a small fault. *Beam*: A large piece of timber. Here it signifies a large fault.

VERSE 4. Those who are blind to their own faults, however great these may be, do not possess the moral vision required in order to judge correctly of others. And yet such are ever the most ready to find fault with others.

VERSE 5. Before you go to judging others, examine yourself and repent of

your own sins. Your brother may have a mote in his eye, and that is bad enough for him; but you are not qualified to pull it out for him, so long as there is a beam in your own eye. Correct your own faults first, and then your *example* will go far to lead your brother to correct his.

VERSE 6. Here follows a limitation of what is said in the previous verses, and a caution. Judge not; but neither confound right with wrong, so as to call evil good, and give that which is holy unto the dogs. *That which is holy.* Things consecrated, like sacrificial meat or bread. *Dogs.* Profane persons. *Pearls.* The precious things of the kingdom of heaven. *Swine.* Impure, immoral persons. Sacred things, holy things are not to be distributed indiscriminately. The rule should be: "Holy things for the holy." The mysteries of the gospel, the holy sacraments, the fellowship and peace of the Church are not for the irreverent, the worldly or the profane. Swine cannot eat pearls; they can only trample them under their feet. But the very fact that they cannot eat them, might so enrage them, as to cause them to turn upon and rend those who should offer them these precious, but to them useless, things. The Pharisees were guilty of violating both this and the preceding precept at once. And this is often the case. Those who judge others most harshly, are perhaps the most loose in their own morals, and the most indulgent to the immoralities of their friends. The inquisitor who would not hesitate to burn one for a trifling departure from the standard of orthodoxy, may be very lenient towards moral delinquencies in himself or his party.

Here ends the second part of the sermon on the mount, which begins at chapter v. 20, and in which the Lord portrays the true righteousness, that which belongs to the kingdom of God, in contrast with the righteousness of the Scribes and Pharisees. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," says the Lord, in chap. v. 20, "ye shall in no case enter into the kingdom of heaven." But how shall we attain this righteousness? The following part of the sermon on the mount is an answer to this question.

VERSE 7. *Ask, seek, knock.* The three terms denote prayer; faithful, earnest, persevering prayer. The promise is: What you seek in prayer shall be given you. What is the object of the prayer to which the Lord gives this unconditional promise? The kingdom of God and His righteousness, the true righteousness, without which no one can enter into the kingdom of heaven.

VERSE 8. *For every one that, &c.* It is so in this world. No one asks, or seeks, or knocks in vain for earthly things. How much less could any one ask God in vain for spiritual things!

VERSES 9-10. *Or what man is there of you, &c.* An appeal to common experience for the correctness of the assertion in the preceding verse.

VERSE 11. *If ye then, being evil, &c.* An argument for the universality of sin, but also for the existence of some moral ability in the sinner. All men are sinners. All without exception are born sinners. But this does not mean that men are absolutely incapable of doing any good. To provide food for helpless children, or to give a hungry child a piece of bread, is a good act. Thus even sinners know and are disposed to give good gifts to their children. "How much more shall your Father in heaven give good things to them that ask Him." *Good things.* Not things which merely *seem* good to us, but things which *really are* good. A useless stone or a poisonous serpent may seem good to a foolish child, but a wise father will not give such things to a child. So our heavenly Father deals with us. There are many things that we perhaps pray for, but if they were given us, they would prove to be useless stones or poisonous serpents. There is only one thing that is absolutely good, namely, the grace of the Holy Spirit; and that God will give to all who ask Him. Luke xi. 13. In regard to the efficacy of prayer see also John xvi. 23-24. Prayer in the name of Christ is prayer on the ground of Christ's merit and in harmony with Christ's mind. Such prayer cannot fail to receive its answer.

VERSE 12. Because God deals so tenderly with us, *Therefore all things, &c.* This precept of Christ is sometimes called the *golden rule*. It is only another form of the command, "Thou shalt

love thy neighbor as thyself." We are not bound always to do to men what they may demand of us. But as we would like to have people do to us, if we were in their circumstances, so are we to do to them.

VERSES 13-14. For practical purposes it is not necessary to distinguish between *gate* and *way*. "The strait gate and the narrow way," signifies in general a life of faith, repentance, sanctification, good works. "The wide gate and the broad way" signifies unbelief, impenitence, disobedience to God and His word. When the former is said to be narrow, this does not mean that it is intrinsically a hard way to walk in, but simply that to the carnal nature it appears such. The way to heaven is pleasanter than the way to hell, but to the blind carnal nature it does not appear so. Therefore there are so many more going in the latter than in the former. And this is sometimes assigned as a reason for going in that way: "There are so many going there!" But the fact that *many* perish, will not make any *one's* perdition less painful.

Clergymen's Sons.

Lord Lytton uttered the following just tribute to the character and influence of clergymen's sons.

I think that of all sections of mankind, the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England from which men who have served and adorned their country have issued forth in such prodigal numbers as those of our church? How many soldiers, sailors, lawyers, physicians, authors, and men of science have been the sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect, than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Exchange.*

MARCH 14.

LESSON XI.

1880.

Fifth Sunday in Lent, or Judica. Matthew vii. 15-29.

THE SUBJECT.—THE FALSE AND THE TRUE.

KEY-NOTE OF THE DAY: "*The blood of Christ, who through the eternal Spirit offered Himself without spot to God, shall purge your conscience from dead works to serve the living God.*"

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

QUESTIONS.

What is the name of this Lord's day? What does *Judica* mean? Why is this day so called? What is the subject of the lesson to-day?

VERSE 15. What were you taught to shun in verses 13-14? Of whom are you here taught to beware? What is a prophet? How do false prophets differ from the true? What is meant by sheep's clothing? What does the inward nature of the false prophet resemble?

16. How are you to know the false prophet? How is this illustrated? Why cannot thorns bear grapes, or thistles figs? How were the Israelites taught to distinguish false prophets? Deut. xiii. 1-3.

17-18. Is the fact here stated a universal law of nature? What does this law illustrate? Of what is the good tree a symbol? Of what is the evil tree a symbol? What is the relation of the fruit to the life of the tree? Can men whose nature is evil, do good works? How may their nature be changed, so that they may be able to serve God? (See *Key-note*.) What is this change called? How is it brought about? *Heid. Catechism, Ques. 69.* Have you been born again? Have you power to be fruitful in good works?

19-20. What becomes of the tree that beareth not good fruit? Of what is that a figure? What does our Lord say in John xv. 6? Was the "withered" branch once a living branch? What should this teach you?

21. Will every one that professes the Christian religion be saved? Is mere outward profession (observance of the ordinances of religion), enough in order to salvation? What

else is required? But can men do the will of the Father without professing Christ? Matt. x. 32-33. Should the "form of godliness" and the "power of godliness" ever be put asunder? 2 Tim. iii. 5.

22-23. What is meant by the expression, "in that day?" Matt. xi. 24, and xxv. 31. What will many say in that day? Of what is this an evidence? Can self-deluded hypocrites prophesy and perform miracles in the name of Christ? Matt. xxiv. 11, 24. What will Christ say to these in the day of Judgment? What is meant by the expression, "I never knew you?" 2 Tim. ii. 19. Whither will these go? Matt. xxv. 46.

24-25. What is meant by "these sayings of mine?" To whom does the Saviour liken the doer of His words? Will a house founded on a firm rock, be able to resist the rain, the floods and the wind? Of what is the rock a figure? 1 Cor. x. 4. Of what is the house a figure? What do the rain, the floods, and the winds represent?

26-27. To whom does the Saviour liken one who is a hearer but not a doer of His words? Why is the man who builds his house upon the sand foolish? Of what is the sand here a figure? Will the self-deluded hypocrite's religion fail him just when he most needs it?

28-29. Should the sermon on the mount also excite our astonishment? How only can we obtain power to live according to the precepts of this great law of the kingdom of heaven? See *Collect* for this day.

NOTES.—*Judica*, the imperative mode of the Latin verb *judicare*, to judge. The day is so-called because in the primitive church, the service began with the words of the xliii. Psalm: *Judica me, Domine*,—"Judge me, O Lord," the sentiment of which re-echoes in the Gospel of the day, John viii. 46-59.

VERSE 15. In verses 13-14 we were taught to shun the example of the multitude going in the broad way to destruction. Here we are taught to beware of the seductive influence of false prophets. *A prophet is an authoritative teacher of divine truth.* The word is of Greek origin, compounded of the preposition *pro* (whose force here is not *temporal*, but *local*) and the verb *phemi*, *I speak*. A prophet, therefore, is not simply one who foretells future events, which is only a secondary matter, but one who *speaks for* or *in place of* another; especially one who speaks for God, or in the name and by the authority of God; through whom as His organ or instrument, God speaks to men, and makes known to them His counsel and will. A *false prophet* is one who speaks not from God but from himself, who teaches for divine truth only his own notions and fancies; one who pretends to be a messenger of God, though God has not sent him. Jer. xiv. 14 and xxiii. 21-22. Those against whom the Lord here warns us are *false Christian teachers*, who pervert the truth of the Gospel. *Sheep's clothing.* This expression denotes mild and gentle manners, and an outward profession of Christianity—a fair, lamb-like exterior—the livery of heaven stolen to serve the devil in. *Ravelling wolves.* The real nature and character of the false prophet resembles that of the wolf, whose only desire or disposition, is to tear and to destroy.

VERSE 16. *Ye shall know them by their fruits.* Their fruits are their doctrines and their works, but more especially the latter. *Do men gather grapes of thorns, &c.* An illustration from the natural world. The fruit is the product of the tree's life. Therefore, the thorn-bush cannot bear grapes, but only thorn berries. And when these appear we may be sure that we have, not a grape-vine, but a thorn-bush. In like manner, men, whose doctrines and

practices are different from those of the word of God, are not men of God; not true prophets, but false. This was the test of prophets already in the Old Testament. See Deut. xiii. 1-3.

VERSES 17-18. The universal law of nature, that every tree bears fruit in harmony with its own life and kind, is a prefiguration of the universal law in the moral world, that each person's works are in harmony with his moral nature, or with the state of his heart. The good tree is a symbol of a good heart, while the evil tree is a symbol of an evil heart. The fruit symbolizes the conversation, the walk, the words and works of men. Now the fruit is not joined to the tree from without, but is the product of its inward life. If, therefore, the fruit is to be changed, it is necessary first that the life should be changed. So it is in the moral order. Men whose nature is evil, cannot do good works, or serve God. In order to this their nature must be changed, and this change is the *new birth*. We are washed with the blood and Spirit of Christ in holy baptism; and this means that we receive the remission of sins for the sake of Christ's shed blood, and, also that we are renewed by the Holy Ghost and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives. Heid. Cat. Qu. 70.

VERSE 19. *Every tree that bringeth not forth good fruit, &c.* This fact again illustrates a similar fact in the moral or spiritual world. Those whose works are evil shall not escape the righteous judgment of God. We have the same law declared in John xv. 6; with this difference, that here the Lord speaks, not of persons who have never been regenerated (trees that have always been evil) but of persons who have been regenerated, and who are yet without good works. The withered branch was once a living branch of the vine. But it did not abide in the vine, and now it is withered and dead. It must be remembered that all illustrations of moral truths by natural truths are defective in one point. There is in nature no *will*, and hence the tree *must* bear fruit according to its nature, when the proper outward conditions are at hand. But in man there is a will, a power of self-

determination; and he may therefore refuse to bear good fruit, even though he be a branch of the true vine. But then he will be cast forth and burned with fire.

VERSE 21. *Not every one that saith unto me, &c.* Not every one that professes the Christian religion will be saved. The outward observance of the ordinances of religion is not enough to salvation. But when the Lord says, "Not every one," &c., He does not mean that *none* who do this shall be saved, nor that *any* shall be saved who do not do it. Confession of Christ, profession of Christianity, and doing the will of the Father, must go together. The form of godliness and the power of godliness must not be separated.

VERSE 22. *In that day.* The day of judgment. Compare Matt. xxv. 31. *Have we not prophesied in thy name? &c.* An evidence of self-delusion as well as hypocrisy. Hypocrisy ever leads to self-delusion, and self-delusion always begins in hypocrisy. If this were not the case, self-delusion would involve no culpability. But can self-deluded hypocrites prophesy and perform miracles? Yes; Balaam (Exd. xxiv.), and Caiaphas (John xi. 51) could prophesy, and the magicians of Pharaoh could perform miracles (Exod. vii. 11-12 and viii. 7). Moreover, our Lord foretells that in the last times "there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Matt. xxiv.

24. Why are evil men permitted to usurp such miraculous power? In order to ripen the evil which is in themselves and others, and hurry them on to judgment, and in order to confirm the faith of the saints. *I never knew you. I never knew you as my people.* "The Lord knoweth them that are His." 2 Tim. ii. 19. Compare Matt. xxvi. 12.

VERSES 24-25. *These sayings of mine.* The sermon on the mount, and all the words of Christ. *House upon the rock.* The wise man digs down through the soft clay and sand, until he reaches the solid rock, and upon that he lays the foundation of his house, which he builds of solid, durable material. Then, when the rainy season comes, the descending rain will not dissolve it, nor

will the floods wash it away, nor the winds blow it down. The rock is a figure of Christ. "That rock was Christ." 1 Cor. x. 4. He is the rock of our salvation. *House.* That in which one trusts for security, safety—that in which one hopes to escape in the evil day. The word religion is sometimes used in this sense. The *rain*, the *floods* and the *winds* represent temptations, trials, persecutions, judgments. The man who builds upon Christ and His word is secure in this world and in that which is to come.

VERSES 26-27. *The foolish man and the house upon the sand.* In Palestine, as in all countries, there are soils composed of loose clay and sand, which are hard and firm in summer, but which in the rainy season become so soft and miry that neither man nor beast could walk over them. A short-sighted, lazy, foolish man might lay the foundation of his house upon such a soil without considering the question of its security at all, and rear the building of soft, sun-burnt bricks, and in a few days he might flatter himself that he had a shelter for himself and family. But what delusion! In summer, when there is not much need of a house, it would be safe enough. But let the rainy season come. Let the rain descend, and the floods come, and the winds blow, and that house would fall over the foolish man's head, just when he would most need a house, and great would be the fall thereof. Now so is the man who builds his religion and his hope of salvation upon *the sand*, that is, the opinions, the teaching and the works of man. In temptation, in trial, and at last in the judgment, just when he most needs it, it will fail him. Now the wise man is he who hears the sayings of Christ and *does* them; the foolish man is he who hears and *does not*. "Be ye doers of the word, and not hearers only, deceiving your own selves." Jam. i. 22.

VERSES 28-29. The sentiments and precepts of this sermon on the Mount are so pure and so exalted, that they might well excite astonishment also in us. No moral philosopher, no teacher of religion has ever spoken as Christ speaks here. Compare the pitiful moral quibbling of the scribes with these grand sentences of Christ; and what a con-

trast! No wonder the people were astonished. But astonishment is not enough. That would be the very error of the foolish man: to *hear* and not to *do*. How shall we obtain power to order our lives according to this great law of the Gospel? For this power we pray in the Collect for this day.

Sleep.

Leigh Hunt is said to have perpetrated a very bad pun connected with the dormitory, and which made Charles Lamb laugh immoderately. Going home together late one night, the latter repeated the well-known proverb, "A home's a home, however homely." "Ay," added Hunt, "and a bed's a bed, however bedly." It is a strange thing, a bed. Somebody has called it a bundle of paradoxes; we go to it reluctantly, and leave it with regret. Once within the downy precincts of the four posts, how loth we are to make our exodus into the wilderness of life. We are as enamored of our curtained dwelling as if it were the land of Goshen or the Cave of Circe. And how many fervent vows have those dumb posts heard broken; every fresh perjury rising to join its cloud of hovering fellows, each morning weighing heavier and heavier on our sluggard eyelids. A caustic proverb says we are all "good risers at night;" but woe's me for agility in the morning. It is a failing of species, ever ready to break out in all of us, and some only vanquished after a struggle painful as the sundering of bone and marrow. The great Frederick of Prussia found it easier, in after life, to rout the French and Austrians, than in youth to resist the seductions of sleep. After many single-handed attempts a reformation, he had at last to call to his assistance an old domestic, whom he charged, on pain of dismissal, to pull him out of bed every morning at two o'clock. All men of action are impressed with the importance of early rising. "When you begin to turn in bed, it's time to turn out," says the old duke; and we believe his practice has been in accordance with his precept. Literary men, among whom, as Bulwer says, a certain indolence seems

almost constitutional—are not so clear on this point; they are divided between night and morning, though the best authorities seem in favor of the latter. Early rising is the best *elixir vitæ*; it is the only lengthener of life that man has ever devised. By its aid the great Buffon was able to spend half a century—an ordinary life time—at his desk; and yet had time to be the most modish of all the philosophers who then graced the gay metropolis of France.—*Domes-
tic Monthly*

A Little Boy's Troubles.

I thought when I'd learned my letters,
That all of my troubles were done;
But I find myself much mistaken—
They only have just begun.
Learning to read was awful,
But nothing like learning to write
I'd be sorry to have you tell it,
But my copy-book is a sight!

The ink gets over my fingers;
The pen cuts all sorts of shines,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig;
They are there in all shapes and sizes,
Medium, little, and big.

The tails of the g's are so contrary,
The handles get on the wrong side;
Of the d's, and the k's, and the h's,
Though I've certainly tried and tried
To make them just right; it is dreadful,
I really don't know what to do;
I'm getting almost distracted—
My teacher says she is too.

There'd be some comfort in learning
If one could get through; instead
Of that there are books awaiting,
Quite enough to craze my head.
There's the multiplication table,
And grammar, and—oh dear me!
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little,
To the mountain-tops we climb,
It isn't all done in a minute,
But only a step at a time;
She says that all the scholars,
All the wise and learned men,
Had each to begin as I do;
If that's so—where's my pen?

Wide Awake.

MARCH 21.

LESSON XII.

1880.

Palm Sunday. Matthew xxvi. 17-29.

THE SUBJECT.—THE LAST PASSOVER AND THE LORD'S SUPPER.

KEY-NOTE OF THE DAY: "*Behold the Lamb of God; which taketh away the sin of the world.*"

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered them and said, He that

dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

QUESTIONS

What is the name of this Lord's day? Why is it so called? John xii. 12-13. What did this act of the people signify? What is this week called? Why is it called *passion* week? Why *holy* week? What took place on Monday of this week? Mark xi. 12-19; John xii. 20-36. What on Tuesday? Matt. xxi. 23-xxv. 46. What on Wednesday? Matt. xxvi. 3-6; Luke xxii. 3-6. What on Thursday? Matt. xxvi. 17-35; John xii. 1-xviii. 27. What on Friday? John xviii. 28-xix. 42. What is this Friday called? (The passages of Scripture here pointed out should all be read during this week.) What is our lesson to-day? What its subject?

VERSE 17. What was the feast of unleavened bread? Ex. xxiii. 15. Why was it so called? Ex. xii. 18-20. Of what is leaven a symbol? 1 Cor. v. 8. What is meant by the first day of the feast? What day of the week and month was this? What question did the disciples ask Jesus? What was the passover? When and where was it instituted? Ex. xii. What was its meaning? Ex. xii. 26-27. Of what was it a memorial? Of what was it a prophecy? 1 Cor. v. 7. Who is the true paschal lamb? (See *Key-note*.) Whose blood cleanses us from all sin? 1 John i. 7.

18-19. What was the answer of Jesus? What city is meant? How were the disciples to find the man to whom they were directed? Luke xxii. 10. What were they to say to him? Was this man a friend and disciple of Jesus? What is meant by the expression, "My time is at hand?" Did the disciples find things as Jesus had said? Where did they prepare the passover? Luke xxii. 12. Which of the disciples were these? Luke xxii. 8. What preparation was required for the passover?

20-22. Can you describe the ceremony of a passover meal? While they were eating the passover what disclosure did Jesus make to the disciples? What does the expression *betray* mean? To whom did Jesus refer? How were

the disciples affected by this 'announcement? What did they begin to say?

23-24. How did Jesus point out the traitor? Did the disciples at once understand this? What more definite sign did Jesus give Peter and John? John xiii. 26. What is the meaning of the words, *The Son of man goeth as it is written of him*? Were the suffering and death of Christ foretold in the Scriptures? Isa. liii.; Dan. ix. 26. Were they also pre-determined of God? Acts ii. 23. Does this affect the guilt of the traitor? Was he free to do or not to do what he did?

25. What Judas was this? Why does Judas ask this question? What is the meaning of the Lord's answer? When probably did Judas first entertain the thought of treason? John xii. 4-5; Matt. xxvi. 16. When did that supper take place? When did he make his bargain with the chief priests? What was the price of his treason? Matt. xxvi. 15. What was the besetting sin of Judas?

26-28. What does the Lord now do? What is the sacrament which is here instituted called? In instituting this sacrament, what did the Lord do with the bread? What did He call the bread? What did He do with the wine or cup? What did He call the cup? What do the expressions, "this is my body," "this is my blood," mean? Of what is the Lord's Supper a memorial? Of what is it a sign and seal? (*Heid. Cat., Ques. 75 and 76.*) Of what is it a type or prophecy? Rev. xix. 9. What is the relation of the Lord's Supper to the passover? Who should come to the Lord's Supper? Are those who neglect it guilty of a fearful sin?

29. What is the meaning of this declaration? What promise is implied in this declaration? Is the Lord fulfilling that promise now when the faithful receive the holy communion? How will He fulfil it in the future world of glory? Of what is the Lord's Supper now a fore-taste?

The spreading of branches of palm trees in the way of Jesus, from which act of homage this day has received its name, and the glad cry of Hosanna on the part of the multitude, as He makes His triumphal entry into Jerusalem, are a public and formal recognition of Him as the Messiah, the long looked-for King of Israel. But the enthusiasm of this multitude is of short duration. The enemies of Jesus are busy, and soon the cry of Hosanna is changed into the cry of away with Him! The throne on which He is exalted is a cross, and the crown with which He is crowned is one of thorns. The week which begins to-day is called *passion* week, and *holy* week, because it commemorates the passion, or suffering and death of Christ, and should therefore be, and by the majority of Christians is, observed as a season of special sacredness, during which we should endeavor to come into sympathy with our Saviour's holy cross and passion, in order that the old man may be crucified and the corrupt inclinations of the flesh no more reign in us.

The following are the principal events which occurred on the different days of this week:—*Monday*: The cursing of the barren fig tree, the second cleansing of the temple, the performance of miracles of healing in the temple, and the request of the Greeks to see Jesus. *Tuesday*: A day of conflict between Jesus and the authorities of the Jews. When He appears in the temple He is questioned in regard to His authority, and answers with the counter-question in regard to John's baptism. Then follow the parables of the two sons, the wicked husbandmen, and the marriage of the King's son, the tempting questions concerning the tribute, the resurrection, and the great commandment, and finally the question of Jesus concerning the Pharisees' opinion of Christ, and the denunciations of the Scribes and Pharisees. Lastly comes the commendation of the poor widow, the departure from the temple, the prophetic discourse concerning the destruction of Jerusalem and the end of the world, the parables of the ten virgins and of the talents, and the description of the last judgment. *Wednesday*: Retirement of Jesus in Bethany, consultation of the Sanhedrim, treachery

of Judas. *Thursday*: Eating of the passover and institution of the Lord's Supper, parting discourse of Jesus, His intercessory prayer, His withdrawal to Gethsemane and arrest. *Friday*: The trial, crucifixion, death and burial of Jesus. This Friday is called Good Friday, because of the good which we receive from the passion and death of Christ, which is the only propitiatory sacrifice for the sins of all mankind.

VERSE 17. *Feast of unleavened bread*. One of the three great feasts of the Jews (Ex. xxiii. 15), beginning with the celebration of the passover, and lasting seven days. It was so called because of the careful removal at the beginning of all leaven, which in Scripture is generally regarded as a symbol of evil (1 Cor. v. 8), and the eating of unleavened bread during the entire continuance of the feast (Ex. xii. 18–20). *First day of the feast*. The day in the evening of which the passover was eaten and the feast begun. This was the fourteenth day of Nisan or Abib, the first month of the Hebrew year, answering to the latter half of our March and the first half of April. The particular day in question was Thursday, April 6th, U. C. 782, or A. D. 29. *Passover*. A sacrificial feast instituted in Egypt, on the eve of the departure of the children of Israel from the land of bondage, and designed to commemorate their miraculous preservation, when the Lord, smiting the first-born of the Egyptians, *passed over* the houses of the Israelites, whose lintels and door-posts were sprinkled with the blood of the paschal lamb. An account of the institution and meaning of this sacred ordinance is given in Ex. xii. 1–28. We there learn that it was a memorial of the deliverance of the children of Israel from their Egyptian bondage through the judgment inflicted upon the Egyptians, from which the children of Israel were exempt. But at the same time it was a prophecy also or type of a far greater deliverance which was yet future. Christ is the true paschal lamb. He is "our passover" (1 Cor. v. 7), the Lamb of God which taketh away the sin of the world. His blood is that which cleanses from all sin; and the soul that is sprinkled with it is sheltered from the wrath of God against sin, and escapes all

judgments. The passover, therefore, was a prophecy of the sacrifice of Christ on the cross, and a type of that sacrament through which we are made partakers of that sacrifice.

VERSES 18-19. *Go into the city.* Jerusalem. The passover could be celebrated nowhere but in Jerusalem. The passover lamb could be slain only in the courts of the temple. Its blood must be poured upon the altar of burnt-offering. The sacred meal could properly be eaten only within the precincts of the holy city. *To such a man.* A friend and disciple of Jesus, between whom and Jesus an understanding in regard to this matter may have existed before. But Jesus manifests His supernatural, or divine knowledge by informing the disciples in advance how they should find the man employed. *My time is at hand.* The time of His death, in which the meaning of the passover was fulfilled, and through which He entered into His glory. *They made ready the passover.* They arranged the apartment, placed the table and couches, set the dishes and cups, provided the bread and wine, procured, killed and roasted the lamb.

VERSE 20. *And when the even was come, &c.* The passover meal began as soon as it was dark. The principal ceremonies connected with the passover meal were washing of hands, and singing of a number of Psalms, blessing bread and wine, of which latter four cups were drunk during the meal, narration of the circumstances connected with the first observance of the passover, eating of a kind of salad made of bitter herbs, and of the lamb which was roasted whole and placed on the table in that form, and which was entirely consumed.

VERSE 21. *One of you shall betray me, i. e., deliver me into the hands of my enemies.* The Sanhedrim or great council had determined to kill Him. But they were afraid to carry out this determination publicly. "They consulted that they might take Jesus by *subtilty*, and kill him. But they said, Not upon the feast day, lest there be an uproar among the people." In the execution of this scheme Judas promised to serve them. He could deliver Him into their hands at such time and place that they would need to fear no tumult among the people. This job Judas undertook.

VERSE 22. *Lord, is it I?* The question is an expression of great sorrow and astonishment, and is equivalent to: Surely, it can not be I?

VERSE 23. *He that dippe'h his hand, &c.* The answer is enigmatic, and is moreover based on Ps. xli. 9. The design of thus concealing him was probably to warn and, if possible, to save the traitor. But it failed; and the Lord afterwards gave a more definite sign to Peter and John, and one which seems to have hastened the sin of the traitor to its maturity. John xiii. 26-27.

VERSE 24. *The Son of man goeth as it is written of Him.* Compare Luke xviii. 31-33. The suffering and death of Christ were foretold in the Old Testament Scriptures, and predetermined in eternity. But this does not affect the guilt of Judas in the least. The prediction of his treason is not the cause of his treason. The relation of the divine knowledge to the freedom of the human will is a mystery which we may not now be able to solve. But we may be sure that any solution which transfers the cause of sin into the divine will or in any way abridges the liberty of the human will, *must* be false. Judas was not *predestinated* to perdition, though he became a son of perdition. He is the sole cause of his own perdition.

VERSE 25. *Then Judas.* This Judas is called Iscariot, *i. e.*, man of Kerioth, to distinguish him from another Judas who is called the brother (or son) of James. *Master, is it I?* Judas asks because the others have so asked. The Lord's answer is a formula of affirmation. Judas probably first gave way to the thought of treason at the supper at Bethany, on the Sabbath (Saturday) evening previous, in consequence of the "waste," as he called it, of the precious ointment. On Wednesday he made his bargain with the chief priests for thirty pieces of silver. Now it is Thursday evening, and he says, Master, is it I? The besetting sin of Judas, which also became his deadly sin, was covetousness.

VERSES 26-28. *And as they were eating, namely, the passover.* The passover was now about to be fulfilled and, as to its outward form, abrogated by the impending sacrifice of Christ; wherefore in its place He here institutes the sacra-

ment of the Holy Supper. *Jesus took bread . . . took the cup.* The bread was some of the unleavened bread used in the celebration of the passover. The cup was one of those belonging to the passover ritual. Thus the Holy Supper grew out of the passover. *This (bread) is my body.* Meaning: This bread is a symbol of my body. *This (wine in the cup) is my blood.* Meaning: This wine is a symbol of my blood. A symbol is a representation of a supersensible by means of a sensible object. Bread and wine, in their quality of nourishing and strengthening the body, are representations of the broken body and shed blood of Christ, which are the true meat and drink of the soul unto everlasting life. Compare John vi. 48-58. The Lord's Supper is: 1. A memorial of the suffering and death of Christ. (This do in remembrance of me, Luke xxii. 19). 2. A sign and seal, that is, pledge, of a spiritual presence of Christ and reception of Him by faith. In other words, it is a feast of living union with Christ. (This is My body . . . This is My blood). Compare John vi. 56. In the Holy Supper we "become more and more united to Christ's sacred body by the Holy Ghost." 3. A type or prophecy of a still higher and more perfect union with Christ in the world of glory—a foretaste of the Marriage Supper of the Lamb, spoken of in Rev. xix. 9. Like the passover out of which it has grown, and whose place it has taken in the New Testament or Christian Church, the Lord's Supper has thus a reference to the past, to the present, and to the future: it is a memorial of the sacrifice of Christ on the cross "made once for all," a means of present communion with Christ and of participation in the merits of His sacrifice, and a prophecy of our future glory with Christ.

VERSE 29. *But I say unto you I will not henceforth drink, &c.* A declaration that this would be His last earthly passover and His last earthly supper with them. In a few hours He would be in the hands of His enemies, and on the morrow He would be crucified and put to death. But there is implied in this declaration also a promise of a new and higher form of communion between Christ and His people in the future. In the kingdom of His Father He will drink it new (in a new form) with His

people. That promise is fulfilled now in every celebration of the Holy Communion. Rev. iii. 20. But it will be fulfilled in a far higher and more glorious form, when at last the Marriage of the Lamb shall have come, and His wife shall have made herself ready. Rev. xix. 7-9. Of that future blessedness the Lord's Supper is designed now to be a foretaste.

A Sweet Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "use your guest-voice at home." Watch it by day, as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Youth's Companion.*

MARCH 28.

LESSON XIII.

1880.

Easter Sunday. Mark xvi. 1-7.

THE SUBJECT.—THE GOSPEL OF THE RESURRECTION.

KEY-NOTE OF THE DAY: "*Now is Christ risen from the dead, and become the first fruits of them that slept.*"

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you.

QUESTIONS.

What is the meaning of the word *Easter*? With what festival of the Jewish Church does Easter correspond as to time? How is the time of Easter determined? What fact does the Easter festival commemorate? What article of the Creed refers to this fact? What is the subject of our lesson to-day? Where is this lesson recorded? Where else is the same history related? Matt. xxviii. 1-7; Luke xxiv. 1-10; John xx. 1.

VERSE 1. When did the Sabbath begin according to Jewish reckoning? When did it end? Who was Mary Magdalene? Luke vii. 37-38; Mark xvi. 9. Who was the other Mary mentioned here? Mark xv. 40; John xix. 25. Who was Salome? Matt. xxvii. 56; Matt. x. 2. Who else is mentioned by St. Luke as having been of this company? Luke xxiv. 10. Were these women at the cross? John xix. 25; Mark xv. 40. Were any of them at the sepulchre when Jesus was buried? Matt. xxvii. 61. Who buried Jesus? Mark xv. 42-46. At what time did the women now mentioned buy their spices and ointment? For what purpose did they intend these? Why did they not anoint the body of Jesus before they laid it in the grave?

2. When did this company of women come to the sepulchre? How does St. John specify the time? John xx. 1. How are these statements to be reconciled? What is meant by *the first day of the week*? For what purpose did the women come to the sepulchre? Where was the sepulchre? John xix. 41. Can you describe this sepulchre? Mark xv. 46.

3. What question troubled the women as they were going to the sepulchre? Who had put this stone to the door of the sepulchre? Matt. xxvii. 60. How had the stone been secured? Matt. xxvii. 66. Why? What else had been done to make fraud impossible? Matt. xxvii. 65.

4. What does the expression, *when they looked*, mean? What did they behold, when they came near enough to see the sepulchre? How does St. Matthew tell us the stone was rolled away from the sepulchre? Matt. xxviii. 2-4. Did the women notice this earthquake? Did they see the angel roll away the stone? Who did see it? How were the keepers affected when they saw this? Who were the keepers? How were they bribed afterwards to conceal the

truth? Matt. xxviii. 11-15. What did Mary Magdalene do when she saw that the stone was removed from the sepulchre? John xx. 2.

5. What did the other women do? What did they see in the sepulchre? What was this young man? How many were there according to St. Luke? Luke xxiv. 4. How may this difference be reconciled? How were the women affected when they saw the angel?

6. What did the angel say to them? What is St. Luke's version of this address? Luke xxiv. 5-7. Had Jesus foretold His resurrection? Matt. xvi. 21, and xvii. 22-23. Why then was it so hard for the disciples to believe that He had risen? What was the first evidence of the resurrection granted to the women?

7. What did the angel command the women to do? To what saying of Jesus does the angel here refer? Mark xiv. 28. How many manifestations of the risen Saviour occurred in Galilee? Where did they occur? John xxi. 1; Matt. xxviii. 16. At which of these did the Lord give the Apostles their commission? How many brethren were present on this occasion? 1 Cor. xv. 6.

Who came to the sepulchre after the women had left it? John xx. 3-10. Did Mary Magdalene come back likewise? When Peter and John had gone away again from the sepulchre, what did Mary do? John xx. 11. What happened to her then? John xx. 14-17. Was this the first manifestation of the risen Lord? Mark xvi. 9. To whom did He show Himself next? Matt. xxviii. 9-10. Where were they then? What three other manifestations of the risen Lord occurred on this day? 1 Cor. xv. 5; Luke xxiv. 13-35; John xx. 19-25.

Was the resurrection of Christ a return to this life, or an entrance into a glorified state? Had He a real body after His resurrection? Luke xxiv. 39. Was it subject to the defects and limitations of material bodies? No, it had become a spiritual body. Will our bodies in the resurrection be like the body of Christ? What is the relation of Christ's resurrection to the resurrection of others before and after Him? (See Key-note.) What three benefits do we derive from the resurrection of Christ? *Heid. Cat., Ques. 45.*

NOTES.—The word Easter, (German *Ostern*, related probably to the Greek *Eos*, Latin *Aurora*, signifying *dawn*) comes from *Eostra*, the name of the goddess of spring among the old Germans and Saxons, whose festival was celebrated in April. The reanimation of nature in spring is itself a type of the reanimation of humanity in the resurrection; and the spring festival of our pagan ancestors has, therefore, been appropriately transformed into the Christian festival of the resurrection. In respect of time, moreover, it corresponds with the Jewish festival of the passover, whose meaning is fulfilled by the death and resurrection of Christ. Easter is one of the movable festivals, coming on the first Sunday after the full moon which happens upon, or next after, the 21st day of March.

VERSE 1. *When the Sabbath was past.* According to Jewish reckoning the day extended from sunset to sunset. The Jewish Sabbath would begin at sunset on Friday evening and end at sunset on Saturday evening. *Mary Magdalene.* So called from Magdala, the place of her birth or residence. The Lord had performed on her a miracle of a moral and spiritual nature; for it is said that out of her went seven devils, Luke viii. 2. She it was moreover that anointed the feet of Jesus in the house of the Pharisee, Luke vii. 36–38. *Mary the mother of James*, (the less, and of Joses, Mark xv. 4.) These are mentioned among the so-called brethren (cousins) of Jesus. This Mary therefore must have been a sister-in-law of the Virgin Mary. In John xix. 25, she is called the wife of Cleophas, which is probably the same as Alpheus, who is mentioned as the father of James the Apostle. *Salome.* Wife of Zebedee, and mother of the apostles James and John. St. Luke also mentions (xxiv. 10), as belonging to this company, Joanna (wife of Chuza, Herod's steward, Luke viii. 3) and others. These women stood at the cross when Jesus expired, and followed to the sepulchre when He was buried, where at least two of them, Mary Magdalene and the other Mary, remained and watched until the close of the day. Math. xxvii. 61. The death of Jesus took place about the middle of the

afternoon on Friday, and the burial before sunset on the same day. Preparations for the anointing of the body seem to have been commenced on Friday evening, but to have been interrupted by the intervention of the Sabbath, and to have been completed after the close of the Sabbath, that is, after sunset on Saturday evening. The object of anointing the bodies of the dead in ancient times, was to preserve them from corruption. There was no time to perform this ceremony on the body of Jesus, previous to the burial, because of the nearness of the Sabbath.

VERSE 2. *And very early in the morning, the first day of the week, etc.* From this time forth the first day of the week became a sacred day—the Lord's day—the Christian Sunday. It is no longer the day of the sun in the old heathen sense, but the day of the Sun of righteousness, who has risen upon the world with healing in His wings. St. John says (xx. 1) that Mary Magdalene came to the sepulchre "when it was yet dark." Mark says here they "came very early in the morning"—"at the rising of the sun." The solution probably is that they started when the day began to dawn, while it was yet dark, but arrived at the sepulchre, which was outside of the city, in a garden not far from Calvary where the Lord was crucified, only as the sun was about to rise.

VERSE 3. *Who shall roll away the stone from the door of the sepulchre?* The sepulchre was a vault-like excavation in a rock, the entrance to which was closed by a large stone fitted into the door. Upon this stone the priests and Pharisees had placed a seal, in order, as they pretended, to prevent the disciples from stealing the body; for which purpose they had also placed a guard of Roman soldiers at the sepulchre. Who shall roll us away the stone from the sepulchre? In this question of the anxious, half-despondent and half-hopeful women we have a typical expression of the hopes and fears that have agitated men's hearts ever since death has come into the world. It can not be that death shall always reign; no, the grave shall, must be made to give up its prey: so men have felt and hoped in moments when the heart was bleeding

from the sorrow of fresh bereavement. But—who shall roll away the stone? Who shall open the grave? Who shall overcome death? We can not do it. But “now is Christ risen from the dead and become the first-fruits of them that slept.” *The stone has been rolled away.*

VERSE 4. *And when they looked they saw, i. e.,* when they came near enough to the sepulchre to be able to see. How the stone came to be rolled away from the door of the sepulchre, we are told in Matt. xxviii. 2-4. The earthquake there mentioned probably took place as the women were on the way to the sepulchre, though they may not have noticed it. Their minds were so absorbed in the one object of their hopes, that they had perhaps not much sense for the common events of earth. And, of course, they did not see the angel descending from heaven and rolling away the stone. All this had taken place before they had arrived at the sepulchre. The keepers, that is, the soldiers who were stationed to guard the sepulchre, they saw it, and became as dead men.

VERSE 5. *And entering into the sepulchre, etc.* Mary Magdalene, as soon as she saw that the stone had been removed from its place, supposing that the sepulchre had been violated, hastened back to tell Peter and John, leaving the other women in the vicinity of the sepulchre. These at last approached and entered in, and “*they saw a young man sitting,*” etc. The young man was an angel, appearing in human form; as angels always do appear when they show themselves to men. According to St. Luke (xxiv. 4) there were two angels in the sepulchre. This difference may be reconciled by supposing that, while some of the women saw two, others saw only one, or that while there were two, only one spoke.

VERSE 6. *Be not affrighted, etc.* St. Luke’s version of the angels address is more full: “Why seek ye the living among the dead? He is not here but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” Jesus had foretold His resurrection more than

once. Why then was it so hard for the disciples now to believe it? Because they had not understood Him before, and because the power of believing in Christ risen from the dead could only come from the risen Christ. 1 Pet. i. 3. The new life of faith is the result of Christ’s resurrection. But the spiritual state of the disciples was not one of *unbelief* either. They were susceptible of faith, and they were led to the exercise of faith by gentle steps. The first evidence of the resurrection is the empty grave and the angel’s message; and then, when the power of spiritual vision has been quickened, the disciples, one after another as they become able, are permitted to see the Lord Himself.

VERSE 7. *Into Galilee.* The two most important manifestations of the risen Lord occurred in Galilee: The first on the shores of the Sea of Galilee (John xxi.), where He formally restored the once deeply sinning, but now also deeply repentant Peter to his apostolic office; the second on that mountain, where five hundred brethren were present, and where He gave to the Apostles their solemn commission, to go into all the world and make disciples of all nations. In Galilee the Lord spent His youth and manhood, until He was thirty years of age; in Galilee He spent the greater part of the time of His public ministry, and there He performed most of His miracles; in Galilee He had the largest number of disciples, and *to Galilee*, therefore, was the watchword after His resurrection.

But before the Galilean manifestations, others were yet to be afforded in and about Jerusalem. When Mary Magdalene had given her hurried message, “they have taken away the Lord out of the sepulchre,” to Peter and John, these ran together to the sepulchre, and arrived there after the company of women had left. Mary Magdalene followed; and when the two Apostles went away, after a careful examination had convinced them that the grave had not been violated, “Mary stood without at the sepulchre weeping.” And she it was, the woman to whom much had been forgiven, and who had loved much, that was deigned worthy of the first sight of the risen Lord. (John xx. 11-17). Shortly after this, as the other

women were yet on the road from the sepulchre, or perhaps returning thither again, the Lord also appeared to them (Matt. xxviii. 9-10). The next appearance was probably that which was granted to Peter, and of which St. Paul speaks 1 Cor. xv. 5. In the afternoon of this day took place the mysterious walk to Emmaus, and the manifestation of the risen Lord to the two disciples, one of whom was Cleopas and the other probably St. Luke himself, who relates the occurrence so graphically (xxiv. 13-35). Finally in the evening of this day, as the Apostles were assembled, all but Thomas, and the doors closed for fear of the Jews, Jesus suddenly appeared in the midst of them, and, to quiet their fears, showed them His hands and His feet, allowed Himself to be handled, and ate before them a piece of broiled fish and a honeycomb, thus proving that what they saw was not a spectre, but the Lord Himself in that same body in which He was crucified, and which, though now glorified, still bore the marks of His suffering. Luke xxiv. 36-48. John xx. 19-25.

The resurrection of Christ was not simply a return to the order of the present life, like that of Lazarus and others, who died again afterwards, but an entrance into a spiritual or glorified state. He had a real body, but it was no longer a body subject to the defects and limitations of material bodies. It was a spiritual body; that is, in its constitution the material was transfigured and made subject entirely to the spiritual. And such will our bodies be in the resurrection. They will be made like unto the glorious body of Christ. The resurrection of Christ is the principle of the resurrection in general. Christ is the resurrection and the life. He is the "first-born from the dead," "the first-fruits of them that slept." Single persons had been called to life before Christ rose from the dead, but even that was an effect in advance of the resurrection of Christ; as the dawn, though preceding the sun, is the effect of the sun's rising. And the resurrection of the saints will be the necessary consequence of the resurrection of Christ. The resurrection and glorification of the head necessarily involves the resurrection and glorification of the

members. "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him."

On The Other Side.

"Who took him on the other side?"

A pair of soft blue eyes, full of tenderness and tears, looked up into mine. Sorrow lay on the lips that asked me.

"On the other side! What do you mean, my darling?" and I looked at the child.

"Baby, I mean." The little one's voice trembled. "He was so small and weak, and had to go all alone. Who took him on the other side?"

"Angels," I answered, as steadily as I could speak, for the child's question moved me deeply. "Loving angels, who took him up tenderly and laid his head softly on their bosom, and sang to him sweeter songs than he had ever heard in this world."

"But every one will be strange to him. I'm afraid he'll be grieved for mother, and nurse, and me."

"No, dear. The Saviour, who was once a baby in this world, is there, and the angels who are nearest to Him take all the little children who leave our side, and love and care for them just as if they were their own. When baby passed through to the other side, one of the angels held him by the hand all the way, and he was not in the least afraid; and when the light of heaven broke upon his eyes, and he saw the beauty of the new world into which he had entered, his little heart was full of gladness."

"You are sure of that?" The grief had almost faded out of the child's face.

"Yes, my dear, very sure. The Lord who tenderly loves little children—who took them in His arms and blessed them when he was on earth—who said that the angels do 'always behold the face of my Father,' is more careful of the babes who go to Him than the tenderest mother could possibly be."

"I'm so glad," said the child. "And it makes me feel so much better. Dear baby! I didn't know who would take him on the other side."—*Picture Magazine*.

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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—
“LIFE, LIGHT, LOVE.”
—

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*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
AND RELIGIOUS INTERESTS*

OF

YOUNG MEN AND LADIES.

—
Rev. B. Bausman, D. D., Editor.
—

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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GUARDIAN, APRIL, 1880.

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H. K. Binkley, J. Dehoff, Rev. H. W. Hoffmeier (2), C. M. Keedy, N. C. Roeder, J. L. Reifsnyder, J. H. Wetzell, D. Weagly, J. H. Wetzell, S. S. Weaver, Rev. S. M. Roder, F. S. Renner, Dr. I. Lefever, Rev. J. W. Alspach, Miss E. Musser.

TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

REFORMED CHURCH PUBLICATION BOARD,

907 Arch Street Philadelphia

The Guardian.

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APRIL, 1880.

NO. 4.

Editorial Notes.

“The Lord is risen indeed and hath appeared to Simon.” Thus the disciples saluted each other on the first Easter day; and, “the Lord is risen,” is, to this day, the usual salutation of people in the Greek or Russian Church on Easter morning. And to the readers of the GUARDIAN we know no more suitable salutation for this number than this one of the disciples on the first Easter day. The resurrection of our Saviour brought new light and hope to all that believe. “If Christ be not risen, then is our faith vain.” “And now is Christ risen, and become the first fruits of them that slept.”

At length the last day of Christ's sufferings has come. To Him the darkest of days—a black Friday. To us the best of days—a Good Friday. And now we and all Christian people do well, on a fixed day of the year, solemnly and devoutly to call to mind the agony which our Lord endured for us.

“See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose a Saviour's crown!

Were the whole realm of nature mine,
That were a tribute far too small,
Love so amazing, so divine,
Demands my heart, my life, my all.”

Van Lennep says that to this day Eastern people buy a young lamb to be slaughtered and eaten at Easter. “The lambs are brought into every town and village, and their white wool is often dyed red in patches, in order to enhance their beauty in the eyes of their pur-

chasers. The usual price for one is from twenty cents to a dollar, according to the locality. It is a great event for the children of a family, who may be seen leading the little pet about, and vieing with each other, who shall give it the nicest handful of grass. The fathers must have quite a struggle to bring about the slaughter of these favorites of the little ones—for many of them are spared, and become installed as members of the family—and for this reason two lambs are sometimes bought, only one of which is killed for the Easter festival. Thenceforward the lamb is the children's inseparable companion. It follows the little girls to a pasture close by, or runs behind a donkey, which the boys are riding to the vineyard, and at night the little ones dispute who shall have it for his bedfellow. It goes to sleep with their little arms about its neck, or ‘lying in its master's bosom and being unto him as a daughter.’ So it was with the poor man's ‘one little ewe lamb,’ in the parable of the prophet Nathan, (2 Sam. xii. 3); and many a time since that day has the rich and powerful sheikh or aga, when desirous to entertain a passing traveller, ‘spared to take of his own flock,’ but has taken ‘the poor man's lamb and dressed it.’ ”

“Behold the Lamb of God that taketh away the sin of the world.” At the Jewish Passover the poor lambs had a sorry time. With sad and uncomplaining mien they bore their fate. Under such treatment camels would have petulantly growled, would have roared, snarled or whined. But the lamb meekly bore her butchery in silence. Thus, later, He, to whom all these bleeding lambs pointed, meekly bore His tortures with silent sorrow. “He was oppressed and he was afflicted, yet He opened not

his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

Crime is fearfully on the increase. Vice has its schools for the young, and entices its victims in spite of Sunday-schools and Christian nurture. Tares are sown among the wheat, else we should not have to mourn over defections in God's army. The time has come when "judgment must begin at the house of God." Among some other causes, the Press does much to deface and demoralize the youth of the land. Its statements may be truthful and yet pernicious. The dishing up of vice, reporting every crime in graphic detail; painting the seducer and his victim, the suicide and his fall, the burglar and swindler in all their disgusting colors to the lively imagination and impressible minds of children and youth; this is a sort of information, not only of no benefit to the young, but a positive evil. To fill youthful minds athirst for knowledge with this kind of material palls and perverts the mental taste, so that thereafter plain, simple truth, healthy food for the soul, will seem insipid. The *Youth's Companion* says: "We believe that one cause of this increase of crime among lads who are scarcely more than children, is the publication by respectable journals of the minute details of trials for murder, forgery, etc. These newspapers are otherwise moral in tone, and are placed in the hands of their children by parents who would protect them with horror from the influence of low theaters or flash novels. Yet no variety show or fiction, however unclean, could be more debasing or sure in its effects, than the newspaper accounts of trials for capital crimes, set forth, as they are, in the most dramatic and attractive shape. The minds of pure boys and girls are thus familiarized with shameless vice, which, if they had lived a generation earlier, would not have been so much as named in their hearing. Parents should exercise a careful scrutiny over the newspaper which forms the daily mental food of their children.

Parents should remember, that when their boys and girls read the report of

this or that "Great Murder Trial," they are staining their souls with a blot which, like the blood on Lady Macbeth's hand, will never wash out.

The feeling of reverence for sacred places and ceremonies is a beautiful trait of old-time piety. In old countries one finds it more prevalent than in new ones. In Germany, old people, and many of the younger, too, especially women, never carry their hymn-book to church on a Sunday in a bare and exposed way, but always have it carefully wrapped up in a clean, white handkerchief. They never indulge in loud conversation as they enter the gates of the sanctuary. Every thing connected with their acts of worship in their own persons or in the church, has to be clean, and suited for such a purpose.

Dr. Guthrie says: "It is an injury to religion to associate it with meanness in any way. It is a right expression of a right feeling, to serve God with the best of everything. I sympathize entirely with the sound feelings of our good old Presbyterian peasantry, who reserved their best dress for the Sabbath, and their very best dress for the Sacrament. I remember a number of good old bodies, both in Brechin and Arbilot, who continued, amid their deepest poverty, to keep an unsoiled, old-fashioned gown (perhaps their marriage one) for the Sacrament, in which—with snow-white linen cap and red plaid hood, a Bible folded up in a handkerchief in the one hand, and a bunch of thyme or rosemary in the other—they came tottering forth once or twice a year, to sit down at the table of our Lord. Such sights leave a healthy impression on young minds, indeed on all minds."

There are 100,000 Chinamen in California, or on the west coast of America; and on the east coast, in a few New England High Schools and Colleges, there are from 100 to 120 young Chinamen, acquiring an education. The latter belong to the upper classes of China. They are supported by the Chinese

Government. It has a building at Hartford, Conn., erected at a cost of \$100,000, for the use of these students. In point of rank and talent they are unsurpassed by the youth of their people. Only after passing long and severe tests have they been appointed to their American mission. The principal of Phillip's Academy, who has quite a number of the Mongolian boys under his care, says:

"They are selected with care, after a long probation. They are sent here to remain, on an average, fifteen years, and to pass through the successive stages of elementary, secondary, college, and professional or technical education. They are preparing for a great diversity of employment, and are not allowed to denationalize themselves, but all their studies are carried on with direct reference to their future career in their native land. Their conformity to our modes of dress and our habits of society and living is a matter of convenience and courtesy, not a surrender. They come to get the most and the best we can give; but only to take and use it for the benefit of their country. Far more than our boys at West Point and Annapolis, they regard themselves as already in the service of the state. On their return, they are expected to devote their education to the service of the nation in its widest sense.

To secure the best results, they are placed two by two, in selected families, sent in small groups to our best schools and colleges, yet kept in constant communication with their own countrymen and in living sympathy with their own language and people. They are allowed a generous support and held to a strict accountability. They are all allowed perfect freedom of opinion and belief, yet restricted for wise and obvious reasons, in its premature expression.

The results, so far as I may be allowed to speak of them, are just what might be expected. The students are models of industry, zeal, politeness and order. They are willing to pay the price of scholarship, and they get it. In obedience to authority, reverence for superiors, gentleness of manners, and a certain reticence and diplomatic turn of mind they are characteristically Chinese. Appropriating our learning, they do not renounce their own. Seeking knowledge in all directions, the truths of the

Bible engage their special attention and often win their heart. For such men, in such circumstances, with such a future, who can forbear to pray?"

Will these young Chinamen be moulded by Christian civilization? Some will, as some have been. A bright Chinese boy, like all other bright boys, is little encumbered with traditional bias and prejudice. His plastic mind is impressible, and keenly athirst for knowledge. Quite a proportion of these youths have been converted, and are members of some Christian Church. Nearly all of these Chinamen, educated in America, become prominent Government officials on their return home. Of the effects of a Chinaman's education on a Christian school, the following will serve as an illustration: In our Reformed Hymn-book is a hymn, "I love to steal awhile away," written by Mrs. Brown. Many years ago, her son, Rev. S. R. Brown, became a missionary in China, and principal of the Mission School at Hong Kong. In 1847 he brought three of his Chinese scholars to this country. They became students in Morison Academy, Mass., and members of his mother's family, who gave them a Christian home. Under the roof of this good lady these three boys became Christians. One of them, Wong Fun, graduated in a Medical School in Edinburgh, Scotland, and reached the head of his profession at Canton. Another, Wong Shing, learned the art of printing, and is now the official interpreter of the Chinese Embassy to the United States, at Washington. Another, Yung Wing, became an eminent Chinese statesman, and the founder of the Chinese Educational Commission in America, through which the above system of educating Chinese youths in America is carried forward. This he accomplished after sixteen years of persistent efforts, until at length his Government appropriated \$1,500,000 for this purpose. And now, Yung Wing, once an artless Chinese boy at Mrs. Brown's hearth, is Minister Plenipotentiary from the Chinese Empire to the United States. Every one of these converted Chinamen, training in the Christian religion, returning to his country, will become an Apostle to his 200,000,000 fellow-beings in China.

A few months ago, Dr. S. R. Brown, who was a Foreign Missionary of the (Dutch) Reformed Church, thirty-three years ago, visited his former pupil. After stating that, by invitation, he had just spent eighteen days at the residence of the Chinese Minister at Washington, he adds: "It is many years since I have been so long with Yung Wing, and I had an opportunity to recall the memories of his youth, and to see him at the head of his house as husband and father, and to observe the development of his Christian character, as well as to learn what he is doing, now that he is alone at the Chinese Legation. Chan Lan Pin is still in Spain, and Yung Wing now has opportunities to do for his government and people some things which his colleague would perhaps not venture to attempt. It was delightful to hear him at family worship, and to see him teaching the Scriptures to his little boy, not yet four years old. How could I but rejoice and thank God, that I had the privilege of doing pioneer work in China, from February 1839, to 1847. The fruits of my obscure work there and then are now visible on both sides of the continent, as well as in China.

Springfield, Mass., is a large city. It has many wealthy business men, men of integrity and sterling worth. Some time ago Rev. W. Gladden, of the same place, wrote to a large number of these prominent men, asking them whether they spent the first fifteen years of their life on a farm, in a village or in a city? Did they then engage in any kind of work when not in school? Eighty-eight of these gentlemen answered. Of this number sixty-four were farmers' boys, twelve lived in villages and twelve in the city. Of those in villages six did the work of farmers' boys, making seventy farmer boys out of the eighty-eight. One of these busy men of wealth said: "I learned to hoe, dig and mow; in fact, I was obliged to work, whether I liked it or not. In winter I went to school, and worked nights and mornings for my board."

Another said: "I used to work away from home some, on a farm, in summer and fall. In the winter, when going to

school, we three boys used to work up the wood for winter use."

One of the village boys says: "I was generally employed during the summer months, and in vacations, in doing any kind of work that offered." Four of the city boys were newsboys. One of them says: "The last year I was connected with the press, I earned one hundred dollars before breakfast." Another says: "I have paid my own way since eight years of age, without any assistance, except my hands, from my eighth to my eleventh year."

Only five of the eighty-eight boys had little or nothing to do. Eighty-three worked, formed habits of industry, virtue and thrift, while the boys of wealthy people, of merchants, lawyers and manufacturers, most likely, were spending their parents' money in idleness, and amusing themselves as this class of boys usually do. This only proves what the GUARDIAN has repeatedly said, that as a rule only the children of the virtuous poor and middle classes are taught the habits of industry and thrift, necessary to laudable success. The fortunes of millionaires rarely reach the fourth, often not the third generation. The best and most enduring fortune is a character in vital possession of the riches of grace in Christ Jesus.

THE ancient legends about the power of music teach an important truth. The magic touches of Orpheus upon his lyre made even the trees bow their heads, and moved the beasts of the field to honor the player. He charmed by his song the rocks, trees and wild beasts. Music has a certain power to touch and move the soul as nothing else can. When David harped before Saul, the evil spirit departed from him. On one occasion the prophet Elisha invoked the spirit of prophecy with the help of a minstrel, (2 Kings iii. 15). Sacred song, where the voice, sentiment and music are of the right sort, can soothe bodily and spiritual sorrow. And how the songs of Zion cheer and enliven the soul when a whole congregation join in them with heart and voice! In seasons of sadness the heart finds vent in song as in no other way. At the close of the first Supper, "when

they had sung a hymn, they went out unto the Mount of Olives." Did our Saviour's voice join in this hymn? Certainly. In all duties of devotion He became our pattern—in praise no less than in prayer. What hymn did they sing? Most likely the Jewish Paschal hymn found in the cxiii. and cxiv. Psalms. How sadly yet how sweetly must have sounded our Saviour's voice, just as they were going to Gethsemane! Some interesting things are told of the charming effects of music: "It is proven that cures have been effected by the effects of music upon the nerves, where patients had been suffering from convulsions for a long time. Dr. Bianchi, Professor of the Medical University at Vienna, has investigated the works of a number of writers, ancient and modern, and collected all instances referring to this subject. In Egypt, Greece and Rome, music was considered a remedy in certain cases. Whenever the ancients used music in such cases, it was always combined with poetry.

"When Penelope had wounded herself, Theseus stopped the flow of blood by the recitation of a poem. Heliodor tells us the blood of Oroondas began to run slower when listening to poems and songs. Cato praises poetry for having alleviated bodily pains. Pliny writes that those troubled with spleen were cured by song. Saserna says the same of gout. The Emperor Adrian is said to have drawn all water out of the body by songs, as also Sylvanus, the physician of Hannibal, drew the sword out of the wounded General's body. Marcellus says: 'With herbs you may prepare a beverage for the sick, but better you will aid him by songs.' The Paris Academy shows by the official records that fever and typhus have been cured by music. Sodart gives the following:

"A celebrated composer and musician had a severe fever. On the seventh day he became so delirious that he began to cry, to weep, and sleeplessness was the result. In this state he expressed the desire to have a concert arranged in his sick chamber. His physician was at first opposed to this, but finally gave his consent. A celebrated Motette by Vernier was performed, and hardly had the patient heard the first notes when his face be-

came serene, his eyes became quiet, the convulsions ceased, and tears of joy ran down his cheeks. As long as the concert lasted the fever disappeared, but immediately re-appeared after the concert was over. After ten days' musical cure—with short interruptions of musical performances—the patient had recovered."

"I gave My life for thee,
My precious blood I shed;
That thou mightst ransomed be,
And quickened from the dead:
I gave, I gave My life for thee;
What hast thou done for Me?"

In the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. When asked: "Was your son buried there?" "No!" was the answer. "Your son-in-law?" "No!" "A brother?" "No!" "A relation?" "No!" After a moment the stranger laid down a small board which he held in his hand, and said: "Well, I will tell you. When the war broke out, I was a farmer in Illinois. I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted; I had no money to hire a substitute, and so I made up my mind that I must leave my poor, sickly wife and little children and go and fight the enemy. After I was ready to go, a young man whom I knew, came to me and said: 'You have a large family, which your wife cannot take care of. I will go for you.' He *did* go in my place and, at the battle of Chickamauga, he was wounded and taken to Nashville Hospital, but, after a long sickness, he died, and was buried here. Ever since I have wanted to come to Nashville and see his grave, and so I saved up all the spare money I could, and yesterday I came on, and to-day found my dear friend's grave."

With tears of gratitude running down his cheeks, he took a small board and pressed it down into the ground in the place of a tomb-stone. Under the soldier's name were written only these words:

"HE DIED FOR ME."

Could there have been a more eloquent epitaph than that? Did it not tell the whole story? And can we ever

think rightly of Christ if we leave out of the account that crowning act of His love, His resisting unto blood for our sakes?

THE word *blackguard* is said to originate in a supposition that Satan was attended by a number of *black guards*, who also performed the drudgery of the kitchen and servants' hall in the household of the Prince of Darkness. This definition fully comports with the character of the people to whom the name can truthfully be applied. The Prince of Darkness selects and trains his *guards* for his ruinous service from a class who "love darkness rather than light." The badges of their calling are read by the discerning servants of Christ. Eyes and face *blackened* in a drunken brawl; characters *blackened* by impure and profane deeds; bodies even externally disfigured by the practice of low habits,—all these point them out as the slaves of vice; the *blackguards* of the lower kingdom. There is nothing attractive in such service. It has a bad master, bad wages, bad company, and leads to blackness and darkness forever.

WHEN Horace Greeley was in his prime, certain parties threatened to break down his paper if he did not do as they bade him. He would not violate his conscience, and replied:

"It is a great source of consolation to us that when the public shall be tired of us as editor, we can make a satisfactory livelihood at setting type or farming; so that while our strength lasts ten thousand blockheads, taking offence at some article they do not understand, could not drive us to the poor-house."

"A New York clergyman, possessing a large family of boys, recently declared from his pulpit that he intended that every lad of his family should learn some mechanical employment, by which in an emergency he could get a living." It is well known that among the ancient Hebrews the custom prevailed universally of teaching every boy a trade, no matter how wealthy his father may have been.

WRITERS on this subject allege that trades-unions, societies of the different mechanical classes, keep American boys out of the useful trades. They dictate to

manufacturers how few apprentices they are allowed to employ. It is a rare case that a youth can now learn a trade with a blacksmith, carpenter, shoemaker or tailor. What is to become of all these boys that are growing up? Not one in ten can become a merchant, manufacturer, lawyer, physician or minister. Does not this exclusion of boys from the learning of trades to a great extent account for the tramp nuisance? Prison statistics show that among the prison criminals five out of six never learned a trade. The bulk of the miserable tramps begging for bread at our doors can only handle a pick and shovel. After the boy lands in prison we teach him a trade. Teach him one before he gets there; before he acquires habits of idleness and vice. The boys of our country are eager to learn trades, but are not allowed to do it.

GIVE the boys a chance? How? Scribner's Monthly says: "To learn how to work skilfully with the hands must become a part of common education. Rich and poor alike should be taught how to work, for it is quite as likely that the rich will become poor, as that some of the poor will become rich. We need an industrial school in every ward of every city, and a similar school in every village, supported at the public expense." We know of no other remedy. The government—the powers that be owe it to themselves and to the millions of youths seeking the means of a useful honest livelihood, to shield them against a tyranny which will drive them into enforced pauperism and crime. Many seminaries teach girls sewing and practical housekeeping. Give the boys a similar chance; schools where they can learn a trade and fit them for the active duties of life. Give us schools where they can learn to become carpenters, cabinet makers, blacksmiths, tin-smiths, shoemakers, tailors, etc. Our States furnish Agricultural Colleges, where the sons of wealthy farmers learn less of farming than their grandfathers knew. Why cannot the States furnish Schools where the sons of the rich and poor can learn trades? Unless some provision of this kind be made soon, unless we teach the boys a trade we will train them up as tramps.

The White Sunday in Wurtemberg.

(From the German.)

BY THE EDITOR.

In the early Church the Sunday after Easter was called White Sunday. On this day Jewish and Gentile converts, candidates for baptism, who had during the year past been prepared by Christian instruction, presented themselves in white garments to the pastors, to be admitted into the Church by the Sacrament of water and the Spirit. For this reason the Roman Catholic and the Protestant Churches, at least in Wurtemberg, administer the rite of confirmation on this Sunday, and call it White Sunday. For similar reasons Pentecost in some parts of the Christian world has come to be called White or Whit-Sunday.

In the larger Catholic towns females are to this day confirmed in white dresses, even though a late Spring should still cover the fields with snow. In the smaller villages they dress in various colors. The catechumens of the Protestant Church are draped in the more solemn and sombre color of black, in which they likewise take their first communion.

Long before White Sunday the village tailor and the seamstress in turn take up their quarters from house to house, in order to make the new garments of the catechumens. The farmer's wife entertains them like guests. And the children watch them at their skilful task with wonder. The tailor does his work without help. The seamstress usually has an apprentice to help her. Both the tailor and seamstress are original characters, and mutually shun each other. He usually is a peevish, childless widower. He speaks few words, and those of one syllable. He thoughtfully lives in and for himself, indulges in ideal dreams, and is a great friend of birds and children.

The seamstress is a maiden lady, one-sided in her feelings and views, with a keen eye and a sharp tongue. She knows all the news first; the gossip of all the villages round about. For this reason the farmer's wife dreads her, especially if she has young daughters

at home whose good name might be damaged by the busy tongue of the seamstress. Still all admit that her presence in the family enlivens the household. Even the neighbor women are attracted by her glib tongue. As they may have leisure they drop in with their distaff or knitting, to enjoy her chatty company. The arrival of these two people is discussed even by the children at school. One says: "The tailor is at our house to make a suit of clothes for our Gottlieb, and mother is making 'Sauer Kraut and Knöpflen' for dinner." Another says: "The seamstress and her apprentice are at our house to make a dress for Lisbet, and mother is getting meat and nudles for dinner."

Fortunately the catechumens are not much concerned with these discussions. It is their last week at school. After eight years of pleasant school intercourse the teacher and scholars are about to separate, and both feel sad. The teacher treats the catechumens with tender regard. These try their utmost to prepare and recite their last lessons perfectly; not only to avoid the teacher's displeasure but also to show other scholars what they could do if they would only try.

Instead of having catechetical instruction only twice a week as their custom is, the pastor now gives it every day. The class is smaller than it was at the beginning. For those who are to be confirmed the following year have attended these services thus far, and are now dismissed until the next class will be started. Hereafter the pastor meets the catechumens in his quiet study, instead of in the school-room. The words are pressed home to the heart with greater tenderness and warmth; his eye beams with greater love than before. He possesses the rare gift of gaining the confidence of the young people. He can even rivet the attention of the most trifling, and make them feel the earnestness and solemnity of divine things. For this reason the catechumens from a neighboring branch-congregation gladly travel through the bleak, snowy forest to be instructed by their pastor in the mother church. He is in the habit of giving them Psalms, passages of the Sermon on the Mount, of the Epistles,

and hymns to commit to memory. He holds that such if well committed, will attend them as blessings through life. In his faithful pastoral work he had often seen how sick people have been comforted, when during their long and sleepless nights, in their dark sick-rooms they called up from the treasures of their memory the hymns and psalms which they learnt when they were catechumens; and often had he noticed how in times of temptation young people were rescued from great peril by a passage of Scripture, which rang out warningly from the depths of their hearts.

At length White Sunday approaches. The village is astir on every side. In almost every house people are baking, cleaning and scouring. The catechumens escape this busy confusion. For the last time they go to the School-master and give him as scholars an affectionate farewell. His heart is moved, and as they walk homeward they wonder why he now seemed so much less stern and more loving than ever before. In the afternoon, dressed in their Sunday clothes, they meet the pastor in his study. To-day his dark eyes are moist. With the tender love of a spiritual father he speaks to them about the great love of Christ, to whom they would on the morrow publicly consecrate themselves. His voice trembles as he entreats them never to forget the solemn vow which they would make. Should any of them fall, fall never so low, they should come back to Him who will press even a wandering sheep to His heart.

The little flock is greatly subdued, so quiet that one hears naught but their sobs. The pastor bids them follow him to the adjoining church, to rehearse the several questions and answers which are to compose to-morrow's examination. The School-master with the children around the organ in the gallery awaits their arrival. The catechumens are seated in proper order in front pews. The choir joins them in the singing of their confirmation hymns. Then the pastor examines them on to-morrow's lesson. Seventy-two questions of the small confirmation book they answer correctly. The book was written by Brenz, the Wurtemberg Reformer. The pastor kindly counsels them as to the solemn

part they are to take in the confirmation service: "Allow nothing to disturb your devotions. Should any of you answer incorrectly, only look at me. I will faintly prompt you. You are not to show the congregation what you know, but simply confess your faith."

These kind words greatly calm and comfort the catechumens. For they fear that the sight of the large congregation might so confuse them that they would for the time forget their well committed answers. Alas! In that event they would be derided as know-nothings all their life long. They leave the church in the twilight of evening. A few go directly home. The most of them hasten to the large adjoining garden of the parsonage, to get a bouquet for confirmation day. The pastor's little daughter awaits them in the flower garden. On one arm she carries a small basket; in her hand she holds a pair of scissors. Despite a late Spring she finds pretty snowdrops, yellow and white crocus, and fresh evergreens. She clips and distributes her floral tributes to her heart's content. Among these are the many-colored primrose, the gold-colored star flower, the red and blue hyacinths, the lilacs and even tulips. The boys ask for gay colors—star flowers and tulips. The girls prefer the white narcissus, the light-red primrose and the blue forget-me-not, and a fragrant hyacinth, red, blue or white, is added to each bouquet.

Satisfied and joyful the young group leaves the pastor's garden. Those whose sponsors live in the village, now visit these good friends. Long ago they stood by at their baptism, and promised to see to their proper Christian training. Often had they kindly spoken to their god-child. At every birth-day they had given it their blessing with a present. Now at length the catechumen will relieve the sponsor of solemn vows by taking them upon himself in confirmation. Ah, it is no light thing to be a good and faithful sponsor. And these catechumens have been taught gratefully to revere theirs. And now each visits his and her sponsor, and earnestly invites them to be present at their solemn confirmation. Those whose sponsors live outside of the village were visited and invited on the preceding Sunday.

Meanwhile the Saturday evening bells begin to ring, reminding people to go home and commit themselves to Israel's Keeper. The stillness of night soon settles upon the village, and all lay them down to sleep.

On Sunday morning, bright and early, the festive village is astir. Families must prepare to entertain guests, especially the sponsors from other villages. They must prepare in time for church. Scarcely has the bell rung the second time when the catechumens with bouquets and sprigs of evergreen, are seen coming down the mountain side, and out of the valleys round about. In the school-room they meet with the catechumens of the village. The parents and sponsors meanwhile gather under the large linden trees around the church, until the last ringing of the bell.

To-day the church is densely packed. Two congregations have to crowd into it; one of which is part of this parish, and ordinarily worships in its own church. But on White Sunday confirmation services are held jointly in this sacred edifice. Every spot of standing room is filled when the pastor comes with his young catechumens. Arrayed in a white gown he leads the procession from the school-house. The School-master walks aside of them, so as to prevent confusion, and help to get them properly seated in church. The boys wear their first new coat of manhood—the first coat to go to church with. It will have to last them for at least ten years, when they may get a second with their wedding suit. A broad white, lay-down shirt collar and the large bouquet fastened to the coat, set off the faces of the boys prettily. And the ruff neatly folded around the neck, a garnet necklace with golden clasps, bequeathed by grandmother, and a bouquet pinned to her broad girdle, becomingly ornament the black dress of the girls.

The deep full tones of the organ begin the service. Every voice of young and old joins in the hymn, which is followed with a short sermon. After this the confirmation service begins. When the pastor asks the first question, the great congregation is hushed into deep silence. Some of the catechumens hear their hearts beat. At first their voices tremble in answering. The more so as

every body seems eager to catch every word they say. But the kindly look and voice of the pastor encourage them. After the first three have timidly answered, the rest overcome their fears and answer with a clear distinct voice.

The catechumens now take upon themselves the vows made for them in their baptism. With a solemn and distinct tone of voice they all answer: "Yes, we believe!"—"Yes, we renounce!"—"Yes, so we promise with all our hearts, and may God help us with His power, grace and Spirit!" The hardest hearts in the congregation are melted, and from eyes unused to weeping tears flow fast, as these young ringing voices thus assume their baptismal vows before God and man.

Now one after the other steps before the altar and grasps the hand of the pastor as a solemn pledge and seal of faith, and then receives the blessing of confirmation. The mothers in the pews of the women weep outright. The men on the gallery try to hide their tears by holding their hats before their faces. Meanwhile there are few in that large congregation whose minds are not running back to the day when they thus stood before God's altar as young people unspoiled by much that now stains their hearts, and solemnly vowed to be the Lord's.

Again the organ leads in a hymn. The high-wrought feelings of old and young find vent in a song of praise; a hymn associated with former confirmation services. As if borne along on a mighty current, all hearts and voices help to swell the solemn music. After the benediction has been pronounced, the catechumens are greeted by their friends. Parents, brothers, sisters and relatives embrace and kiss them. A ceremony in which mirth and weeping are often strangely blended. To pious people the confirmation of a child is a very serious event. For this they have labored and prayed since its birth. And now they have witnessed its solemn act of personal consecration to Christ. Well may parent and child weep tears of joy at such a scene.

The members of the congregation go home. In the most homes a special dinner is prepared on this day—a thanksgiving feast. The parents invite the

sponsors of their children as guests. Those of other places dine at the orderly village inn, where a special table has been set for them. There the old people have pleasant social intercourse. They speak about family and village affairs, and about the future prospects of their children. After dinner the catechumens return to the church, where, before the altar, each receives the present of a Bible, bought by the funds of the congregation.

Towards evening, while parents and sponsors are still enjoying their festive meeting, the pastor once more gathers the catechumens around him. He and those of the village accompany the catechumens from other places half way home. It proves a cheerful walk. The pastor asks the happy young people about their respective plans for the future. In the small mother-village the son and the daughter invariably remain at home to help their parents. For here live the owners of small farms. Instead of expensive servants, they can use their own children as help in their business. In the branch congregation of the parish it is different. There the lines between rich and poor are distinctly drawn. The heir of a farm must first of all be taught to plough by his father. Later he will become a student and finish his education at some high school or academy. The wood-chopper's son is glad to become an apprentice with some master carpenter in the city. He will cheerfully work two years without wages if the master will teach him without pay. The wealthy farmer's daughter will spend some time with her rich relatives in the city, in order to acquire good culture and skill in such fine work as intelligent ladies delight in. The poor day laborer's daughter will also seek employment in the city; first if possible as child's nurse in some respectable family. Later she hopes to rise to the position of a cook. Other less aspiring boys and girls have hired themselves to farmers. But all look towards the future with cheerful hope. With sprightly hearts and tongues the young people tell their good friend, the pastor, all about their future plans. He catches their spirit as though himself young again, and mingles many a jest with their harmless mirth.

A length the sun sinks beneath the pine

trees and admonishes him to return. They must part. Their way leads through a forest where trees felled for use in a neighboring saw-mill, are lying along the wayside. He bids them: "Sit you down around me on these tree-trunks." And with a voice trembling with emotion the good man says: "Once more sing the festive hymns of this morning." The chirping of birds and the rustling of spring leaves blend with their voices through the forest as they sing: "Holy Creator, God! Holy Mediator, God! Holy God, Teacher and Comforter! Triune God! Let us never forget our sacred, solemn vows! Have mercy upon us!" As they end their hymn, the loving pastor has buried his tear-masked face in his hands. Then he rises to his feet and says: "Now let us part. The Lord keep and preserve you in all your ways."

One after the other gives him a parting grasp of the hand. The girls do it with undisguised weeping, the boys with an awkward attempt to hide their tears. The pastor casts a sad, entreating glance into each one's eye. Finally he tells them: "Now shake hands in parting." The catechumens, whose pathway through life will hereafter be so diverse, all give each other the right hand of greeting. The heir of the large farm and the wood-chopper's son, the rich farmer's daughter and the future servant girl, will alike remember this day through life.

The members of the class separate. Their paths lead in different directions down the sloping forest, to farms, hamlets, and secluded mills. A few of them return with the pastor to the parsonage. There they bid each other a sad good night. The last of the company return to their homes, and the shepherd, with a full and grateful heart, walks slowly through the garden to his quiet study.

EVERYTHING around you, rightly viewed, would remind you of Jesus; He is the Way to God; the City of refuge; the House of defence; the Tree of life; the Plant of renown; the Rock of salvation; the Wall of fire; the Stone of stumbling; and the Gate of life.

An Easter Madrigal.

The Rose of Sharon and the Lily of the Valleys.—Cant. ii. 1.

BY THE REV. ARTHUR CLEVELAND COXE, D.D.

MARY AND SALOME.

Tell us, Gard'ner, dost thou know
Where the Rose and Lily grow,
Sharon's Crimson Rose and pale
Judah's Lily of the Vale?
Rude is yet the opening year,
Yet their sweetest breath is here.

GARDENER.

Daughter of Jerusalem,
Yes, 'tis here we planted them.
'Twas a Rose all red with gore,
Wondrous were the thorns it bore;
'Twas a body swathed in white,
Ne'er was Lily half so bright.

THE WOMEN.

Gentle Gard'ner, even so,
What we seek thou seem'st to know.
Bearing spices and perfume,
We are come to Joseph's tomb.
Breaks ev'n now the rosy day;
Roll us, then, the stone away.

GARDENER.

Holy women! this the spot.
Seek Him, but it holds Him not.
This the holy mount of myrrh,
Here the hills of incense were,
Here the bed of His repose,
Till, ere dawn of day—He rose.

Yes, the mountains skipped like rams;
Leaped the little hills like lambs.
All was dark, when shook the ground,
Quaked the Roman soldiers round,
Streamed a glorious light, and then
Lived the Crucified again.

MAGDALENE.

Yes, my name is Magdalene;
I myself the Lord have seen.
Here I came, but now, and wept
Where I deem'd my Saviour slept.
But He called my name—and lo!
Jesus lives, 'tis even so.

THE WOMEN.

For this word of Magdalene,
Gard'ner, we believe thee, then.
But oh! where is Jesus fled,
Living and no longer dead?
Tell us, that we too may go
Where the Rose and Lily grow.

MAGDALENE.

Come, the stone is rolled away;
See the place where Jesus lay;
See the lawn that wrapp'd his brow;
Here the angel sat but now,
"Seek not here the Christ," he said;
"Seek not life among the dead."

ALL.

Seek we then the life above;
Seek we Christ, our Light and Love.
Now His words we call to mind;
If we seek Him we shall find;
If we love Him we shall know
Where the Rose and Lily grow.
—Independent.

The Office of the Organ.

BY REV. J. H. DUBBS, D.D.

The following article constitutes the substance of a discourse, recently delivered at the consecration of a new organ in St. Paul's Reformed Church, Lancaster, Pa.

Psalm 150: 6: "Let everything that hath breath praise the Lord. Praise ye the Lord!"

The words we have just read constitute the key-note and conclusion of the Psalms of David. They may be regarded as the grand doxology with which the royal singer ends the whole series of his sacred lyrics.

There is nothing in the Psalter more majestic or more beautiful than this brief but most significant *finale*, in which solemnity and exhilaration of tone are most gloriously blended.

In the first verse of this final psalm the psalmist declares, that God is to be worshiped on earth and in heaven—in the sanctuary and in the firmament of His power—for His mighty acts and according to His excellent greatness.

Then He exhorts the worshipers of Israel to employ every appropriate means to add to the beauty and solemnity of their sacred service. In language which is itself the perfection of melody he enumerates the various instruments, which according to ideas of his age, might be called into the service of Jehovah: "Praise Him with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with stringed instruments and organs; praise Him upon the loud cymbals." Having thus given examples of every class of musical instrument—having by their

means ascended higher and higher until he has reached the climax of his adoration, he at last bursts forth in language that includes heaven and earth and all creatures: "Let everything that hath breath praise the Lord! Praise ye the Lord!"

We are aware that all this has primary reference to the service of the temple at Jerusalem—a form of worship which has long since passed away, and which is in no sense normative for the present generation. Some of the instruments enumerated have become obsolete, and are now known only by name.

Even the word which is translated "organs," is supposed by most modern expositors to signify single pipes, blown by individual musicians; and not to refer to an elaborate musical instrument like the modern organ. To us it does not matter whether the word signifies a single pipe or a series of pipes, the lesson is still the same. It teaches us that at the time when human devotion had reached its highest expression—when the Lord dwelt in Zion and recognized its worship as His own—musical instruments were regarded as a most appropriate means of praising the Almighty; and can we imagine that, with reference to this general principle, the God of Israel should have changed His mind?

May we not then descend a step of the ladder by which the psalmist ascends, and consider to-day the subject of which our hearts are full: The Office of the Organ in the House of God.

I. The organ should be an Ebenezer of Gratitude. When the children of Israel had won a great victory over their hereditary enemies, the prophet Samuel set up a great stone at Mizpeh and called it "Ebenezer," or "the stone of help," saying: "Hitherto the Lord has helped us!"

There are times in the life of every congregation, as in that of every individual Christian, when it becomes us to raise such Ebenezers. There are seasons when we recognize more distinctly than ever, that "the earth is full of His goodness," and that He daily loadeth us with benefits. It is then that our gratitude seeks expression in religious homage and sacrifice.

The ancient heathen, when they desired to express their gratitude for di-

vine favor, reared altars by springs and running brooks, that beautified the landscape and slaked the thirst of man and beast. Even now all over Southern Europe, there are innumerable religious edifices erected in commemoration of some special blessing, or signal deliverance.

On the brow of Mt. Vesuvius stands a chapel, where once a lava torrent, turning from its course, spared the fruitful plain below.

If such are the natural expressions of gratitude for Divine blessings, is it surprising that a Christian congregation, appreciating the abundance of its privileges, should long to raise an Ebenezer?

The church itself is, indeed, in a certain sense such a memorial of thanksgiving; but it is in another aspect a necessity, without which the congregation would consist of homeless wanderers. We desire to raise an Ebenezer that will beautify the courts of our God, while at the same time it promotes the devotion that is characteristic of that sacred place. Paintings and statuary—though we admire them in other relations—we exclude from our sanctuaries, because the history of the Church has proven that they have a tendency to distract the mind of the worshiper—to give him sensual ideas of that which is purely spiritual.

There is nothing which so completely fulfills the conditions of a suitable memorial of thanksgiving as the organ, which is rightly called the queen of musical instruments. Its very appearance conveys the idea of superhuman majesty. Its tones excite our never-ceasing wonder. The mighty trumpet-bass repeats the thunder, peal on peal; the *vox humana* sings a carol when the storm is over. With a degree of skill which almost seems to be the result of Divine inspiration, every sound in nature is brought into unison.

We seem to hear the anthem of the Apocalypse in which every creature in heaven, and earth, and under the earth, joined in ascribing glory to the Lamb forever and ever. It is a literal response to the words of the psalmist: "Let everything that hath breath praise the Lord!" Yet this is not the highest office of the organ in the house of God.

We observe

II. That the Organ is a Teacher of the Grounds of Thanksgiving.

The poet Dryden conceived of the whole universe as a grand organ, with all its keys attuned to give music in response to the touch of the Creator. The poet dwells with peculiar delight on the harmony of the work of creation—telling us how

“Through all the compass of the notes it ran,
The diapason closing full in man—”

If this were the only lesson taught us by this glorious instrument, it would deserve to be regarded as one of the greatest of Christian teachers. Order is heaven's first law; but how few there are who have learned even this alphabet of God's dealings with men! They fail to appreciate the plan of the great Organ-builder in Heaven according to which the pipes of His *cosmos* are arranged in perfect order, from the least to the greatest; and all are in such perfect tune that not a discord mars the harmony of His work. If men could but grasp this single idea there would be no atheists in the world.

We know of no better means of conveying it to the mind than by directing your attention to the organ, that most expressive symbol of God's universe. If we cannot behold that wonderful structure—if we cannot listen to its melody—without appreciating the wisdom that designed and the skill that framed it, how is it possible that the universe, whose circling orbs make music around the Throne of the Eternal, should be the blind, unconscious work of chance; or even the result of some mysterious process of development? God grant that the organ may teach us heaven's first law!

Of all the grounds of Thanksgiving, redemption through Christ is the most comprehensive and sacred. If we learn that Christ restored harmony between God and man—if we come to feel that every sin is a discord which can only be prevented by our having “the same mind which was also in Christ Jesus”—we will have grasped the grandest truths which can enter into human comprehension.

Is it impossible that our symbolic teacher should help us to appreciate

how God's promise is the theme which runs in thousand of variations, through all the melodies of the Scriptures, and reaches at last its culmination in the glorious anthem of fulfillment: “Glory to God in the highest, and on earth peace, good-will towards men?”

Have we been too bold in affirming that the organ is a Christian teacher? We do not mean, of course, that it should be regarded with the respect and reverence which we owe to a living instructor—it is but a lifeless thing; but we believe that it has been blessed by the Lord for the purpose of instructing His people; and that if He pleases He can employ it to teach us, by thousands of lessons, the grounds of our constant thanksgiving. We remark

III. That the Organ is the handmaid of devotion.

Worship is the noblest employment of man. “It is the finite approaching the Infinite with adoration and praise—it is gratitude offering incense to Divine Beneficence—it is Faith spurning things seen and temporal, and seeking her perfected destiny in the world to come.” True worship involves that fervent spirit which we term devotion. Without it the grandest ritual is but a solemn mockery, and the most magnificent cathedral is a useless cumberer of the ground.

While devotion remains the queen of Christian worship, we may welcome the organ as her humble handmaid. We may allow her to assist in arranging her mistress in fitting garments, when she appears before the King of kings. As a handmaid, it is the office of the organ to increase the attractiveness of the house of God.

When the rich streams of melody roll forth how often is the stranger induced by some sweet strain familiar from childhood, to enter the sacred portals, and to engage in the worship of the house of God! How many sweet moments of innocent pleasure will the music of this organ afford to this listening congregation! How many a soul that comes hither, dusty with the labors of the week, will find its cobwebs brushed away as by an angel's pinion! But this is not all. Music is capable of doing far more than to fit the soul to receive noble impressions.

The greatest minds of all ages have acknowledged its transcendent power. In national songs it awakens patriotism and enthusiasm, which induces men to sacrifice all they hold most dear to the cause of their country; and on the battle-field it nerves the fainting warrior to press onward to victory.

How then can it be doubted that music in its highest form, as it may be rendered on the organ, adds strength and energy to our religious aspirations—that it deepens the impressions of the truth, kindles zeal and inspires hope, and bears our devotions upwards as on eagles' wings. Surely, this is an office so glorious as to be infinitely beyond our powers of description.

There is one danger in employing a handmaid, whether in the household or in the sanctuary, and that is that the maid may sometimes forget her place—that she may be tempted to usurp the prerogatives of her mistress. It is a danger so remote that we may dismiss it with one brief allusion. Music must exhibit religious truth, it must not exhibit itself. No culture can compensate for the want of devotion in the praises of the sanctuary. There are churches where the people would as soon think of talking aloud during the sermon, as of singing while the choir and organ are going through their performance. There are organists who seem to imagine that it is their sole mission to improve the æsthetic taste of the congregation, and who therefore never dream of adjusting their music to its sacred purpose. Need we say that all this is worse than a mistake—that it is a sin in the sight of Almighty God? Nor is it true that the accompaniment of a few cultured voices is as pleasant unaided, as when it is borne up by the united melody of a whole congregation. The solitary notes of some lone warbler may be in more exact accord than all the choral harmonies of the vernal woods; but who would not rather hear a forest full of songsters than even the voice of the nightingale, if he could hear no others?

The odor of a single flower may be exquisite, but who would not rather breathe the fragrance of thousands of blossoms, wafted on the breezes of spring-time?

There is but one safeguard against the dangers we have attempted to indicate. It is that not only the organ, but that the hearts of all who worship here should be truly consecrated to God.

Then the organ will naturally assume the office we have indicated—it will become the humble handmaid of our devotion.

IV. The Organ is the herald of celestial harmony.

It is said that the ancient Greeks, the wisest of all the heathen, made a point of teaching music to their children, "because it taught them not to be self-willed or fanciful, but to see the beauty of order, the usefulness of rule, the divineness of laws."

It is in heaven that our highest ideals of order and harmony will be fully realized. There glorified spirits will live a life of perfect order in themselves, a life of harmony with each other and with God. Such a life must necessarily express itself in musical sounds, and it, therefore, seems but natural to read of celestial harps and angelic trumpets.

There are some persons who, when they hear of the singing and harping of heaven, declare these things to be wholly figurative, and imagine that they have thereby disposed of the whole matter. But what is a figure, if it is not a means of intelligibly representing a higher reality? We grant that singing, and harping, and trumpet's sound are but weak symbols of celestial triumph. But we also know that earthly things are made in the pattern of things heavenly; and by this rule we are assured that the grandest music of earth is but an imperfect prelude to the melodies of heaven. Even the majestic tones of the organ can claim no higher office than to herald the anthems of celestial choirs. May they constantly serve to remind us of that better life, in which there will be no more contentions, struggles, and war—where brethren will see eye to eye, and hearts will beat in perfect unison.

Nothing is in vain which serves to foster that longing for our celestial fatherland, of which Stilling says:—"Blessed are they that are home-sick for they shall get home!"

Let us learn to love the house of God and its blessed service. "How amiable," exclaims the psalmist, "are thy taber-

nacles, O Lord of Hosts! I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God! When shall I come and appear before God?" "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord forever, to behold the beauty of the Lord, and to inquire in His temple."

If such were the emotions of the psalmist with reference to a temple which was at best a type of better things to come, how intensely ought we to love the Church of our Lord and Saviour Jesus Christ! With what pleasure ought we to decorate it; with what rapture should we engage in its solemn service! To this altar let us cling in all the troubles of life, and when the taper of this world expires, we will awaken in the sunlight of eternity. When the earthly tabernacle decays we will enter the house not made with hands eternal in the heavens.

And when our ears are closed to the organ's loudest peal, we will take our place in the choir of heaven, to join in the glorious anthem of ten thousand times ten thousand: "Blessing, and honor, and glory, and power be unto Him that sitteth on the throne, and unto the Lamb forever and ever."

The "Supper."

At Westminster Abbey, Dean Stanley preached from the words, "This do in remembrance of me" (1 Cor. xi. 24). He said "that the account of the institution of the Lord's Supper, preserved with singular unanimity in the Gospels, was to be found in the same form in this Epistle of St. Paul to the Corinthians, which belonged to a date anterior to any of the Gospels, was one of the oldest of Christian writings, and was full of Gospel narrative. There were considerable differences in the form of celebrating this observance in the Eastern and Western Churches which it might be instructive to consider. This Supper had been originally partaken of, not in

the early morning, nor at noonday, but in the evening; not on the first day of the week, but on Thursday. Calvin had attempted to fix a celebration on Thursday evening and again on Sunday, but the Thursdays were not long observed. For the first and second centuries the celebration was held on the Sunday evenings. The hour was kept too, and in the name 'Supper' the remembrance of the hour was preserved. The Supper of our Lord was the evening meal of Jewish households, and the Eastern Christians partook of the Communion standing, this being their attitude of prayer. In the Western Churches kneeling, their attitude of devotion, was the position observed. In no place was the Communion taken reclining—in the attitude of our Lord and His disciples."

The Presbyterians took it sitting down. There was no argument against any of the postures employed, but there was strong argument against laying too much stress on any one of them. In directing this remembrance of Him our Lord did not dissociate the old from the new; the blessing was taken from the blessing uttered by every Jewish household. The meal was the ancient Jewish Paschal meal. The hymn sung by the disciples was the Jewish Paschal hymn to be found in the 113th and 114th Psalms. This, which was the most Christian of all Christian ordinances, was also the most Jewish. The birthday of the Christian religion was also the birthday of the Jewish nation—of the old state of things as of the new.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters: God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Winslow.*

To the Hands of the Lord Jesus.

AFTER ST. BERNARD AND PAUL GERHARDT.

Thou blessed Shepherd, hail !
Whose hands all pierced and riven,
Are with the holy roses filled,
Whose sweetness gladdens heaven,
The bleeding prints of nails
Which tore them on the tree,
These are the roses, which Thy hands
Bear, blooming still for me.

Wide open are Thy hands,
Paying with more than gold,
The awful debt of guilty men,
Forever and of old—
Ah, let me grasp those hands,
That we may never part,
And let the power of their blood
Sustain my fainting heart.

Wide open are Thine arms,
A fallen world to embrace,
To take to love and endless rest
Our whole forsaken race.
Lord, I am sad and poor,
But boundless is Thy grace;
Give me the soul-transforming joy,
For which I seek Thy face.

Draw all my mind and heart
Up to Thy throne on high,
And let Thy sacred cross exalt
My spirit to the sky.
O let me die with Thee,
Thy bleeding heart beside;
Let sin which lives and reigns in me,
With Thee be crucified.

To these Thy loving hands
Whose pangs were wrought by me,
My trembling lips I fain would press
To all eternity:
To these Thy mighty hands,
My spirit I resign,
Living, I live alone to Thee,
Dying, alone am Thine.
—*Lutheran and Missionary.*

Hares and Easter Eggs.

It would be difficult to explain whence came the notion that "The hares lay the Easter eggs." Queer hares they must be, indeed, but German children believe it as devoutly as they do that the "Christ-kind" brings their Christmas presents, or as our own little ones do in Santa Claus. No one knows exactly whence came this myth. Many think it a relic of heathen worship—but a writer named Christoph von Schmid, in an interesting

story for children suggests this much prettier origin:

Many hundred years ago, a good and noble lady, Duchess Rosilinda von Lindenburg, at a time when a cruel war was devastating the land, was obliged to fly from her beautiful home in Germany, accompanied only by her two children and one old man-servant.

They found refuge in a small mining village in the mountains, where the simple but contented and happy inhabitants did what they could for their comfort, and placed the best of all they had at the disposal of the wanderers. Nevertheless, their fare was miserable; no meat was ever to be found, seldom fish, and not even an egg; this last for the very good reason that there was not a single hen in the village! These useful domestic fowls, now so common everywhere, were originally brought from the East, and had not yet found their way to this secluded place. The people had not even heard of such "strange birds." This troubled the kind duchess, who well knew the great help they are in house-keeping, and she determined that the women who had been so kind to her should no longer be without them.

Accordingly, the next time she sent forth her faithful old servant to try and gather news of his master and of the progress of the war, she commissioned him to bring back with him a coop full of fowls. This he did, to the great surprise of the simple natives, and the village children were greatly excited a few weeks later at the appearance of a brood of young chickens. They were so pretty and bright, were covered with such a soft down, were so open-eyed, and could run about after their mother to pick up food the very first day, and were altogether such a contrast to the blind, bald, unfledged, helpless, ugly little birds they sometimes saw in nests in the hedges, that they could not find words enough to express their admiration.

The good lady now saved up eggs for some time, then invited all the housewives of the village to a feast, when she set before them eggs cooked in a variety of ways. She then taught them how to prepare them for themselves, and distributing a number of fowls among them, sent the dames home grateful and happy.

When Easter approached, she was

anxious to arrange some pleasure for the village children, but had nothing to give them, "not even an apple or a nut," only some eggs; but that, she concluded, was, after all, an appropriate offering, "as an egg is the first gift of a reviving spring." And then it occurred to her to boil them with mosses and roots that would give them a variety of brilliant colors, "as the earth," said she, "has just laid aside her white mantle, and decorated herself with many colors; for the dear God makes the fruit and berries not only good to eat, but also pleasant to look upon," and the children's pleasure would be all the greater.

Accordingly, on Easter Sunday, after the church service, all the little ones of about the age of her own, met together in a garden; and, when their kind hostess had talked to them a while, she led them into a small neighboring wood. There she told them to make nests of moss, and advised each to mark well his or her own. All then returned to the garden, where a feast of milk-soup with eggs and egg-cakes had been prepared. Afterward they went back to the wood, and found to their great joy in each nest five beautiful colored eggs, and on one of these a short rhyme was written.

The surprise and delight of the little ones when they discovered a nest of the gayly colored treasures, was very great, and one of them exclaimed:

"How wonderful the hens must be that can lay such pretty eggs! How I should like to see them!"

"Oh! no hens could lay such beautiful eggs," answered a little girl. "I think it must have been the little hare that sprang out of the juniper bush when I wanted to build my nest there."

Then all the children laughed together, and said, "The hares lay the colored eggs. Yes, yes! the dear little hares lay the beautiful eggs!" And they repeated it till they began to believe it.

Not long afterward the war ended, and Duke Arno von Lindenburg took his wife and children back to their own place; but, before leaving, the Duchess set apart a sum of money to be expended in giving the village children, every Easter, a feast of eggs. She instituted the custom also in her own duchy, and by degrees it spread over the whole

country, the eggs being considered a symbol of redemption or deliverance from sin.

To this day children living in the country go to the woods just before Easter, and return with their arms full of twigs and moss, out of which they build nests and houses, each child carefully marking his own with his name. They are then hidden behind stones and bushes in the garden, or, if the weather be cold, in corners, or under furniture in the house. And on Easter morning what an excitement there is to see what the good little hare has brought! Not only real eggs, boiled and colored, but sugar ones too, and often wooden ones that open like boxes, disclosing, perhaps, a pair of new gloves or a bright ribbon. He even sometimes brings hoops and skipping-ropes, and generally his own effigy in dough or candy is found trying to scamper away behind the nest.—*St. Nicholas*

The King in His Beauty.

There was a celebrated painter, once, who was making a picture of Jesus in the midst of His twelve apostles. In arranging the picture he concluded to paint the apostles first, and not begin with their Master till he had finished them. As he went on with the picture, he tried to do the very best he could with each of the apostles. He took the greatest pains with their figures, their positions, their dress, and their faces. As he went on with his work he was very well pleased with it. After finishing the apostles he began with the person of Jesus. He got on very well with this till he came to the head and face of the blessed Lord. Then he laid down his brush and paused. He felt that the face of Jesus ought to be made to appear as much more beautiful than His disciples as the sun is more glorious than the stars. But how could he do this? He had tried so hard to make the disciples look well, that he felt he had no power left to make their Master appear as much superior to them as He ought to appear. And so he finished the person of Jesus all but the head, and then painted Him with a white mantle thrown over His head. He

thought that when persons came to look at his painting, they would imagine what the face of Jesus ought to be better than he could represent it by painting. And I feel very much as that painter did, when I come to speak about the person and presence of Jesus in heaven. All who love Jesus here on earth, agree in saying that from what they know of Him now, He is "chief among ten thousand, and altogether lovely." Then how will He appear when our eyes come to "see the King in his beauty," in heaven.—*Richard Newton, D.D.*

Fussiness.

Above all things, avoid *fussiness*. The fussy man is a nuisance—but far, far worse is the fussy woman. To visit such an one is to be continually irritated, if you happen to be of a nervous temperament. The fussy housekeeper cannot let you read in peace. She jumps up to arrange the curtains, to lower or raise the shade, to urge you to move your chair a few inches this way or that. She brings you a footstool, or a paper-knife, which obliges you to look up and thank her in the middle of a poem or a thrilling story.

She is troubled because you write a letter on your knee, instead of sitting properly at the desk or the writing-table. So she offers to move your pen and paper for you, and thereby compels you to get up and move yourself. It is the same thing if you turn over the prints in the portfolio. You must have them in a better light, you really must try the magnifying glass, you need assistance in holding them, and so on, until you lose all interest in the occupation.

At meal-times the situation is worse. You haven't the piece you like—you are not enjoying your dinner—you would like something else not on the table—and every one's attention is finally drawn to you. Perhaps in despair you plead a headache, hoping to escape. Alas! you have only doubled your misery. Now you will be tended, prescribed for, inquired of every five minutes, and every one will be cautioned not to disturb you, until you feel like an ogre.

Yet all this time the fussy one is meaning to be kind, courteous and attentive, and happily unconscious of any want of success. Nothing would pain or grieve her more deeply than an insight into your state of mind, and therefore you must conceal it. You feel like a traitor and a hypocrite as you thank her for the pillow she brings you, or sniff her smelling-salts; but you must smile and say some grateful, gracious words, and groan inwardly, "Oh! if I could only be let alone!" Yes, that is the trouble—these fussy people never will let you alone. And that is one of the secrets of a perfect hospitality—to know how and where to let your guests alone.—*Church Intelligencer.*

Naming the Baby.

They gather in solemn council
The chiefs in the household band;
They sit in the darkened chamber,
A conclave proud and grand;
They peer in the curtained cradle
And each with one voice exclaim,
As they point to the new found treasure,
"The baby must have a name!"

They bring forth the names by dozens,
With many an anxious look;
They scan all the tales and novels,
They search through the good Old Book;
Till the happy-voiced young mother
Now urging her prior claim,
Cries out in the fondest accents,
"Oh, give him a pretty name!"

"His grandpa was Ebenezer—
Long buried and gone, dear soul,"
Says the trembling voice of grandma,
As the quiet teardrops roll.
"Oh, call him Eugene Augustus,"
Cries the youngest of the throng—
"Plain John," says the happy father,
"Is an honest name and strong."

And thus is the embryo statesman
Perhaps, or the soldier bold,
Respecting his future title
Left utterly out in the cold!
And yet, it can matter but little
To him who is heedless of fame—
For no name will honor the mortal,
If the mortal dishonors the name.

BE more in action than in conversation; for God hath given you two hands, but only one tongue.

The Sunday-School Department.

SIR WALTER SCOTT carried a note-book, and the story is told of him that on one occasion, walking through the streets of Edinburgh with a friend, two coal-heavers with their baskets passed them engaged in conversation. Instantly Sir Walter pulled out his note-book, and stood still to write. His friend asked, "What are you doing, Sir Walter?" "I am writing down what I heard that man say just now." "What! *you* taking down the words of a coal-heaver?" "Yes," was the answer; "I have been six months waiting to hear those words, to put into the mouth of one of my characters."

For the pastor and the Sunday-school teacher there is a marvellous treasure of illustrations to be found in the humbler walks of daily life. To an observant mind, many a word heedlessly dropped in conversation or overheard in passing along the street; scenes we casually meet with on our daily duties will be of service. He who spake as never man spake, and whom "the common people heard gladly," made unknown things plain by things that were known. He drew His illustrations or parables from common life.

This habit of lighting up or illustrating sermons Dr. Thomas Guthrie abounded in, and what a power he wielded, and, "though dead," still wields! During one of his powerful appeals to unbelievers to close with the free offer of salvation through Jesus Christ, he described a shipwreck and called for the launching of the life-boat to save the perishing crew. A young naval officer, Capt. C——, on a front-seat of the gallery, sprang to his feet and began to take off his coat, when his mother took hold of him and pulled him down. He said afterwards that the scene described was so real that he became unconscious of his surroundings; and when the preacher ordered the lowering of the life-boats, he quickly rose to throw off

his coat and obey orders. Sir Walter's plan was a good one. We advise all who are called to teach to carry their scrap-book with them, and note down the good things they meet with every day. A good illustration lets in light on the darkest subject, and shows it plainly to the wise and the unwise.

A LITTLE boy once woke at night and heard a voice at the foot of his bed. It was a low, soft voice, but it was, O! so earnest and pleading. He listened quietly. It was his own dear mother. She was praying for him. Her heart was so full of tender love and anxiety, that she had risen in the middle of the night and come to his bedside, to give her little sleeping child once more to Jesus, and beg Him to save his soul from sin and death. God heard her prayer by waking her boy and making him hear it. He has never forgotten that night. It is as plainly before him now as when it happened, though he is now a middle-aged man, and she has long been watching over him from the land where there is no night.

Do our little readers ever think that their mammas are praying for them, when they lie sleeping at night, or are playing gaily in the day-time? Yes; the air is always full of soft, sweet voices, by day and by night, calling us to God. How soon shall we make the hearts of our dear parents happy, and the great heart of Jesus glad, by giving our hearts to Him?—*Ch. Intelligencer*.

A YEAR ago the Lutheran Sunday-school of Tipton, Iowa, bought a library of 257 volumes. During the year 3,271 books were taken out by the scholars. On January 1, 1880, the librarians reported that *not one book* was missing. This is a good report. We have often been saddened with the evident defect

of conscience or memory in the persons who use the books of Sunday-school libraries. Parents allow their children to deface and even destroy whole leaves of Sunday-school books. The lids are needlessly worn or torn. The books lie on the centre-table for a whole year, although the Superintendent repeatedly urges the scholars and teachers to return them in due time. Good books, instead of returning them, are loaned to others, and thus are passed around until the librarian loses all track of them. Sometimes they even turn up in the Sunday-school of another church. The parents ought to co-operate with the Superintendent and officers and teachers to train the scholars in habits of obedience to all the rules of the school, and especially, too, to train them in habits of honesty and in promptly returning the books they borrow in the prescribed time, clean and unsoiled.

They Don't Think.

BY PHOEBE CARY.

Once a trap was baited
 With a piece of cheese.
 It tickled so a little mouse
 It almost made him sneeze.
 An old rat said: "There's danger;
 Be careful where you go!"
 "Nonsense!" said the other;
 "I don't think you know!"
 So he walked in boldly;
 Nobody in sight;
 First he took a nibble,
 Then he took a bite;
 Close the trap together
 Snapped, as quick as wink,
 Catching mousey fast there,
 'Cause he didn't think.

Once a little turkey,
 Fond of her own way,
 Wouldn't ask the old ones
 Where to go or stay.
 She said: "I'm not a baby;
 Here I am, half-grown;
 Surely I am big enough
 To run about alone!"
 Off she went, but somebody,
 Hiding, saw her pass;
 Soon like snow her feathers
 Covered all the grass;
 So she made a supper
 For a sly young mink,
 'Cause she was so head-strong
 That she wouldn't think.

Once there was a robin
 Lived outside the door;
 Who wanted to go inside
 And hop upon the floor.
 "No, no," said the mother;
 "You must stay with me;
 Little birds are safest
 Sitting in a tree;"
 "I don't care," said robin,
 And gave his tail a fling.
 "I don't think the old folks
 Know quite everything."
 Down he flew, and Kitty seized him,
 Before he'd time to blink.
 "Oh!" he cried, "I'm sorry,
 But I didn't think."

Now, my little children,
 You, who read this song,
 Don't you see what trouble
 Comes of thinking wrong?
 And can't you take a warning
 From their dreadful fate,
 Who began their thinking
 When it was too late?
 Don't think there's always safety
 Where no danger shows;
 Don't suppose you know more
 Than anybody knows;
 But when you're warned of ruin,
 Pause upon the brink,
 And don't go under headlong,
 'Cause you didn't think.

Uncomfortable.

In olden times, church pews were uncomfortable affairs. In the Anglo-Saxon and some of the Norman churches, a stone bench running round the interior of the church, except the east side, was the only sitting accommodation for the visitors. In 1319, the people are represented as sitting on the ground or standing. A little later, the people introduced low, three-legged stools promiscuously over the church. Soon after the Norman conquest, wooden seats were introduced. In 1387, a decree was issued in regard to wrangling for seats, so common that none should call any seat in church his own, except noblemen or patrons, each holding the first one he found. From 1240 to 1580 seats more were appropriated. In 1603, galleries were introduced, and as early as 1614 pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to hide the occupants—a device of the Puritans to avoid being seen by the officers, who reported those who did not stand when the name of Jesus was mentioned.

SCRIPTURE LESSONS.

APRIL 4.

LESSON XIV.

1880.

First Sunday after Easter. Matthew viii. 18-34.

THE SUBJECT.—THE POWER OF CHRIST.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead.

23. ¶ And when he was entered into a ship, his disciples followed him.

24. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him.

28. ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30. And there was a good way off from them a herd of many swine, feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them, fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

QUESTIONS.

What was the subject of Easter Sunday's Lesson? To what great sermon do we now return? What principal topic are we to consider now? How did Christ manifest His power after He descended from the mountain? See vs. 1-17.

VERSE 18. Did any crowd follow Jesus? Why do you suppose? What command did He give? What *other side* is meant? Lake of Gennesareth, or Sea of Galilee.

19. Who approached Him? What is a *scribe*? What did he propose? Do you think he knew what he agreed to do?

20. How did Jesus answer him? Why did He answer him thus?

21. Who then came? What did he propose? What would he do first, however? Was his father old or sick, likely?

22. What saying did Jesus now utter? What two kinds of dead can you imagine? Natural and spiritual. Which were to bury the other, then? What did Jesus mean to teach him by this saying?

23. Into what did Jesus enter now? Did He frequently go into a ship? Why?

24. What happened on the Sea of Galilee? What is the difference between a storm and a tempest? Was it a fierce tempest? How do you know? What was Jesus doing? See Mark iv. 38.

25. Were the disciples alarmed? What did they do? Was Jesus fearful? What does His *sleeping* prove?

26. How did Jesus address them? Were they without any faith? Had they enough faith? What did He do? Did the winds and sea obey? What is a *calm*?

27. What impression did all this make on

the disciples? Did they, as yet, know Jesus as God's Son?

28. Into what region did they now come? Where was this country? Beyond Jordan. Who lived among this people? Jews. Who met our Lord? What is it to be *possessed*? Where did they keep themselves? Do Mark and Luke mention *two*? Mark v. and Luke viii. Why do they speak of but one? They mention the *principal* one.

29. How do they address Jesus? Did they know Him better than His disciples did? Do they acknowledge the difference between Him and themselves? Why do they speak of *torment before the time*? Jesus and the Gospel will conquer the kingdom of Satan.

30. What was there in the distance?

31. What did they pray? Why do they want to go in somewhere? Spirits will dwell somewhere.

32. Did Jesus hear their prayer? Does God hear the prayer of *wicked* men? When it is in accordance with the law of justice. Was theirs such a prayer? Yes; it was for the destruction of wickedness. (1 John iii. 8). What became of the herd? Was this a wrong against their owners? They were engaged in an unlawful traffic.

33-34. How did it affect them? What did they do? Did they complain especially about their *loss*? How did the people generally think of it? What did they ask of Jesus? Do they show themselves wise? Did He go? ix. 1.

Over what different subjects did Jesus manifest His power, now? Over diseases—the elements—and demons. Can we wonder at this, since the Easter morning?

INTRODUCTORY REMARKS.—Returning now from the empty tomb and presence of our risen Lord, to the conclusion of His Sermon on the Mount, it will be all the easier for us to understand His wonderful words and works, which are recorded for us here. A great multitude followed Him (v. 1). He cleansed a leper (vs. 2-4). He cures Peter's wife's mother of a fever, (vs. 14, 15), heals the centurion's servant (vs. 5-13), and fulfills the prophecy of Esaias, by performing wonders on many miserable people (vs. 16-17). In all these acts, He manifested His power, and many persons were attracted toward Him. Two men especially are anxious to become His followers. Let us see who they are, and how our Lord regarded their request.

COMMENTS.—VERSE 18.—*Now when Jesus saw the great multitudes about Him.* People did not spend as much of their time in houses then, as they do now. The climate was warm, and allowed them to dwell much in the open air. Teachers instructed their disciples along the sea, groves and mountains. *He gave commandment to depart unto the other side of the lake of Gennesareth, or sea of Galilee.*

VERSE 19. *A certain scribe came.* The learned or educated were called "scribes"—from a Latin word, which means *writers*. Reading and writing were not so general then as now. *Master.* This was a name given to any acknowledged teacher. *I will follow thee whithersoever thou goest.* He meant to say that he was willing to obey the Lord's teachings and commands, whatever these might be. The poor man imagined that he need but remain about Jesus and listen to His words, or witness His wonders.

VERSE 20. *And Jesus saith unto him.* It was necessary for the young man to know, what sacrifice and hardship a true disciple must endure. Jesus never deceives us, but tells us the whole truth. He wants us to know all, before we enter upon the Christian life. *The foxes have holes, or lairs, which are homes and resting-places to them; and the birds of the air have nests.* In this respect, bird and beast are better circumstanced than Jesus. He calls Himself *the Son of man*, because He was born in the flesh, of a woman, and humbled Himself as a

man. Rather than dwell on His divinity, heavenly words and miracles, He would have this man to consider His humiliation, and hard life which He and His followers must expect to brave. *Hath not where to lay his head.* This phrase expresses strongly His self-assumed poverty. Strange must it have sounded to the man. We hear no more of him, either. His ardor is cooled by this stunning word.

VERSE 21. *And another of his disciples.* This was one who had been following the crowd after Him. It need not have been *immediately* after the former had offered himself. *Lord.* This means here the same as "Master," as no one as yet knew or revered Him as Saviour. *Suffer me first to go and bury my father.* No doubt his father had been sick and feeble. He thought it better to discharge his duties toward his parent first, and after that, to follow Jesus all the more entirely.

VERSE 22. *Follow me.* If we really intend to lead a Christian life, we must do it promptly and decisively. There must be no putting-off. Neither does the Christian life interfere at all with any duty we owe to our parents or fellow-men. We can all the better discharge such duties. Besides, if the nursing and burial of his father could possibly stand in the way, why—*let the dead bury their dead.* This sounds strange. But a Jew could easily understand it. The plain meaning is:—Let the *spiritually* dead — brothers and friends, who feel no high call within their souls—bury your *naturally* dead father. There are those who can attend to it. If we are alive to any special call, we must surrender all, and at once, in order to obey that.

VERSE 23. *He was entered into a ship.* On this lake the Lord spent much of His time in teaching. His closest followers attended Him.

VERSE 24. *There arose a great tempest, or sudden, violent storm.* This lake was much subject to such commotions, we are told. How fierce it was, we may judge, when we are told that *the ship was covered with waves.* But he *was asleep.* (Mark iv. 38). How secure and unconcerned is one who feels himself to be in right relation to God! Jesus was a real man, because He could

sleep. And He was a good man, because He slept in such a storm. (Ps. xlv. 1-3).

VERSE 25. *And His disciples came to Him and awoke Him.* They felt that He was more than they or any one, though they knew Him not yet, as the Son of God. *Lord, save us, we perish.* Danger renders us afraid, and drives us to prayer.

VERSE 26. *Why are ye fearful?—or, so full of fear as to despair? O, ye of little faith!* They were not unbelieving, or they would not have gone to Him. But they were of small faith, or they would not have feared so much. Then He *rebuked*, or stilled *the winds*, which caused the storm, *and the sea*, which had obeyed the winds thus far. Then all was a *great calm*, or very quiet.

VERSE 27. *The men marvelled*, or wondered. They commenced to ask more about His character, since the elements even were so obedient to Him.

VERSE 28. *The other side*, or shore of *the Gergesenes* was now reached. These people were also called *Gadarenes*. They dwelled beyond Jordan. Two persons who were *possessed with devils*, or under the control of evil spirits, met Him. Mark and Luke mention only one—probably the fiercer one. (Mark v. and Luke viii.). They wandered among the graves of the dead, in the caverns and holes, outside of towns and cities.

VERSE 29. *What have we to do with Thee, Jesus, thou Son of God?* These spirits knew Christ better than His disciples, and call Him by His right name. They acknowledge, too, the infinite difference of character, and wonder that so pure a being should draw nigh unto such black spirits as they felt themselves to be. *Art thou come hither to torment us before the time?* Satan and the black angels know that by the Gospel and kingdom of Jesus, their power will be restrained, and their liberty taken. They wonder now, whether that is to be already.

VERSE 30. *A herd of many swine feeding.* There were Jews dwelling in this region, and it was among these that Jesus tarried with His disciples. It was unlawful for the Jews to herd swine. Still, they engaged in this business for

gain sake, as Christians often barter in a sinful way.

VERSE 31. *So the devils besought him.* It appears that demons do not want to be naked, or outside of some bodies. *If thou cast us out.* They knew that Jesus had power over them. *Suffer us to go away into the herd of swine.* They prefer to inhabit men; but rather animals than be wholly unhoused. The filthy beasts are not too much so for them. They do not like a pure house—a good man, or a clean animal.

VERSE 32. *Go.* He heard the prayer of these demons. Does God then hear when the wicked pray? He does, when it is in accordance with the law of justice, which demands the destruction of all wickedness. For that purpose Christ came into the world, that the works of the devil might be destroyed. (1 John iii. 8). *And the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.* Was this not wrong to deprive these men of all their property? If we engage in an unlawful business, or wrong-doing, as these Jews did, we must not complain if we meet with losses. He that does wrong deliberately, must put up with the consequences.

VERSES 33-34 *Fled.* They were frightened at what had happened. It is remarkable, that the keepers of the swine *told everything, and what was befallen to the possessed of the devils*, and yet did not complain of their own personal loss. They seem to have felt that it was a deserved punishment for their wrong traffic.

The whole city felt differently, however. *They besought Him, that He would depart out of their coasts.* Many would to-day rather do without Christ, than give up their sins. They prefer their *swine* to salvation. What a sad prayer these people uttered! But it was granted—He left them, indeed.

We have learned of the power of Christ. He showed Himself master over diseases; over the elements; and over demons. And why need we wonder at all this, since He conquered the grave, death and hell, in His own person? As we read in the Gospel-lesson of this Sunday, we may with Thomas cry:—“*My Lord, and my God!*” John xx. 19-31.

APRIL 11.

LESSON XV.

1880.

Second Sunday after Easter. Matthew xi. 20-30.

THE SUBJECT.—THE INVITATION OF CHRIST.

20. ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24. I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25. ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father; for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me: for I am meek and lowly of heart: and ye shall find rest to your souls.

30. For my yoke is easy, and my burden is light.

QUESTIONS.

What is the subject of this Lesson? What did the last treat of? Is it a comfort to be invited to so great a Saviour? In what character does the Gospel of this day present our Lord? John x. 11-16.

VERSE 20. What does *upbraid* mean? To blame. On what account did He blame certain cities?

21. What does *Woe* mean? What term did our Lord repeat in the *opening* of the Sermon on the Mount? What towns are mentioned? Where did they stand? Sea of Galilee? Where were Tyre and Sidon? Mediterranean Sea. How does He compare the former with the latter two? What do *sackcloth and ashes* signify?

22. Which two towns shall fare the better? Why? When was their day of judgment? The time of their destruction.

23. What other town is now mentioned? What do you know about it? What do you know of Sodom? Gen. xix.

24. How shall this town compare with Sodom? Did these prophecies come true? We

know where Tyre—Sidon—Sodom were; but not certainly where those fated cities once stood.

25-27. To whom does Jesus now address Himself? For what does He thank His Father? Who are the *wise* and *prudent* here? Who, the *babes*? Why was it right to take the Gospel from the Scribes and Pharisees, and give it to the disciples? To whom is the whole plan of salvation committed? Who alone knows the Son? Who alone knows the Father? To whom besides will the Son make the Father known?

28. Who invites us to come to Him? Who are invited? What renders us *weary* and *heavy laden*? What does He promise us?

29. What does He impose on us? What is this *yoke*? The Gospel. What are we to learn of Him? What will He teach us to become?

30. How does He speak of this yoke? And of this burden? In what sense are both easy and light?

Will we obey this invitation? Why should we not?

CATECHISM.

XV. Lord's Day.

37. What dost thou understand by the words, "He suffered?"

That He, all the time He lived on earth, but especially at the end of His life, sustained in body and soul, the wrath of God against the sins of all mankind; that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul from everlasting damnation; and obtain for us the favour of God, righteousness, and eternal life.

38. Why did He suffer under Pontius Pilate, as His judge?

That He, being innocent, and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.

39. Is there anything more in His being crucified, than if He had died some other death?

Yes, [there is;] for thereby I am assured that He took on Him the curse which lay upon me; for the death of the cross was accursed of God.

REMARKS.—It is very proper that we should now consider the invitation of Jesus, addressed to all men—after having seen how precious a Saviour He shows Himself to be, by the exercise of His power over the whole empire of sin and Satan. In the language of the Gospel of this Lord's Day, He cries: *I am the good shepherd.*

COMMENTS.—VERSE 20.—*Then began he to upbraid*, or to lay to their door the great wrong that they were doing against themselves, *the cities* in which He had exhibited His power most strikingly, but which had yet shown no sign of turning from their unbelief toward Him and His Kingdom. These cities are now named.

VERSE 21.—*Woe*. This means—*Alas for thee!* This word sounds harsh in the mouth of Him who repeated the opposite term, *Blessed*, again and again, in the prelude to His Sermon on the Mount. But we must remember that Jesus is not the author or cause of such woe and destruction, but only the foreteller of their doom. Ought we to think hard of one who warns us of our end? *Chorazin—Bethsaida*. We know not the sites of these two towns, so completely were they doomed. Somewhere in Upper Galilee, beyond that sea, they once stood. Some good came out of the latter place—Philip, Andrew and Peter, three of the twelve Apostles, (John i. 44)—though their inhabitants were very wicked. *Tyre and Sidon* were two heathen towns along the Mediterranean Sea, where Jesus never went—though He came near, (ch. xv. 21). The Prophet Ezekiel denounced them (chs. xxvi., xxvii., xxviii.). Our Lord declares that these citizens would have repented, had such works as His been performed in their presence. *Sackcloth—ashes*. To dress in a coarse garment, and sprinkle ashes over oneself, show the greatest sorrow and contrition, in former times. It was preferable to our expensive mourning dresses, we think.

VERSE 22.—*It shall be more tolerable for Tyre and Sidon*. Accordingly as the favors and privileges of Chorazin and Bethsaida were more and greater, shall their *day of judgment*, or destruction, be more complete. We will all be punished, after the measure of our

sins committed against light and knowledge.

VERSE 23.—*Capernaum*. This was Christ's own city after He left Nazareth, from His thirtieth year. Here most of His mighty works were done. It stood on the western shore of the Sea of Galilee. *Exalted unto heaven* is a figure of speech by which to express prosperity. *Shalt be brought down to hell*, means to stand for a picture of death and desolation. Even more severely doomed shall it be than Sodom.

VERSE 24.—*In the day of judgment* means the day of visitation or doom. Sodom was destroyed, (Gen. xix. 24), so the Romans destroyed these cities.

The solemn prophecies of Jesus were thus fearfully fulfilled, leaving no wreck behind, as Dr. Schaff says. The ruins of Tyre and Sidon on the Mediterranean are well known, but not so the sites of these fated cities. *Capernaum* means *the town of Nahum*. *Bethsaida* signifies *Fish-town* or *the house of fish*.

VERSES 25–7.—*At that time Jesus answered and said*. After His righteous soul had been saddened by these reflections on those infatuated and hardened people, He poured out His thoughts to God. *I thank thee, O Father, Lord of heaven and earth*. He tells us here who His Father is, and what that Father is. The word *thank* means I am perfectly and gladly of one mind with Thee, that *Thou hast hid* (or rather taken away these truths) from the (worldly) *wise and prudent* (or subtle), who proved themselves unworthy of all, and *hast revealed them unto babes*, or simple-hearted disciples. *For so it seemed good in thy sight*, that the Gospel should be given to the humble, after the proud had rejected it—the Scribes and Pharisees.

All things are delivered unto me. The salvation of men is wholly committed to Jesus the Saviour. *No man knoweth the Son*, or can understand the person of Christ, *but the Father*. *Neither knoweth any man the Father*, or can see God, save His Son, and believers, through Christ.

VERSE 28.—*Come unto me*. From the sphere of death and sin, Jesus invites us all to Himself, now, lest we must share the fate of Capernaum, Chorazin and Bethsaida. *All ye that labor and are heavy laden*, in consequence

of sin and its burdens. *I will give you rest, or show you the way of forgiveness, deliverance and peace.*

VERSE 29.—*Take my yoke upon you.* The Gospel in its requirements and laws is here compared to that part of a harness which we place on the necks of animals, in order to render them tractable, or “break them.” *Learn of me.* So we are to be taught of Him how to better bear the burdens of life, lest they crush us. *For I am meek (docile) and lowly (humble), and will impart to you my Spirit, in order to your soul-rest.*

VERSE 30.—*For my yoke is easy, compared with the yoke you must wear in the service of sin, and my burden is light, if I am by your side and within you to sustain you.*

Seeing to what the service of sin leads, and that our Lord invites us to enter His service, in which life and salvation are promised, why should any soul delay? The Gospel lesson teaches us at what a sacrifice our Lord secured us such a hope. Let us, then, not neglect so great a salvation.

The Children at Bedtime.

Every parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed will bear witness to the value of this mode of influence. With the laying off of the clothes, the angers, worries and discontents of the day subside. With the brief season of prayer they still fly further into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into gentle sleep. Or, conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open

heart the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense “dear mother” with which the “good-night” is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction—to experience of love's delights—*The Gem.*

A Word in Season.

One day a missionary in India was going out into a country village to preach. He did not take the horse-cars as people in one of our cities would do, but called his native servant to bring the palanquin. This is a kind of carriage, borne by two or more natives on their shoulders by means of a pole passing through the centre.

When he reached his journey's end, he said kindly to the men who had brought him—

“Now, you have carried me so safely over this rough way, I want to tell you of One who will carry all your sins and burdens for you.”

They listened eagerly as he told them of Jesus and His death on the Cross. A few weeks afterwards, one of the men came to the missionary's house, and begged to be the bearer of his palanquin for life. It was a strange request—and the missionary inquired what it meant.

“Well,” said the man, “I want to help you preach.”

“Help me! How can you?” was the next question.

“In this way,” replied the man; “many will not go to hear you; and while I am waiting, they will gather around me, and I will preach too.”

So now he accompanies his master in all his tours, and tells the gospel story to such little groups as gather around them.—*Missionary Echoes.*

APRIL 18.

LESSON XVI.

1880.

Third Sunday after Easter. Matthew xiii. 24-30: 37-43.

THE SUBJECT.—THE WHEAT AND THE TARES.

24. ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and

bind them in bundles to burn them; but gather the wheat into my barn.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

QUESTIONS.

What invitation was given us in the last lesson? Why should we all embrace His invitation?

What other power is there in this world, besides the power of the Gospel? How are these two kingdoms pictured forth in this lesson? Does the Gospel-lesson of this Lord's Day, likewise, embrace these two kingdoms (John xvi. 16-22)?

VERSE 24. What is a *Parable*? What one had Jesus spoken before? Did He furnish a key to it? Did He furnish one for this, too? What is this parable called? What is *the kingdom of heaven*? Who is the *man which sowed*? v. 37.

Who are the *good seed*? v. 38.

What is the *field*? v. 38.

25. What is meant by *while men slept*? The weakness of man in his present state. Who is the *enemy*? v. 39. What did he sow? What are *tares*? Who are represented by these? v. 38. What is meant by *he went his way*? Tares grow without tillage.

26. Could wheat and tares be known apart in the seed? When were they distinguished?

27. Who are the *servants*? Who is the *householder*? What did they ask him? What did they mean by the first question? That God is not the author of evil. What by the second? Whence evil is.

28. What did the householder answer? Who then is the author of evil in this world? What did they now ask him? Do men still think so?

29. What did he say? Why would he not permit them to up-root the tares?

30. What were they to do? When is the harvest? v. 39. Who are the reapers then? v. 39. How will these then do? What is meant by binding them in *bundles*? Like will be with like. What is to be done with the tares? What element is used to express the lot of the wicked? What is to be done with the *wheat*? What is meant by the *barn*? What symbol describes the state of the righteous? Light. What does the saying mean—*Who hath ears, &c.*?

1. An exile for the faith
Of his Incarnate Lord,
Beyond the stars, beyond the space
The loved disciple soared:

2. There saw in glory Him
Who liveth and was dead;
There Judah's Lion and the Lamb
That for our ransom bled;

3. There of the kingdom learnt
The mysteries sublime;
How, sown in martyr's blood, in faith
Should spread from clime to clime.

4. Lord, give us grace, like him,
In Thee to live and die;
To spurn the fleeting things of earth,
And seek for joys on high.

REMARKS.—After having considered the power of Christ and His Kingdom, as well as the gracious invitation extended to all, to embrace the Gospel, it is well to be taught that there is another power in the world—the power of Evil, or Kingdom of Satan. Two kingdoms exist in the world, which are represented in our lesson by the Wheat and the Tares. The conflict is to our eyes oftentimes a very close one; but, as we shall see, the tares will be rooted up and burned, that the wheat may thrive alone in the field. The sorrow over this state of things, and the final joy in consequence of the victory of Christ's Kingdom, is taught likewise in the Gospel-lesson, John xvi. 16-22.

COMMENTS.—VERSE 24. *Another parable.* He had spoken one before, (vs. 3-8 and 18-23). A *parable* is a comparison of *natural* with *spiritual* things. Our Lord, like all great teachers in the East, made frequent use of this kind of picture-words. It is a happy means by which to make plain things and truths that are in themselves dark. *The kingdom of heaven* is the Gospel economy, the Church of Christ, or Christian religion. To know who this *man* which sowed good seed in the field; as well as to know what the *field* is, and its *seed*, we must hear Christ's own explanation, in—

VERSES 37-8. The Sower is Jesus. He calls Himself the *Son of Man*, out of humility. *The field is the world.* The whole world is God's field, which is to be all over-sown by the Gospel. The *good seed*, or wheat, is said to represent the Christians, who are here called *the children of the kingdom*, because the Word of God (which is the original good seed) has transformed them into its own nature, and rendered them a seed, in turn, or growing wheat, (Luke viii. 11); (James i. 18); (1 Pet. i. 23).

VERSE 25. *But while men slept.* This may teach us the weakness, or want of power, on the part of the best of Christians, to prevent the agency and activity of his and God's *enemy*, who is busy in sowing *tares*. By *tares* we are to understand a *bastard* or *degenerate* wheat. It was a good seed in the beginning, but became a weed or *un-kraut*. God sowed a good seed in creating man in His own image and likeness. So God planted a good seed, in establishing the Jewish

church, nation, and people. So God plants a good seed in forming a Christian heart. He always sows only good seed. How the *tares* come we gather from

VERSES 38-9. The enemy that sowed them (tares) is the devil. Satan causes the wheat to degenerate in such a spurious growth. He grows the spirits of man into his own nature—*children of the wicked one*. So he corrupted and degenerated man. So he corrupted God's ancient people. So he degenerates Christians, into nominal believers and hypocrites.

VERSE 26. *But when the blade was sprung up, and brought forth fruit—only then—appeared the tares.* The stem and blade were very like good wheat. Only by their fruit can we know the kind.

VERSE 27. *So the servants of the householder.* These are the ministers and co-laborers in the Church of Christ. They are surprised at this mixture of good and evil. Who is not? *Sir, didst thou not sow good seed into thy field?* What a striking way of saying this is, that God is not the author of sin and evil! *From whence then hath it tares?* The origin of evil has often been inquired into. We know no other answer to give, than the one Christ Himself offers in

VERSE 28. *An enemy hath done this.* Who this enemy is we gather from verse 39. He is God's and man's adversary. *Wilt thou then that we go and gather them (these tares) up?* In all ages, good meaning but mistaken men have felt a call to up-root the evil in God's field. They never succeeded, however; and never will, before the time.

VERSE 29. *Nay.* That is God's word against all such attempts. And the reason is a very good one—*lest while ye gather up the tares, ye root up also the wheat with them.* A well-meant zeal can do much harm. Man is too short-sighted for such a critical task. He cannot discern unmistakably the one from the other, since appearances often deceive. Besides, a degenerate wheat may yet become a re-generate wheat; and so, too, the contrary may occur. Thus, much that is wheat in the root, or may be in the way of becoming such, will be destroyed by a rash discipline and precipitate conduct of incompetent winnowers.

Whilst wheat and tares may readily be distinguished in the barn and threshing-floor, it is not so easily seen in the field.

VERSE 30. *Let both grow together.* This is God's plan. Not until the day of harvest, when both wheat and tares are fully ripened and discernible, the one from the other, the separation cannot be. *The time of harvest is the end of the world* (v. 39). Other reapers are to be set to this work—the angels. *Gather ye together first the tares, and bind them in bundles, to burn them.* Doubtless, the wicked can be classified and counted by groups and companies, liars with liars, murderers with murderers—like with like. Fire is a figure by which pain and torment are taught. *The furnace of fire and gnashing of teeth* (v. 42) seems to indicate both heat and cold alternating with one another—a strong picture of misery, which produces a *wailing*, or unutterable and indescribable sensation of soul. *But gather the wheat into my barn.* This is the great store-house of the saints. *There and then shall the righteous shine forth as the Sun, in the Kingdom of their Father.* Light is the image by which the lot and state of the saints is described. No evil shall cloud or darken the good and holy souls there. The Lord Jesus on the Mount of Transfiguration was a photograph of that state.

Who hath ears to hear, let him hear and heed!

Easter Simmel Cake.

In olden days, in England, there were also curious customs, which are now passing away. One of these was the preparation of a simmel cake. This cake is yet made in Shropshire, where it is said to have originated in the following manner: An aged couple, living in their homestead, were visited by their son Simon and their daughter Nelly, at Easter. On arriving at the house, they found that the old folks had nothing wherewith to entertain them, save the unleavened dough left from the Lenten fast. Nelly proposed to bake this into cakes for the younger children, and while preparing it, she came across the remains of the Christmas plum-pudding. This she proposed to cover over

with the dough, and bake it hard, so that when the hard crust was bitten through, the rich interior would be a surprise. The cake was accordingly made, when Master Simon came along, and said it was the proper way to boil it. Nelly said it should be baked. Thereupon they quarrelled, and even came to blows. Nelly threw the stool whereon she was sitting at Simon. Simon took the broom-handle to defend himself, but his sister got it away and beat him with it. Thus the quarrel went on, when Nelly said she would boil the cake first and then bake it. The compromise was accepted, and both set to work to build the fire. The stool and the broomstick were used for fuel, and some eggs, which had been broken in the scuffle, were used to smear over the cake, and give it a glossy appearance. The cooking was a great success, and every year the cake became more popular and was known as Simon-Nelly's cake. After a while, however, only the first parts of their names were used, and for short it was called simmel cake.—*J. Newton Perkins, in Wide Awake.*

Money or Souls?

A fire broke out in a large steamer. The vessel was headed for a near shore. A man on board, returning from California, was buckling round his body a belt filled with gold. Just as he was about plunging in the waves, a little pitiful voice was heard, saying:

"Please, sir, can you swim?"

"Yes."

"Then won't you save me?"

He could not save both the gold and the child, so flinging down the gold, he said—

"Yes, God helping me, I will save you."

Giving the child instructions how to act, he plunged into the water. The surf was almost too much for him. The gold would have carried him under, but the pressure of the little clinging arms lent force to every stroke. He fought for that precious little life as well as for his own, and both were saved. Can it be that men and women, bearing the name of Christ, will care more for money or fashion than for the children's souls?

APRIL 25.

LESSON XVII.

1880.

Fourth Sunday after Easter. Matt. xvi. 13-28.

THE SUBJECT.—CONFESSION AND CROSS-BEARING.

13. ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am?

14. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21. ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the

elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24. ¶ Then said Jesus unto his disciples. If any man will come after me, let him deny himself, and take up his cross and follow me.

25. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

QUESTIONS.

What is our subject to-day? Do these two things go together in the life of every Christian?

VERSE 13. Where were Jesus and His disciples now? Why was this city so named? After Cæsar and Philip. What was it formerly called? Gen. xiv. 14; Judges xviii. 7. What question did Jesus ask His disciples? Whom did He mean by *Son of man*?

14. How did they answer Him? Why did the people believe this?

15. What was His next question? Did this concern them more directly than the former? Does it concern us?

16. Who answered? Was he usually the speaker on such occasions? What was his answer? Did the others endorse his answer, do you think?

17. How did Jesus express Himself over this reply? What does *blessed* mean? What does *Bar-jona* mean? (John i. 42). What is meant by *flesh and blood*? Human reason. How did Peter then come to such a knowledge? Is Faith always a gift of God? (Eph. ii. 8). Have you this gift? Are you thankful for such grace?

18. What does *Peter* mean? To what *rock* does Jesus there refer? To the truth of his Confession. What would Jesus build on this

foundation? What are meant by *the gates of hell*? Has this so far proved true?

19. What is a *key*? Did Peter open the Gospel kingdom to the Jews and Gentiles? (Acts ii. 41) and (Acts x. 44-7; xi. 1: xv. 7). Are all acts done in accordance with the Gospel spirit on earth, ratified in heaven?

20. Why did Jesus caution His disciples now? For prudence' sake.

21. On what theme did Jesus from now on dwell mostly, in His discourse with His disciples?

22. What did Peter say and do now? Why was he so much opposed to all this?

23. How did Jesus reply to him? What does *Satan* mean? Why was Jesus so earnest here?

24. What general rule does Jesus establish for His followers? What four things does it embrace?

25. What does this saying signify in plain words?

26. Will you please to solve this problem? What is the answer?

27-28. Of what does He now speak? What will He bring with Him when He appears in glory? Are the servants of Christ to be rewarded? What for? What then follows Confession and Cross-bearing? Crown-wearing.

1. Within the Father's house
The Son hath found His home;
And to His temple suddenly
The Lord of Life hath come.

2. The doctors of the law
Gaze on the wondrous Child,
And marvel at His gracious words
Of wisdom undefiled.

INTRODUCTORY REMARK.—The prayer attached to the Gospel and Epistle of this Lord's Day, embodies the chief thought of our lesson. It reads thus: "O God, the Father of lights, from whom cometh down every good and perfect gift, and who art Thyself the only satisfying portion of the souls which Thou hast made; grant us grace, we beseech Thee, to raise our thoughts and affections from earth to heaven, and to breathe continually after Thy presence; that so, in the midst of all worldly vanity and change, our hearts may surely there be fixed, where alone are to be found true joys and everlasting peace; through Jesus Christ our Lord. Amen."

VERSE 13.—*Jesus came into the coasts of Cæsarea Philippi.* This was a town, near Mt. Lebanon, in the province of Iturea. Its first name was *Dan* (Gen. xiv. 14), and in later days was called *Lais* (Judg. xviii. 17). Philip, the Governor, rebuilt and adorned it, and, in honor of the Emperor and himself, called it by its present double name. *Cæsarea* was its proper name; but to distinguish it from another town of that name, on the Mediterranean Sea, the Governor added his own—*Cæsarea of Philip*. *Whom do men say that I, the Son of Man, am?* Jesus ever calls Himself by this title; never do others use this name, when speaking of Him—save St. Stephen (Acts vii. 56). He ever emphasizes His human nature and humiliation. This question was asked, not for His own information, but in order to challenge a full and open confession from His disciples.

VERSE 14.—*John the Baptist—Elias—Jeremias—one of the prophets.* Men had expressed these different opinions of Jesus. Some of the Pharisees had taught the people that one or more of these prominent characters would return, either in their own persons, or in some other forms. Because of His great works, now, many were led to believe Him to be one or the other.

VERSE 15.—*But whom say ye that I am?* This was a home-question, for His disciples alone. They must now express their own faith, and the burden of their teaching concerning Him.

VERSE 16.—*Simon Peter answered.* He generally spoke for the others, and

is called the *spokes-man*, by some writers. *Thou art the Christ*—the promised Messiah; the *anointed One*; *the Son of the living God*—the true offspring of the source of all life. This is a very brief, but very comprehensive confession.

VERSE 17.—*Jesus answered*, or replied to this grand utterance of Peter, given in the name of his brethren. *Blessed art thou*; or, gifted and highly favored art thou, by being enabled to make such a declaration. *Simon Barjona*—son of Jonah (John i. 42). *For flesh and blood hath not revealed it unto thee.* No true faith is of man himself; or of other men. Human reason cannot sublimiate itself into such a vision or "illumination." Still, less could such a creed be of man's origination. *But my Father which is in heaven.* It was a revelation of God to him. A true, saving knowledge of Christ is always of God's Spirit. Faith is the gift of God (Eph. ii. 8). Let us be thankful for the gift of faith, and pray that others my receive it, too.

VERSE 18.—*Thou art Peter.* The name *Peter* signifies a *rock*. *And upon this rock will I build my church.* This is usually taken to mean, "upon this confession which thou hast made, shall my kingdom stand." It is really the foundation upon which all true religion of Christ rests. *And the gates of hell shall not prevail against it.* In ancient times all counselling and planning were done at the portals of towns and cities. It seems to say then, that all the plottings of Satan shall not be able to overthrow the truth of this faith.

VERSE 19.—*I will give unto thee the keys of the kingdom of heaven.* The kingdom of heaven is the Church of Christ. A key is an instrument by which we open and close a building or community. St. Peter has entrusted to him, as representative of his brethren, the office of opening and closing the Gospel dispensation to the Jews and Gentiles. He shall, first of all, preach this faith to the world. He did it to the Jews on the day of Pentecost, when the Church was outwardly established (Acts ii. 41). He first opened its doors to the Gentiles (Acts x. 44-47; xi. 1; xv. 7). *Whatsoever thou shalt bind on earth, shall be bound in heaven, etc*

All that God's servants (of whom Peter is the first in the order of time), in accordance with the Gospel, shall do, shall be ratified and confirmed of God. Heaven is opened and closed by the Gospel on earth. Men will have their sins forgiven, or retained, accordingly as they obey or refuse to obey the Gospel, which is God's law.

VERSE 20.—*Then charged he his disciples that they should tell no man that he was Jesus the Christ.* It was not time as yet. It would only have angered the Jews all the more, had they found that Jesus claimed the title of MESSIAH. It was mere matter of prudence to remain quiet about it for the time being.

VERSE 21 —*From that time forth, etc.* After He had confirmed His disciples in the faith of His Messiahship, He thought it necessary to inform them, what awaited Him, in order to become the Saviour. He, therefore, foretold His sufferings and death, as well as His resurrection. They were to know all in time.

VERSE 22.—*Then Peter took Him aside and rebuked Him.* They could not believe that all these things dare be. How little did they understand God's plan of salvation! *Be it far from Thee, Lord, this shall not be unto Thee!* He meant it well.

VERSE 23.—*Get thee behind me, Satan!* This means—do not stand in the way! You become an adversary to me. It is so ordered, and I must do God's will. *Thou savourest not the things that be of God, but those that be of men.* This was saying: Your speech sounds more like man's wisdom, than God's.

VERSE 24.—*Then said Jesus unto His disciples.* He now lays down the general rule for all His followers to obey. It is the same road over which He walked. It embraces four things: (1.) A WILLINGNESS to belong to Christ—*If any man will come after me;* (2.) SELF-DENIAL—*let him deny himself;* (3.) CROSS BEARING—*and take up his cross;* (4.) OBEDIENCE—*and follow me.*

VERSE 25.—*Whosoever will save his life, or seek to save it, by any other way than by giving it up to me—shall lose it. On the contrary, whosoever will lose it—*

or surrender it to me)—for my sake shall find it.

VERSE 26.—*What shall it profit a man? etc.* This is a problem for us all to solve. It is a piece of moral arithmetic. Try to find the answer to it. It falls under the rule of "Profit and Loss."

VERSES 27, 28.—*The Son of Man shall come in the glory of His Father.* Now He dwells on His coming exaltation in the heavens. *With His angels.* They shall be His surroundings then, instead of His weak disciples. *And then shall He reward every man according to his works.* This dedication, self-denial, cross-bearing, and obedience, shall be repaid.

There be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom. This refers to the nearness of His coming to establish His Church, on the day of Pentecost, and the destruction of Jerusalem by the Romans, about forty-three years later. St. John was still alive then, as well as some others.

Thus have we seen that a confession of Christ involves cross-bearing. Let us add, that all shall be followed by an eternal crown-wearing.

God's Chosen One Rejected.

There is a legend to the effect that, as Solomon's temple progressed, a dressed stone was sent there from the quarries, for which no place could be found. Over and over again the workmen examined it, and tried it in various ways, but to no purpose. It seemed fitted for no place whatever, and hence it was left unnoticed at last, and became overgrown with weeds. But when the work was about completed, the head-stone of the corner was missing. From the quarries came the word that it had been sent, but where was it? Then the rejected stone was remembered, and, upon seeking it out, that which the builders had rejected became the chief ornament of their work. Thus some rejected Moses, and others rejected Jesus, but God has places of eternal honor for each of them.

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PROSPECTUS FOR 1880

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Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—“Life—Light—Love.”

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Rev. B. Bausman, D. D., Editor.
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TO OUR PATRONS

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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The Guardian.

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Editorial Notes.

The Church of Christ needs faithful color-bearers. People of great purity of life and habit hold up Christ's example to others. "One sinner destroyeth much good." And one saint effecteth much good. Children and young people are generally influenced by the conduct of persons around them. Good models of moral conduct mould their habits. If these guides of their minds cease to follow Christ, they mislead and ruin souls. Every Christian is in a certain sense a leader as well as a follower. By following Christ, he leads others under his influence. He is a light-bearer and a light-giver. In Christ's army, ministers, parents and Sunday-school teachers are standard-bearers; and in a certain sense, every soldier of the Cross is such.

At the battle of Gettysburgh Adam — was a color-bearer in one of the regiments. Moving into battle one day he bore his flag aloft at the head of his regiment, and shouted "Come on, boys." With that a ball pierced his lung. He fell senseless, but in a few moments he sprang to his feet, grasped his flag, flung it above his head, rushed forward, and again shouted, "Come on, boys." Exhausted, he soon fell to the ground again. His regiment rushed forward into battle, heedless of the fallen color-bearer. Amid the excitement and slaughter of battle he was lost sight of. Some ambulance driver passing along on his sad work, found a soldier lying by the wayside, in the hot sun, seemingly dead, grasping in his hand the flag of his country. After closer inspection, he saw that he was still living. He laid him in his ambulance, and brought him to Carlisle. Thence he was brought to one of the soldiers' hospitals at Harrisburg, where after long and kind treatment he partly recovered.

When I came to R., I found a riddled soldier in my flock. One eye was gone, one side of his body was crippled, and his riddled lung reduced his voice to a mere whisper. It was the color-bearer of the battle of Gettysburg. I found him an humble Christian. Often in speaking of his perilous life, and the help of God's Providence, he put in the little clause, "thank God;" and he used the expression with devout sincerity. For he clearly saw and recognized the hand of God in his many perils.

For many years he served as watchman at one of our shops. Often on cold winter mornings, before day, while lying in bed, I would hear him pass under my chamber window on his way to work. I could always tell the color-bearer from his hollow, hoarse cough, to which his mangled lung gave a peculiar sound. In winter he always wore his old blue army overcoat—wore it, for fifteen years, until he died.

He was subject to certain bodily attacks, the result of his wounds. Excitement or grief would throw him into violent contortions, and delirium. When his aged mother died his friends advised him not to attend the funeral services at the church, lest he might be taken with one of his spells of sickness. To this he could not consent. She was his dear mother, and he must pay her this last tribute of filial love. The church was crowded. In the middle of the sermon I was startled with a shrill scream. In a moment six strong men bore him out through the aisle on their shoulders. His voice had been fully restored. I can still see the poor brother, for I paused in the sermon until he was outside the door. Waving his hand above the heads of the six carriers as they bore him away from the congregation, he shouted: "Come on, boys."

come on, boys." In his waking and sleeping thoughts, in his delirium and in his dreams, his duties as color-bearer followed him. He must hold up the flag to cheer on the soldier to deeds of heroic valor.

This humble color-bearer, who has been relieved by the great Captain of our Salvation, has entered into rest. His example can teach all Christian people a good lesson. God has put him on the retired list, with an eternal pension. How his example should incite us to lift up the standard of Christ through a godly life. Our consistent, fearless piety will let Christ shine through our life, like the light through a transparent lantern. Thus will we cheer others in their Christian warfare; "seeing our good works they will glorify their Father which is in heaven." Show your colors. Let your light so shine.

"Be not like dumb driven cattle,
Be a hero in the strife."

SOME years ago Edward S. Morris, of Philadelphia, visited Liberia, on the west coast of Africa. Being a man of wealth, he bought a large tract of land, on which he expects to erect buildings, to be used as a school in which to educate native negro boys for Christian usefulness on that benighted continent. Reporting his experience to a religious journal, he relates the following incident:

"It was on a quiet Lord's day evening. The sun was just setting in the far west. I stood on the sea-coast, at Monrovia, the capital of Liberia. A short distance from me, out in the bay, the ship that was to bear me home to America, lay at anchor. While I was waiting for a boat to take me out aboard of it, I feasted on the beautiful sight of the setting sun. All of a sudden a small negro boy stepped before me, and made a low bow. On his arm he bore two small animals, which I took to be kittens.

"What do you want?" I asked.

In broken English he answered: "You God-man take me to big America, big ship."

"What for?" I asked with wonder.

"Me learn big English you."

Mr. Morris, being unwell, says he was constrained to refuse. Thereupon the boy unwrapped a cloth from the little leopards with unopened eyes, and

said: "Me give him; you take me big America, big ship, learn big English."

They were two young leopards, whose eyes were still closed, with which he offered to pay his fare to America. Not having anything else wherewith to secure his fare, he snatched them from the mother at the risk of his life, to pay his fare to America, that he might get an education. His thirst for knowledge was stronger than the seeming perils of death. For woe unto him, had the mother of the young leopards caught him in the act of their capture. She would have torn him to pieces.

This untutored African child, although he could not understand a sermon, clearly read the unselfish life of the kind American. And he knew, too, that whoever and wherever the great God was, the man that did so much for the poor, degraded African must be a God-man, or a man of God. The boy with the little leopards has come to him as a cry of distress from the "Dark Continent"—a cry for help to be led into the way of life. The black boy's prayer spurs him on to make his African school as efficient and useful as possible. This swarthy boy teaches the young people of our own favored country an important lesson. How much he risked to get what is offered so freely to all in our land—a Christian education.

At the Kirchentag, or Evangelical Church Diet, held in the city of Luebeck, in the extreme north of Germany, in September of 1856, I heard an exceedingly instructive address on "The Sphere of Woman in the Evangelical Church," by Dr. Wichern. It was a stirring and exhaustive presentation of a great theme. At the close of it, Dr. Mallet, pastor of a Reformed Church in Bremen, arose and began his speech, in his peculiarly striking way, with the remark: "My first love was the love of a woman; for the first of human kind I ever loved was my mother." I remember how the quaint saying impressed me—indeed, impressed the great crowd that heard it. Although many thousand miles from home—from the grave of my mother, there in the great old church of Luebeck, I felt my heart softening afresh towards the first of human kind that I ever loved—my then sainted mother.

Dr. Jonas King, the Modern Paul in Athens.

BY THE EDITOR.

In 1826, Dr. King visited his native land. On his way thither he travelled through Asia Minor. At Smyrna he tarried some months to acquire an accurate speaking knowledge of the Greek language. A Greek family of culture and wealth, of the name of Mengous, wishing to perfect themselves in English, consented to receive him under their roof. The condition was that they would teach him Greek and he should teach them English. Among his English pupils was their daughter, Annetta Aspasia Mengous, a bright and beautiful damsel. For awhile these mutual studies progressed well. Then the missionary from studying Greek fell to wooing the lovely maiden. In July, 1829, they were married. With such a wife as a teacher, Dr. King learned to speak the Greek with elegance. The Greeks were pleased with the alliance of a learned American with one of their daughters. Her influence more than once saved his life from the hands of his persecutors. She became a valuable help to him in the mission school which he founded at Tenos, and afterwards in a larger one at Athens. Having been appointed Missionary to Greece, he thoroughly studied the history of the Greek Church, its ritual, practices and the history of its several Councils. In this way he fitted himself to meet its errors with weapons and arguments drawn from its own early authorities.

Dr. King began his missionary labors in Athens in 1830. The Greek Church, although professedly orthodox, was given to all manner of errors and corruptions. As in the days of Paul, "the men of Athens were in all things too superstitious." But like Paul, this missionary pointed the Greeks to that God, whom many of them ignorantly sought. Bulwer says: "A Greek, removed from the influence of Greece, usually lost all that was honest, all that was noble in the natural character." Modern Greece abounds with this sort of depravity. The first experience of Dr. King on his arrival in Athens was

the loss of his money by the robbing of his trunk. The thief was arrested, professed penitence, and asked pardon from the missionary. The Government released the criminal, returned the money, less the expenses of prosecution, and praised "Mr. Jonas King, the most noble Philhellen" (lover of the Greeks) admiring him for "the greatness of his soul in not prosecuting the offender further."

Practically, much of this Greek religion is little better than that of some heathen people. Laws and customs from which the animating spirit of national opinion and sentiment has passed, are but the cenotaph of dead forms embalmed in vain. Thus, too, in the Greek Church, the extinction of the animating spirit of the Gospel has left little but the empty form and name. The Greek robber, with an air of devoutness, kneels on the hard pavement of the church, in counting his beads with the aid of the left hand, and with the right he picks the pocket of the fellow worshipper at his side. Under purer forms of religion, too, pickpockets may seek to ply their nefarious business in crowded churches. But in the Eastern forms of Christianity such crimes are common among the professed members of churches; bold, brave men some are, capable of an occasional generous act; "linked to one virtue and a thousand crimes." The patriarchs and priests were then very ignorant. Fifty years ago cruelties were perpetrated in the name of religion, which now would scarcely be attempted.

Asaad el Shidiak, then a young member of the Greek Church, became Dr. King's teacher in Arabic, in 1825. In this way he was brought under the influence of the Gospel. By reading the Book of Isaiah and the New Testament, he was awakened and converted to a purer faith. For this he was imprisoned and cruelly treated. He frankly gave a reason of the hope that was in him. Locked up in a convent, a patriarch and a bishop vainly tried to reclaim him to the Greek faith. They offered to bribe him by promotion, but his answer always was: "I will hold fast the religion of Jesus Christ, and I am ready for the sake of it to shed my blood; and though you all should be-

come infidels, yet will not I." He was put into chains, and daily beaten with a certain number of stripes. Six thin cakes of bread and a cup of water was his daily allowance. Sometimes a heavy chain fastened his neck to the wall. Compelled to choose between kissing an image of the Virgin and a coal of fire, he pressed the burning coal to his lips. The door of his dungeon being walled up, its only means of access was a small loop-hole. Here he pined for years. No one knows for certain when he died, nor where he is buried. It is supposed, however, that the Lord received him into rest in October, 1830.

Amid such corruptions many earnest souls sighed for light. His school in Athens was soon filled with bright children. On Sunday mornings and afternoons he would gather from fifty to one hundred in his school-room or in his own house. In this way he pre-occupied the minds of the Greek youth, and laid the foundation of saving faith.

He composed Greek hymns and translated some from the English. And having taught music in America, he could teach his pupils to sing Christian hymns. And the "first singing in Greek" he describes as "truly delightful." In his little Greek prayer-meetings he was greatly comforted. His school grew into an "Evangelical Gymnasium" or high school. In this he gave religious instruction "six or eight times a week to sixty or seventy pupils, varying in age from ten to thirty-five years." Ere long he had a number of students of theology. Some of these became teachers and professors in other schools, and some rose to officers in the army.

He distributed many thousand copies of the Bible and other religious books, translated into Greek. Many men of prominence consulted him about the true faith; some coming to him by night, from fear of persecution. His varied labors made it necessary for him to study, more or less, and speak ten or eleven languages. On a visit to Rome he had an interview with the celebrated linguist, Cardinal Mezzofanti, who could converse in fifty different languages. They conversed in Arabic, and upon Dr. King asking him for his autograph, he wrote the following lines over his name:

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Their number overwhelms the power of mind;
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The growing influence of Dr. King provoked bitter opposition. Many openly said that he ought to be killed, and some when converted, confessed their previous intentions of assassinating him. A prominent bishop preached several weeks against the American schools, threatening excommunication, saying: "The curse of three hundred and eighteen fathers will be upon all who shall send their children to them." Still the missionary thought that the feelings of the people were with him. The Minister of the Interior told him, "Go on with your work; it is good, do not be afraid."

Dr. King's work was aggressive. He proved his doctrines from the Bible and the teaching of such fathers as St. Epiphanius, St. Chrysostom, St. Basil, St. Ireneus, and others—men whose life and teachings the Greek Church greatly revered. The embittered priests, enraged at the man whose arguments they were unable to answer, stirred up the populace against him, through Athenian newspapers and inflammatory pamphlets. He was arraigned before the criminal court of Syra. His five lawyers and the Governor of the place, advised him to stay away, as they could not possibly protect his life. A Greek female divulged to his wife that fifty persons had banded together to kill him. He returned to Athens on the same ship that had brought him, but not without being insulted by the Greeks on board. Threats were made to stone him in his house. Some of the ablest journals, however, and twelve distinguished Greek lawyers condemned the unjust proceeding of the court of Syra against him.

A year later he was again cited to appear before the criminal court. He complained to the Minister of Foreign Affairs that he might as well send him to the guillotine at once as to Syra. Forged charges were preferred against him—pronounced forgeries by a committee of Greek scholars. He deemed it best to withdraw to Italy for a short period. After a year's absence there was a change of ministry in Athens,

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At the close of the service, a nephew of a late patriarch of Constantinople came forward toward the preacher's table, and objected to Dr. King's teachings on this and former occasions, contrary to the Holy Eastern Apostolic Church. Dr. King stopped him, saying, that if his remarks would not be confined to the sermon just preached, he wished to appoint some other day when all might come and hear what he had to say. By this time other Greeks clamored for a hearing *now*, and the meeting became noisy. At this point the stately form of Mrs. King arose in the rear part of the room. She was an educated Greek lady, whose presence and character inspired all good people

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Ai-ai-io, ai-ai-io,
 Alack, well-a-day,
 Ai ai-io, ai-ai-io,
 Was all he could say."

But, alas, the fairest of fair Zurich's daughters is not at hand, nor have we time for such reveries. The faithful tourist is nothing, if not practical. Moments are golden. A truce then to all sentiment. We mean to see something of this literary centre of German Switzerland.

Zurich is situated at the northern extremity of the lake, and is nearly equally divided by the river Limmat. The latter is a deep and rapid stream, its waters being remarkably clear. The city has a population of about fifty-six thousand. This, however, includes the suburbs. The Protestants are largely in the majority. In Zurich proper there are hardly more than four thousand Romanists. The walls and fortifications once surrounding the city have been transformed into public gardens and elevated promenades. The view from these is surpassingly beautiful. Still, it needs to be remarked, that the Lake itself is the chief attraction, the main source of pleasure. At all times, but especially in the evening twilight, its waters are enlivened by merry boating parties. Young and old, both sexes and all classes here find their daily amusement. "The ladies can be seen out with their friends handling the oars as gracefully as a Spanish lady would her fan. The boys all have their neat little boats with oar-blades tipped with crimson, and take great pride in keeping them bright and beautiful."

Crossing the Münster-Brücke we enter the Cathedral. In style and architecture it is far less attractive than many others which we have visited. To us it is chiefly interesting because of its historical associations. Here in 1519 Ulrich Zwingli denounced the errors of Rome. To this day Zurich is the intellectual centre of Protestant Switzerland. One is tempted to linger here, to review the life of the great Reformer, to transport oneself into the times of the Church's glorious deliverance, and thus to derive fresh zeal for the Master's work. One remark by the way. The Reformed Church is the result of no single indi-

vidual's efforts, nor does she recognize any *one* man as her founder. Her true sons revere the memory of all the reformers, and among these they ascribe more honor to some than to others. But she is slavishly bound to the peculiar teachings of none. Neither in the XVI., nor yet in the XIX. century does she follow such narrow leadership. She had no pope then. She has no *dead* pope now. Protesting against Rome, she is too truly catholic to submit to the dictum of one man. Upon her banners she inscribes the name neither of Zwingli, nor of Calvin, nor of Luther. Still less does she believe in the absolute and ultimate perfection of any one period in the history of the Church militant. Where there is life there is growth. The truth as it is in Jesus is one thing and forever the same. Human apprehension of that truth is another thing, and at no moment of time fully commensurate therewith. The old ever travails in birth of the new. He who reads history aright, be it sacred or secular, cannot fail to discern the importance of realizing this principle of development. May those who are at the helm in this era of peace in our Reformed Zion, make due account thereof. For us the future is pregnant with great things. Let no false conservatism on the one hand, no inflexible radicalism on the other, retard that progress which is even now dawning.

The Münster is probably no older than the XIII. century. Of the exact age of many of these mediæval cathedrals, one dare not speak too positively. It is said that Charlemagne made liberal donations to the original Church, but this is doubtless legendary. Still the good people of Zurich believe the story, and on the west tower of the Münster, the great king is represented sitting in state, wearing a golden crown and wielding a mighty sword. A middle-aged janitress conducted us through the cathedral, and after learning that we were of the Reformed faith she became particularly attentive. Let it be recorded, however, that she did not refuse the proffered customary half-franc from each of us. The pulpit is high, to the right of the chancel, in front. The Altar is of white marble, and in the centre of the chancel, somewhat back of

the pulpit. In the loft a fine new organ has been placed. This is an innovation of the last five years, or rather a return to one of the good old ways, which, because of its abuse, fell under the condemnation of certain of the sometimes overly-zealous Reformers.

Of course we visited the Museum and took a peep at the University building grounds. That same afternoon we ascended the Uetaiburg, five miles south-west of Zurich. Though tempted to give an account of this our first Swiss-mountain experience, the readers of the GUARDIAN will perhaps be better entertained if we conclude this article with a brief description of our ascent of, and night upon, Mount Rigi.

On the morning of the 17th of August we left the bright waters of Zurich, proceeding by rail across the Baarer Boden to Zug, and thence by boat to Arth. Here we met two Americans, Messrs. Warren and Perry, students from Leipsic. They were taking the Swiss tour by way of a vacation. The fellowship which kindred pursuit and common nationality ever inspires united us for several succeeding days, and together we started for Rigi Kulm. It was our first attempt at Alpine climbing. We accordingly entered into the work with all the enthusiasm of amateurs. A circuitous, apparently dangerous, but altogether safe, railway leads to the summit. The wheels and rails are cogged. The carriages precede the locomotive, and a powerful automatic brake secures them from slipping in case of accident. Our party, however, preferred the more romantic and certainly more laborious ascent on foot. For four hours we toiled up the precipitous northern slope, the temperature steadily falling, and the prospect as gradually widening out. About half-way to the summit the Klosterli—a small Capuchin monastery and hospice—invites the pious and weary pilgrims, and here we gladly partook of a light repast. The little chapel of Maria zum Schnee was founded in 1689. Although rude and unpretentious, it does not lack in rich votive offerings, the accumulations of centuries. And now the path grew more rugged and the air colder. The evening shadows were already falling across the low-lying valleys, whilst

herds of cattle retreated from the loftier pasture-grounds. Foot-sore and weary, we reached the summit, and the glorious unparalleled panorama of mountain and plain, silver lake and sparkling cascade stretched before us. Words cannot serve to describe the unsurpassed loveliness, the overpowering grandeur of the prospect, now fast fading before the gathering darkness. Six thousand feet above the level of the sea, night's sable mantle enclosing us on every side,—truly the experience was novel.

Shortly after beginning the ascent our party had been joined by a Swiss. At first he pretended to be making this excursion even as we were doing. As we neared the summit it became evident that business rather than pleasure had drawn him into our company. He was an advance agent, a runner, for one of the two rival hotels of the Kulm. By argument and entreaty he sought to induce the choice of the house which he represented. On the plateau in front of both hotels we were met by the porter of the other house, in favor of which we had secretly voted our custom. An amusing altercation between these rival pickets now took place. In the jargon of words we made good our escape, and passed within the welcome portals of the Hotel Schreiber. Here at seven o'clock we sat down to a right royal *table d'hôte* in a no less regally furnished dining-room. Half-an-hour later, in the smoking-room, we beheld that irrepressible species of our countrywomen which has since passed into literature as the "Daisy Miller" type, at once amusing and mortifying. A well-equipped billiard-table occupied the centre of the room—the after-dinner resort of the gentlemen guests. Thither Miss ——— had come, unattended by any of her sex. Surrounded by a group of admiring young men—for she was very pretty—she was fast establishing her reputation as an expert billiardist. Probably no harm was intended. Still she was doing what she would not have dared to do at home. And if half as intelligent as she seemed to be, she was consciously, willfully, justifying the judgment of most foreigners concerning the modesty and culture of American young women, casting reproach upon

those who are, nevertheless, the noblest, truest and best of their sex.

The air is cold, and as we rub our hands and fondle our noses, we almost envy the friends at home now sweltering in the heated spell. Indeed we soon beat a retreat to our rooms, and in blankets and under feather-beds pass the night vainly striving to keep warm, and as earnestly hoping for a clear and bright sunrise. Shortly before four next morning an Alpine horn rings discordantly through the corridors, announcing the approaching dawn. In hurried toilets of startling description we hasten to the terrace on the top, which soon swarms with sleepy-eyed, stiffened-limbed excursionists, all alert in the exciting moment.

A fair sunrise on the Rigi is the exception. Generally the mountain is so enveloped in clouds and mist as to entirely prevent the sight of what once seen can never be forgotten. We were especially fortunate. The sunrise which we witnessed was pronounced one of the finest of the season.

And now the first faint bars of light are discovered in the east, the stars and moon rapidly paling before the increasing brightness. "This," in the language of another, "soon insensibly changes into a band of gold in the extreme horizon; each lofty peak is in succession tinged with a roseate blush; the shadows gradually melt away; forests, lakes, hills, towns and villages reveal themselves; all is at first gray and cold until at length the sun suddenly bursts from behind the mountains in all its majesty, flooding the whole of the superb landscape in light and warmth."

The view before us embraces a circuit of three hundred miles. Zurich and Lucerne are plainly visible, and the lakes of Zug, the Vier-Wald-Stätter See, besides eleven smaller lakes, cluster like silver mirrors about the foot of the Rigi. The Finsteraarhorn, the Schreckhorn, the Jungfrau and Pilatus gleam cold in the morning light, whilst far in the distance the Bernese Alps crown the landscape with their peaks of perpetual snow. And now the vapors rise, the mists condense. Up from the valleys steals the sound of matin-bells. Soon the landscape is again obscured.

But now the glorious sun has fairly begun his daily march.

"Through the parting clouds only;
The earth can be seen,
Far down 'neath the vapor
The meadows of green."

CORRECTION. In the next to the last paragraph of the last of this series (March *Guardian*), instead of "Jesus charms with willing servitude," read "*Juno charms into*," etc.

The Day of Pentecost.

BY H. J. VAN LENNEP, D. D.

Many circumstances connected with the remarkable outpouring of the Holy Spirit on the day of Pentecost, can be fully understood only by studying the locality in which it occurred. They indeed constitute the shell, as it were, in which divine truth is incased; but in order to reach the latter, the shell must be broken, and in such a manner as not to injure the kernel within. We shall therefore describe the house, the "upper room," and the remarkable congregation which heard the first sermon of the apostles, so that three thousand converts were gathered on that single day.

The houses of the wealthy in the East consist of rooms built in a row, and surrounding a square, or oblong interior paved court,—upon which open all the doors and windows. A single large door or gate communicates with the street. The court is often several hundred feet in length, and planted with ornamental or fruit-bearing trees; sometimes a garden blooms in the midst. The rooms are often shaded by a verandah or piazza, consisting of a row of pillars supporting a slight roof, which runs either partly or entirely around the court. There is rarely a second story, and the flat roof forms a continuous terrace over all the rooms, so that you look down into the interior court on the one hand, or, on the other, into the street. A single large room is often built in the upper story, either just over the gate way, or upon the opposite side; it is reserved for festive occasions, or to the entertaining of guests, this "upper room" being accessible by a staircase from

the court, without passing through any of the lower rooms. This apartment is usually one of the best furnished, and such was the "upper room" in which our Lord ate the Passover with His disciples, and instituted the Last Supper. It was a rich man's house; for we read that he had a man servant to fetch water from the public fountain (Mark 14: 13, 14), instead of its being brought by the women. It was probably in this very same room that the Lord appeared several times to His disciples, "the doors being closed for fear of the Jews" (John 20: 19). Here sojourned the apostles and the other disciples, sleeping on the floor at night, where the beds were spread out, while the women were entertained in the women's apartments below. And here were the disciples, a hundred and twenty in number, "continuing with one accord in prayer and supplication," until the Holy Spirit "came down upon them like a rushing mighty wind."

The furniture of such a room as we have described, now consists of a divan or low but wide sofa, with a mattress and cushions, extending around three sides of the room, which is, however, sometimes so large, as to be divided into three parts, the central portion being narrow and lighted from overhead, while at night a large lantern is hung there. Here the musicians take their places and perform on festive occasions. Thus it will be seen that many people can be accommodated in such a place; for not a few can sit upon the adjoining terraces or crowd about the doors. The windows of the apartment look down upon the court; and thence it was that the drowsy Eutychus fell, at Troas, in Asia Minor, into the court below, but was brought to life again through the agency of St. Paul (Acts 20: 9); the upper room in this case, however, was situated in the third story. The early Christians often availed themselves of this peculiar construction of the houses of their wealthy friends for the purpose of holding meetings in retired places, where they would be little liable to interruption from their enemies.

But such a house was adapted to still larger congregations, and was repeatedly so used by our Lord and the apostles.

Thousands could crowd into the court, which is often simply paved with stones, and the flat roof or terrace could accommodate almost as many more. The preacher took his stand in one of the windows of the upper room, or upon the adjoining terrace; this was probably done by Peter on the present occasion. Our Lord sat in the verandah addressing the crowd in the court, when the paralytic was "let down through the tiling, into their midst, before Jesus" (Luke 5: 19). Such a place alone could—next to the Temple—contain the multitudes of "Jews and proselytes" who had come from all parts of the then civilized world, to attend the great festival of their religion, (as the Muslims now yearly go to Mecca,) and hearing of the miraculous foreign speech of the apostles, crowded into the place to gratify their curiosity, and were presently convicted and converted to the faith of the Son of God.

The second chapter of the Acts throws considerable light on the question of the extent of the Jewish dispersion *before* the destruction of Jerusalem. We are apt to consider that dispersion simply as an act of divine retribution on national sins. This view of the matter is doubtless too narrow, since many other nations have been punished for their sins, but none have been thus widely scattered, while their identity remains unimpaired. It was, no doubt, a part of the divine plan that the Jews should prepare the way for Christianity by preaching the doctrine of the Divine Unity. Wherever they went, they built synagogues, *i. e.*, meeting-houses, which contained no image, either carved or painted, but only a copy of the Word of God. And they gathered many converts from among the heathen. The Apostles reaped the advantage of this preliminary work. The synagogue was their first preaching place, and Christian Jews usually formed the nucleus of the churches. There can be no more doubt that the dispersion throughout the world was greatly conducive to the spread of Christianity than that of the ten plagues of Egypt contributed to the establishment of Judaism.

The Old Testament informs us that the ten Tribes were removed, during the century before Christ, to the neigh-

borhood of Nineveh and "the cities of the Medes" (2 Kings, 17:6). This is the modern Azerbaijan, which embraces the northwestern provinces of Persia. One hundred and fifty years later, Judah was carried away captive to Chaldea. And now after six hundred years we find that while their conquerors have been mutually destroying one another by their incessant wars, the captives have increased and spread throughout the land, and even to adjacent countries, and have won many converts to their faith. They abode in the rich plains of Mesopotamia, Chaldea, and Elam (Khoozistan), on the high plateau of Media and Persia proper, the modern Farz; and even spread into Parthia beyond the Caspian Sea. Moreover many of the Jews had fled before the Babylonian army when it marched to the investment of their capital, and had taken refuge in Egypt, where special privileges were granted them; they found their way thence to north Africa, particularly to the Lybian state of Cyrene, to Sicily, Italy, and even Rome. Others fled into Arabia Felix, and even to far-off India, where their descendants may still be seen. They also settled in Asia Minor, at Tarsus in Cilicia, in Cappadocia, Pontus, Galatia, Ionia, Bithynia, and passed over to Macedonia, and Greece, and to Crete and the other islands of the Egean. They everywhere cherished an undying love for their fathers' land, and their ancient faith; they built houses of prayer, and read the Scriptures therein; they preached to the heathen the grand doctrine that God is one Spirit, and the coming of the Messiah. They often visited Jerusalem, and met there in their own synagogues, where the word could be explained to them in the languages of their adoption. (Acts 6:9.) What amazement must have filled that multitude to hear all their several tongues spoken correctly and naturally by unlettered native-born Hebrews! How they must have been impressed when striking up some grand old temple melody, each praised the Lord "in the language wherein he was born!" How intently they must have listened to the gospel message so clearly and so simply delivered! And when the feast was over, and they could no longer stay,

how must these thousands of messengers have carried the word to lands far and near, thus preparing the way for Paul and the other apostles to come after and preach "with the Holy Ghost and with power!"—*Sunday School Times.*

Popular Errors.

It is a popular error to suppose that *length* is the only dimension of a sermon. A man said to a minister, "Your sermons are too short." Said the minister, "If you will practice all I preach, you will find them quite long enough." A sentence may be a sermon. It is too true that some sermons are tediously long, yet even in some of those cases it should be remembered that there are bad hearers as well as bad preachers. The man in the front pew (of any church) who holds down his head, or trifles with his prayer book during the sermon will be a trouble to the best preacher. There should be at least one electrical hearer in every church. The preacher will soon find him out. It is a common error to suppose that a church is dead because it is not making a noise. Some people would keep up a continued round of tea meetings, bazaars, dorcas, holiday makings and trumpet blowings, and advertise the same as signs of spiritual life. Some injudicious person once drew a distinction between perspiration and inspiration. He must have had his eye upon the people in question. Spiritual life is generally quiet. There may be periods of intense excitement, but they cannot last. We should remember that the river is not deepest where it is noisiest. It is a popular error to suppose that a gig can go on one wheel. The minister must have the co-operation of his hearers. They must be workers together. The minister cannot beg, and organize, and visit, and preach, and preside; get up bazaars, establish societies, collect for chapel debts, tell anecdotes at sewing meetings, and reconcile all the differences which arise between two and ninepence and half a crown. He is called to preach the Gospel; work enough for the strongest powers. Let him be encouraged and honored in his holy vocation.—*Dr. Joseph Parker.*

SCRIPTURE LESSONS.

MAY 2.

LESSON XVIII.

1880.

Fifth Sunday after Easter—Rogate. Matthew xvii. 1-13.

THE SUBJECT.—THE TRANSFIGURATION.

KEY-NOTE OF THE DAY: "*Ask, and ye shall receive.*"

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

4. Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man save Jesus only.

9. And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen from the dead.

10. And his disciples asked him saying, Why then say the scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

QUESTIONS.

What is this Sunday called? What does *Rogate* mean? In whose name must we pray, in order to receive what we pray for? John xvi. 23. Does Christ also make intercession for us? Rom. viii. 34; Heb. vii. 25, and ix. 24. What is the relation of Christ's intercession to His glorification? When was the glorification of Christ completed? When do we celebrate the ascension of Christ? What is the subject of our lesson to-day? How was this transfiguration related to the final glorification of Christ?

VERSE 1. From what period are the six days here counted? What does Jesus now do? Where were Jesus and His disciples at this time? Matt. xvi. 13. What mountain was this, to which Jesus brought the three disciples? On what other occasions did the Lord make special confidants of these three disciples? Mark v. 37, and Matt. xxvi. 37.

2. What occurred now? What is the meaning of the word, *transfigured*? What was Jesus doing when the transfiguration began? Luke ix. 29. What is said of the face of Jesus during the transfiguration? What of His raiment? Is any thing similar to this related of Moses? Ex. xxxiv. 30; 2 Cor. iii. 7.

3. Who are here said to have appeared? What was the relation of these two persons to the Old Testament dispensation? When and where did Moses die? Deut. xxxiv. 5-6. When did Elijah (Elias) live? What was his character? How did he depart out of this world? 2 Kings ii. 11. What was the subject of the conversation between Moses, Elias and Jesus? Luke ix. 31. Were the saints of the Old Testament, though long dead, interested in the suffering and glorification of Christ? Heb. xi. 31-40.

4. What did Peter propose to do? Does this proposition imply that the disciples were very happy there? Does it imply a desire also of being rid of the labors and sufferings of this

life? Why was that which he proposed impossible at the time? Should the true Christian withdraw from the world, or labor for its conversion?

5. What happened while Peter was speaking? Was this a natural cloud? What then was it? Ex. xvi. 10; xxxiv. 5; xl. 34. Whose voice was heard out of the cloud? 2 Pet. i. 17. What did it say? On what other occasion did Jesus receive such testimony from the Father? Matt. iii. 17. What are the disciples commanded to do? Is Christ superior to all lawgivers and prophets?

6-8. How were the disciples affected when they heard this voice? Why were they afraid? What did Jesus do then? What was the effect of that touch? When again they looked up, what did they see?

9. What charge did Jesus give the disciples as they were returning from the mountain? Why were they to keep the vision secret so long? What was the object of this vision? Could it have been properly understood before the resurrection of Christ? Is it well for Christians to tell all their "experiences?"

10-13. What question did the disciples ask? Why did they ask this question? Did the Jewish teachers expect a literal return of Elijah previous to the manifestation of Christ? On what prophecy was this expectation based? Mal. iv. 5-6. What does Jesus say in regard to this coming of Elijah? Of whom did He speak thus? How was the prophecy concerning the coming of Elijah fulfilled in John the Baptist? Luke i. 17. Did the Jews understand John's character and mission? What was the fate of John the Baptist? Matt. xiv. 3-11. Could the disciples infer from this what the fate of Jesus would be? What is the fruit of the suffering of Jesus for Himself? Luke xxiv. 26. What for us? Heb. vii. 25-26.

NOTES.—The Sunday before Ascension Day is called *Rogate*, which means *ask*, or *pray ye*, and expresses the keynote of the Gospel for the day (John xvi. 23–33.) The glorification of Christ, which came to its completion in His ascension into heaven, was a necessary condition of His becoming our advocate and intercessor with the Father, in whose name only we can rightly pray, and for whose sake we can hope to receive what we ask for. “Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full,” (John xvi. 24). The subject of our lesson to-day, the transfiguration of Christ in the Holy Mount, was an anticipation and pledge of His final glorification at the right hand of the Father.

VERSE 1. *And after six days.* The period from which these six days are counted, is the time when the Lord spoke what is recorded in the previous chapter. *Peter, James, and John.* These three disciples formed a circle within the circle of the Apostles. They were the “elect” among the “called.” They only were permitted to witness the raising of Jairus’ daughter, (Mark v. 37), the transfiguration, and the agony in Gethsemane, (Matt. xxvii. 37). But while they thus enjoyed certain privileges above the other disciples, yet they enjoyed these for the sake of all, and their experiences were for the benefit of all. *Into a high mountain.* Tradition has fixed upon Mount Tabor, in southern Galilee, as the scene of the transfiguration. But it has been proved that Mount Tabor was at this time inhabited to its very summit. Besides, according to Matt. xvi. 13, the Lord with His disciples was at this time in the neighborhood of Cesarea Philippi, near the sources of the Jordan, fifty miles, or more, from Tabor, and in close proximity to Mount Hermon. It is probable, therefore, that one of the lofty spurs of the snow-capped Hermon was the locality of the transfiguration; and St. Mark’s comparison of the raiment of Jesus with *snow*, (Mark ix. 3) may have been suggested by the nature of the location.

VERSE 2. *Transfigured.* Literally *transformed*. Two circumstances of this transformation are mentioned: first,

“His face did shine as the sun;” and secondly, “His raiment was white as the light.” According to Luke ix. 29, Jesus was praying at the time when the transfiguration took place. This transfiguration of Jesus may be compared to a similar occurrence in the life of Moses (Ex. xxxiv. 30, 2 Cor. iii. 7). But the glory of the countenance of Moses was derived from the Lord who talked with him; as the moon reflects the light of the sun; while the glory with which the face of Jesus shines is His own. “The infinite fulness of the Spirit was (in the transfiguration) poured out over His whole being; the heavenly glory of His nature, which was still concealed under His earthly appearance, now broke forth.”—*Lange*. This momentary bursting of the glory of the divine through the human nature, was an earnest and pledge both to the Lord Himself and to the three disciples, of His final glorification through the suffering which was now impending. The ascension and session at the right hand of the Father is that of which the transfiguration was a prelude.

VERSE 3. *And there appeared unto them Moses and Elias.* Moses was the law-giver, Elias (Elijah), the prophet of the Old Testament. “Moses, the Law, and Elias, the Prophets, are become one, and united with Jesus, the Gospel.”—*Origen*. Of Moses it is said distinctly that he died in the land of Moab, and was buried in an unknown grave, just on the eve of the conquest of the land of Canaan by the Israelites, (Deut. xxxiv. 5–6). Elijah lived during the latter part of the tenth century before Christ. He was an eminent representative of the prophetic office in Israel, an austere man, zealous for the law and worship of the Lord, an enemy of every form of idolatry, was hated and persecuted by Jezebel, the wicked wife of Ahab, and at last ascended into heaven in a chariot of fire, (2 Kings ii. 11). *Talking with him.* From Luke ix. 31 we learn the subject of this solemn conversation. “They spake of His decease, (*exodus*, departure) which He should accomplish at Jerusalem.” They were as deeply interested in that as we are, for it is the ground of their salvation as well as of ours. Indeed from such passages as

Heb. xi. 31-40 and 1 Pet. iii. 19-20, we may learn that their entrance into a state of real blessedness was possible only after the Lord's death and resurrection. "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

VERSE 4. *Then answered Peter, . . . it is good for us to be here, etc.* So full of bliss were the souls of the disciples in this moment, when the world, with its cares and sorrows, seemed to be dissolving and fading into the glory of heaven, that they were reluctant to go back again into that world. The desire arose within them to remain permanently in that place and state, and this desire found utterance by the mouth of Peter: "*If thou wilt, let us make here three tabernacles,*" etc. *Tabernacles:* booths, forest-tents, hermitages. But what Peter proposed was not possible yet; and St. Mark, in his account of the transfiguration, adds the remark, no doubt on the authority of Peter himself, that, when he made this proposition, "he wist not what to say." The Lord Himself could not remain there; He must yet suffer many things; for only through suffering could He enter into His glory. And the disciples could not remain there; they also were yet to labor and to suffer much before they could really enter into the joy of their Lord. However delightful a life of contemplation in seclusion from the world might be to some natures, yet it is the duty of the Christian not to flee from, but to labor for the conversion and salvation of the world.

VERSE 5. *A bright cloud overshadowed them.* A shining, luminous cloud, like that mentioned Ex. xvi. 10, xxxiv. 5, xl. 34, the glorious shrine of the Lord's presence, or like the cloud in which Jesus ascended into heaven, (Acts i. 9). *And, behold, a voice out of the cloud.* The voice of God the Father, (2 Pet. i. 17). *This is my beloved Son, etc.* Once before Jesus had received such testimony from the Father, namely, on the banks of the Jordan after His baptism, (Matt. iii. 17). All regenerate Christians are children of God, (Eph. i. 5), but not in the sense in which Jesus is the *Son* of God. He is "the eternal, natural" (Heid. Cat. Ques. 33), the "only be-

gotten (John i. 14, 18, and iii. 16) Son of God, of one substance and essence with the Father, and yet personally distinct from the Father, (so that the Father is one *person* or *self* and the Son another). And as such He is the object absolutely of the Father's good pleasure, which can rest on others only as they are in Him. *Hear ye Him.* Christ is greater than all lawgivers and prophets — greater than Moses and Elias. In Him God stands revealed absolutely and completely. See Col. ii. 9, John i. 18, and Heb. i. 1-2. The disciples, therefore, suffered no loss when Moses and Elias went away again. Nor is it any loss to us that we cannot have intercourse with angels and disembodied spirits, and obtain from them disclosures in regard to spiritual and divine things. The word of Christ as we have it in the Bible is entirely sufficient for all our spiritual needs, and can never be transcended or annulled by any other revelation. "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," (Gal. i. 8).

VERSES 6-8. *And when the disciples heard it, etc.* The fear which comes upon men when they are confronted with the presence and majesty of God, is an evidence that they are not now in right relation to God. When Adam and Eve, after their transgression, heard the voice of the Lord walking in the garden, they hid themselves from His presence among the trees of the garden, (Gen. iii. 8). It is the consciousness of sin that makes men afraid to meet God. But Christ is the Mediator between God and men, the Saviour of sinners; wherefore His touch awakens assurance and peace.

VERSE 9. *Tell the vision to no man, etc.* Why was this prohibition? Because the vision could not have been understood even by the larger number of the disciples previous to the Lord's resurrection. The object of it was to prepare the Lord Himself, and the three disciples who were susceptible of it, for the impending suffering. The experience of the three disciples in the Holy Mount, which none of them ever afterwards forgot, must have been a powerful support to them during all those

days, when the Shepherd was smitten and they were scattered. Ultimately this experience was intended also for the confirmation of the faith of their fellow-disciples; but before it could serve such purpose it had to be fully matured by the sorrow of the approaching Good Friday and the bliss of Easter. A premature disclosure of it would have done harm, not only to their fellow-disciples, but also to themselves. So the custom in some quarters of having new converts to tell their experience invariably on the night after their conversion, is an injury to these converts as well as to those who hear them.

VERSE 10. *Why then say the scribes that Elias must first come?* That the Jewish teachers, on the ground of the prophecy in Mal. iv. 5-6, expected a literal return of the prophet Elijah, previous to the advent of Christ, we learn from this passage and also from the question which the priests and Levites put to John the Baptist: "Art thou Elias?" (John i. 21.) Of that prophecy and of this interpretation of it by the scribes the disciples were reminded by the apparition of Elijah in the mount. Elijah had come; but he had vanished again. Hence the question of the disciples at this time. If it be true, as the scribes teach, that Elias shall first come and restore all things, the disciples mean to say, why did he not now remain?

VERSES 11-13. The answer of Jesus is a confirmation of the expectation in regard to Elijah, but not in the literal sense in which the Jews entertained it. Elias, indeed, shall come, and begin to restore all things. But Elias has come already; and so different was his appearance from the expectation which the Jews entertained in regard to him, that they even failed to recognize him, and treated him according to the arbitrary impulses of their own passions. So far from being able to smooth the way for the Messiah and save Him from suffering, was Elias, as he really appeared, that he fell a victim himself to the hatred of his enemies. "Likewise shall also the Son of Man suffer of them." As they have done to Elias, so also will they do to Christ. "*Then the disciples understood that He spake to them of John the Baptist.*" The pro-

phesy concerning the "Messenger of the Lord," (Mal. iii. 1) and concerning the re-appearance of Elijah, (Mal. iv. 5) was fulfilled in John the Baptist. Compare Matt. xi. 10-14. John was a preacher of repentance, and a reformer in the "spirit and power" of Elias, (Luke i. 17); and in this view the prophecy of Malachi was fulfilled in him. What was the fate of John the Baptist we learn from Matt. xiv. 3-11. The wickedness which Jezebel meditated against Elijah, (1 Kings xix. 2) was accomplished in the case of John the Baptist by Herodias. From this the disciples might infer beforehand what the fate of Jesus would be. And this now He goes to meet, knowing that His suffering will be the means of His glorification, (Luke xxiv. 26) of which the transfiguration in the mount was an earnest and pledge.

HEINE, the famous German poet, wrote in his Confessions: "Alas! fame, once sweet as sugared pineapple and flattery, has for a long time been nauseous to me: it tastes as bitter to me now as wormwood. With Romeo I can say, 'I am the fool of fortune.' The bowl stands full before me, but I lack the spoon. What does it avail me that at banquets my health is pledged in the choicest wines, drunk from golden goblets, if at the same time I, with all that makes life pleasant denied to me, may only wet my lips with an insipid, disagreeable, medicinal drink? What benefit is it to me that enthusiastic youths and maidens crown my marble bust with laurel leaves, if meanwhile the shrivelled fingers of an aged hired nurse press a blister of Spanish flies to the back of my head? What does it avail to me that all the roses of Sharon tenderly grow and bloom for me? Alas! Sharon is two thousand miles away from the Rue d' Amsterdam, where I in the dreary solitude of my sick-room have nothing to smell, unless it be the perfume of warmed-over poultices." Heine evidently thought such a life as his hardly worth living. On the other hand how many believers in the Lord Jesus have been patient, hopeful, cheerful, even when great sufferers! How often have they been "sorrowing yet rejoicing!"

MAY 9.

LESSON XIX.

1880.

Sunday after Ascension Day—Exaudi. Matt. x. 5-20.

THE SUBJECT.—THE ASCENSION GIFTS.

KEY-NOTE OF THE DAY: "Wait on the Lord; be of good courage, and He shall strengthen thine heart."

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9. Provide neither gold, nor silver, nor brass in your purses;

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into a house, salute it.

13. And if the house be worthy, let your

peace come upon it: but if it be unworthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues:

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, have no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

QUESTIONS.

What does *Exaudi* mean? Why is this day so called? What is the Key-note of the day? What did the disciples of Jesus wait for after His ascension into heaven? Acts i. 4. What was that promise? John xv. 26; Joel ii. 28. For what are we waiting now? What Gifts did the ascension of Christ procure for the Church? John xvi. 7; Eph. iv. 8, 11. Where is our lesson to-day? What is its subject?

What is the meaning of *Apostle*? How many Apostles did Christ choose? Why twelve? Can you name them all? Verses 2-4. Compare also Mark iii. 16-19; Luke vi. 14-16; Acts i. 13. How many of them were brothers? How many were relatives of Jesus? What became of Judas Iscariot? Who was appointed in his place? Acts i. 26.

VERSES 5-6. When did the mission of the Apostles here spoken of take place? Answer: A week or two after their formal appointment. When was that made? Luke vi. 12-13. How were they divided on this mission? Mark vi. 7. Was this mission of long duration? Do then the instructions given here apply only to this mission? To whom were they not to go? Who were the Gentiles? Who the Samaritans? To whom were they to go? Was this restriction of the Gospel to Israel to continue always? To whom did the Lord tell the Apostles to go after His resurrection? Mark xvi. 15.

7-8. What were the Apostles commanded to preach? What was the burden of their preaching after the resurrection of Jesus? 1 Cor. i. 23; Acts iv. 2. What were they commanded here to do? Were they able to accomplish this? Mark vi. 13. Did they possess this power especially after the glorification of Jesus? Acts v. 12. Can you mention a case of the Apostles raising the dead? Do Christian ministers possess such power now?

9-10. What instructions are given to the Apostles here? Would the possession of the things here mentioned be a hindrance rather than a help to them? How were they to be supported? How are Christian ministers now to be supported? 1 Cor. ix. 13-14. Does the

admonition, *freely ye have received, freely give*, apply to Christian people as well as ministers?

11-13. What directions are given to the Apostles here? What is the meaning of the word *worthy* here? What is meant by *house*? What by *salute it*? Does the piety of the head of a household advantage all its members? What advantage would the Apostles bring to a worthy household? Could they suffer any disadvantage from an unworthy one?

14-15. What were the Apostles directed to do in case a house or city would not hear them? What does that mean? What does the Lord say of the judgment of those who reject the Gospel? How were the people of Sodom and Gomorrah once punished for their sins?

16-18. What does the Lord foretell the Apostles in these verses? Must all Christians expect to endure persecutions? Who are the wolves here spoken of? Were the Apostles sent to the wolves? To whom then? In view of the dangerous character of the enemies of the Gospel, what two qualities does the Lord commend to the Apostles? Of whom does He tell them to beware? Why? What is meant by *councils* here? What by *synagogues*? Mention an instance of the fulfillment of this prediction. Acts v. 40. Can you mention a case of the Apostles being brought before governors and kings for the sake of Christ?

19-20. When in such situations the Apostles were required to bear witness of Christ, of what were they not to take thought? What promise does Christ give them in regard to the form and matter of their defence at such times? How is this promise further explained in verse 20? What is meant by the *Spirit of your Father*? When were the Apostles endowed with the Spirit? Acts ii. 1, 4. Did this endowment of the Spirit make a very great difference in the Apostles in respect of wisdom, prudence and courage? Could they have exercised their ministry at all without the aid of the Spirit? Were they inspired when writing of Christ as well as when speaking of Him? In what form do we possess their written testimony?

NOTES.—*Exaudi* (Hear, O Lord, when I cry with my voice, Ps. xxvii. 7) was the first word of the opening service on this day in the primitive church, whence the day has received its name. It has also been called the Sunday of expectation or waiting (*Dominica Expectationis*), with reference to the expectant attitude of the disciples during the period intervening between the ascension of the Lord and the coming of the Holy Ghost, and the expectant attitude of the Church now, waiting for the return of her heavenly bridegroom. The ascension of Christ procured for the Church, first, the gift of the Holy Ghost, as the medium of His own perpetual presence with her, and, secondly, the institution of the Christian ministry (starting in the Apostolate), as the organ by which He carries forward the work of human salvation to the end of time. See Eph. iv. 8, 11.

The word *apostle* strictly means *one who is sent*, a messenger or ambassador entrusted with an important office. The apostles were the first ministers of Christ, differing from other ministers only in having been called directly by the Lord Himself, and having been endowed with miraculous gifts suited to their peculiar duties; while other ministers are called by the Lord mediately, through the Church, and endowed only with those gifts and graces of the Holy Ghost, which are necessary at all times to fulfil the heavenly commission entrusted to them by the Lord. The number of the Apostles was *twelve*, as many as there were tribes in Israel. Moreover, twelve (the product of three and four) is the number of universality and perfection. The names of the twelve apostles were these: Simon Peter and Andrew, James and John, Philip and Nathanael (Bartholomew, *i. e.* son of *Tholmai*), Thomas and Matthew (originally Levi, son of Alphaeus), James the son of Alphaeus (different from the father of Matthew), and Judas the brother of James (Lebbeus, Thaddeus, *i. e.* courageous), Simon Zelotes (the Canaanite) and Judas Iscariot. Of these Peter and Andrew were brothers. Their father's name was Jonah. James and John also were brothers. Their father was called Zebedee, and their mother Salome, a sister of the Lord's mother. Hence James

and John were cousins of the Lord. James, the son of Alphaeus, and Judas (Lebbeus) and Simon are by many supposed to have belonged to the so-called brethren (cousins) of the Lord, Alphaeus (Cleophas) being supposed to have been a brother of Joseph, the husband of Mary.

VERSES 5, 6. *These twelve Jesus sent forth.* Mark says (vi. 7) they were sent "by two and two." This was the first mission of the apostles, occurring only a week or two after their formal appointment, which was made immediately before the Sermon on the Mount. Luke vi. 12, 13. This mission was but of short duration, occupying probably not more than two or three days, and was designed, no doubt, both to try the power of the apostles, and to fix on Jesus as rapidly as possible the attention of the people, who "were scattered abroad, as sheep having no shepherd" (Matt. ix. 26). The instructions recorded by St. Matthew in connection with this sending of the apostles, therefore, apply not merely to this mission, but to all the journeys and labors of the apostles in subsequent years. *Go not into the way of the Gentiles. Gentiles.* Foreigners, heathens. By this name the Jews called all men who were not Israelites. *Samaritans.* These were a mixed people, derived from the heathen colonists whom the king of Assyria sent into Samaria after the deportation of the Ten Tribes (2 Kings xvii. 24), and the remnant of Israelites which had remained in the land. They were not Jews, though they possessed many features of Judaism. The time of the Gentiles and of the Samaritans had not yet come. After the resurrection of Jesus the apostles were commanded to "go into all the world, and preach the gospel to every creature" (Mark xvi. 15); but for the present they were ordered to confine their labor to the *lost sheep of the house of Israel*. In the economy of time which belongs to the historical progress of the kingdom of God, the Jews occupy the first place. To them, therefore, the word of the kingdom must be preached first; afterwards to other nations, when their appointed time has come.

VERSES 7, 8. *Kingdom of heaven. Kingdom of Christ. At hand.* In

Christ Himself. He is the head and principle of the kingdom of heaven, from whom all its life and power proceed. Hence the burden of the apostles' preaching now was not essentially different from what it was afterwards, when they preached "Christ crucified," or "Jesus and the resurrection" (1 Cor. i. 23; Acts iv. 2). *Heal the sick, etc.* In Mark (vi. 13) we are told that "they cast out many devils, and anointed with oil many that were sick, and healed them;" and that they possessed this miraculous power in very large measure after the glorification of Christ and the advent of the Holy Ghost, we learn from Acts v. 12; xiv. 3; xix. 11, 12. The first recorded instance of raising the dead, on the part of the apostles, is that of Tabitha, Acts ix. 36-43. These manifestations of miraculous power took place especially in connection with the establishment of the Christian Church in the beginning. But the same supernatural power which belonged to the Church in the beginning belongs to it still, and may be expected to manifest itself at important crises of history. The beginning of the vegetable kingdom was miraculous; its continuance now is natural; and yet it bears in itself the miraculous power in which it started.

VERSES 9, 10. *Provide neither gold nor silver, etc.* The possession of these things would have been a hindrance rather than a help to the apostles. On the principle that "the laborer is worthy of his meat," they were to get their support from those for whom they labored in spiritual things. So with ministers of the gospel now. They are not required to have their own houses, and farms, and bank-stocks, so that they may cost them nothing to whom they minister; and, as a rule, those who are in such happy circumstances, are not the most earnest and efficient ministers. "They which minister at the altar are partakers with the altar. Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. The injunction: "Freely ye have received, freely give," applies, therefore, to Christian people as well as to Christian ministers.

VERSES 11-13. *Inquire who in it is worthy.* Find out who is susceptible of

the gospel—ready to receive it. All the lost sheep of the house of Israel were not by any means in this good state. *And there abide.* Abandoning the unsusceptible, attach yourselves to those who have honest and good hearts, and make them the special objects of your ministry and care. *A house.* Household, family. *Salute it.* Offer it your fellowship and peace for the sake of the worthy person, generally the head of the house, in it. The piety of one member of a household, especially if it be the head, turns to the advantage of all. *Let your peace come upon it.* Your peace shall become their peace; your joy, their joy; and your blessings, their blessings. *Let your peace return to you.* Take back your salutation, and break off fellowship with such an house. This will be no disadvantage to you, while it will be judgment to the unworthy house. According to the rules here laid down, the apostles afterwards acted. In new places they always began their ministry with families in which they found some susceptible person (like Lydia in Philippi, Acts xvi. 14), and these then grew into churches.

VERSES 14, 15. *Whosoever shall not receive you, . . . shake off the dust of your feet.* "The action must be regarded as symbolical of complete cessation of all fellowship, of renunciation of all influence, and hence as an announcement of impending judgment." Of course this step was not to be taken on the first manifestation of an indisposition to hear, or on the first appearance of opposition, but only after the insusceptibility and opposition were fully developed. In similar circumstances, Christian ministers now should act on the same principle. There are persons within the Church as well as without, who are utterly deaf to all the appeals of the gospel, and upon whom all labor must be lost. These should be abandoned; but only after all the conditions laid down in the Bible have been complied with, and then only (if they are members of the Church) in the scriptural way, that is, by a formal act of excommunication. *It shall be more tolerable to the land of Sodom and Gomorrah, etc.* The inhabitants of these cities, which the Lord destroyed, on account of their sins, with a rain of fire

and brimstone (Gen. xix. 24), were less guilty, and there will be more hope for them in the day of judgment than for those who now reject the gospel. "This is the condemnation, that light hath come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.)

VERSES 16-18. In these verses the Lord foretells to the apostles the fact that, in the discharge of their ministry, they would meet with trials, oppositions and persecutions. All ministers and all Christians must expect to endure hardships and persecutions for the sake of the gospel and of Christ. "No cross, no crown." But woe unto those who prepare the cross. *I send you forth as sheep—inoffensive and unarmed—into the midst of wolves*—men resembling wolves, the natural enemies of sheep, in their nature and disposition. The wolf's instinct is to destroy the sheep. So there are men whose very instincts are hatred of the gospel and its messengers. It should be observed that the apostles are not sent *to* the wolves, but among them. The wolves cannot be saved; but the sheep that are scattered among them are to be saved. *Be ye therefore wise, etc.* "In virtue of the former quality, they would be able to avoid persecution without incurring guilt; in virtue of the latter, to encounter persecutions without compromising their principles." *Beware of men, i. e.* sinful, unbelieving, unchristian men. Be cautious, even when they seem to be friendly. Do not rashly trust yourselves to them. That is a part of the wisdom which the Lord commends to them.

Councils. The Sanhedrim, the supreme spiritual and ecclesiastical judicatory of the Jews. *Synagogues.* Places of worship, where prayer was offered and the Scriptures read and expounded, and where also heretics were punished in accordance with the sentence of the Sanhedrim. *Governors and kings.* Civil rulers. The execution of James the Elder and arrest of Peter by King Herod Agrippa (Acts xii. 1-3), and the appearance of Paul before Felix, Festus, Agrippa and the Roman Emperor (Acts xxiv. 10; xxv. 2; xxvi. 1) are instances of the fulfillment of what is here predicted. And so likewise is the "noble army of martyrs" who in

all ages have given their lives as a testimony for Christ.

VERSES 19, 20. *Take no thought how or what you shall speak.* Do not be anxious about the form or matter of your defence. *It is not ye that speak, but the Spirit of your Father.* The Spirit here spoken of is the Holy Ghost, who is promised to the apostles in the gospel for this day (John xv. 26, 27), and who came upon them on the day of Pentecost (Acts ii. 3) in the form of cloven tongues like as of fire. From this time forth they were new men—in respect of wisdom, prudence and courage very different from what they were before. No matter in what situations they were after this, they never failed to say the right thing in the right way; and this because they were full of the Holy Ghost (Acts iv. 8; vi. 10). It was this possession of the Spirit, moreover, testifying of Christ and leading them into all truth, that made them infallible witnesses of Christ for all time. If they spake out of the fulness of the Spirit, when they delivered oral testimony for Christ, they must be supposed to have acted especially under the influence and guidance of the Spirit, when they put their testimony in the form of writing for the benefit of after ages. And it is only by the help of this same Spirit that we can now rightly understand the testimony of the apostles as we have it in the Bible; wherefore we pray in the Collect for to-day that God may "send unto us the Holy Ghost, the Comforter, who may guide us always in the way of truth and peace."

The same Bible that gives us the Ten Commandments enjoins that charity which believeth all things, hopeth all things.—*Guthrie.*

God makes the earth bloom with roses, that we may not be discontented with our sojourn here; He makes it bear thorns, that we may learn to look for something better beyond.—*Ludlow.*

No lie you can speak or act, but it will come, after longer or shorter circulation, like a bill drawn on nature's reality, and be presented there for payment with the answer—No effects!—*Carlyle.*

MAY 16.

LESSON XX.

1880.

Whitsunday. Matthew xxii. 1-14.

THE SUBJECT.—THE ROYAL MARRIAGE FEAST.

KEY-NOTE OF THE DAY: "*And they were all filled with the Holy Ghost.*"

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son.

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth; and he sent forth his armies, and de-

stroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find bid to the wedding.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

QUESTIONS.

What festival do we observe to-day? What is this festival called in the Old Testament? Ex. xxiii. 16. What is it called in the New Testament? Acts ii. 1. What does Pentecost mean? What did the Jews celebrate on this day? What do we now celebrate? Why is this day called Whitsunday? What is the subject of our lesson to-day?

VERSES 1-2. What is a parable? What is the kingdom of heaven? What is it like? Whom does the king of the parable represent? Whom does the son represent? Of what is the marriage a figure? Who then is the bride? Rev. xxi. 9-10. Who are the guests? Is the relation of the Lord to His people represented under the figure of a marriage in the Old Testament? Hos. ii. 19-20. Is the Christian economy ever represented under the figure of a feast? Isa. xxv. 6.

3. Who were the *servants* here mentioned? When were these servants sent out? Who were they that were *bidden*? Did this calling of the guests then take place before or after the marriage was ready? How did those who were bidden treat the call? How did the Jews treat the old prophets? 2 Chron. xxxvi. 15-16.

4. Who are meant by the *other servants* here? What are they commanded to say? What time in the history of the kingdom of God is indicated here? Who were first called to the feast of salvation in the Church after its complete establishment?

5-6. How did these receive the call? How did they show their carelessness and contempt? Does the Gospel still meet with these two forms of opposition? Do the enemies of the Gospel now ever kill the ministers thereof? What was the predominating sin of those who went to their farms and their merchandise? What of those who killed the servants?

7. How is the king affected at the treatment of his servants? How is God affected when

His ministers are neglected and abused? What is the king represented as doing now? Are those who have only made light of the invitation murderers, as well as those who have killed the servants? Does God treat those who neglect the Gospel as enemies? Is that just? How were the Jews as a people punished for their opposition to the Gospel? By whom was Jerusalem destroyed? When?

8-10. What does the king now say to the servants? What does he command them to do? What do the *highways* signify? Acts xiii. 46. Did the Apostles go to the Gentiles when the Jews refused to hear them? Did the Gentiles accept the invitation and enter into the Church? Is this process of the calling and conversion of the Gentiles still going on? Are those who enter into the Church all good and pious Christians?

11-12. At what time did the king go in to see the guests? What time in the kingdom of God does that indicate? What did the king see? What did he say to the man without the wedding garment? Why was this man speechless? How were the guests on such occasions furnished with appropriate garments? Might this man have had one? What now does the wedding garment represent? Rev. xix. 8; Isa. lxi. 10; Eph. iv. 24; Heb. xii. 14. Must we acquire this righteousness and holiness ourselves? When and how is it offered to us? How do we put it on?

13. What commandment does the king give to the servants now? What does *outer darkness* mean? Matt. xxv. 41. Are there some in the Church as well as without it, who will perish in the judgment? Will that be because salvation has not been offered to them? Is it offered to all who have entered the Church?

14. Who are the *called*? Who are the *chosen*? Who are included among the *many* here? Why are not all chosen?

NOTES.—The festival, which in the Old Testament is called *feast of harvest*, or *feast of weeks*, and in the New Testament *Pentecost* (the *fiftieth*), because it comes fifty days after the Passover, or Easter, is now called *Whitsunday*, or *White Sunday*, because of the white garments of the catechumens, who, in the primitive church, were confirmed on this day. Besides offering the first-fruits of the harvest, the Jews also celebrated on this festival the giving of the law at Mount Sinai, and the institution of the Old Testament economy. We celebrate the coming of the Holy Ghost and the establishment of the Christian Church. This, therefore, is the festival of the Spirit, through whose mediation Christ dwells and lives in His people in order to their salvation and glorification. It is also the birth-day of the Church, as the body of Christ, who, coming in the Spirit, united into one living, spiritual communion the disciples whom He had gathered before.

VERSES 1-2. *Parables*. A parable is a representation of spiritual things by means of a description of natural things in which those spiritual things are reflected. The parable rests, therefore, upon the general fact that all things, natural and supernatural, have proceeded from one mind, and that consequently all things are reflected in all, especially a higher order in a lower. Parables are very frequently used for the purpose of teaching by our Lord; and by Him only, because He alone was able to look into the essence of things, and perceive their inward relations. *The kingdom of heaven*. The kingdom of Christ, Christianity in the broadest sense of the word, the order or realm of spiritual life and power proceeding from Christ, and now appearing in the form of the Church. *Is like unto a certain king, which made a marriage for his son*. The object of comparison is not simply the king, but the whole scene described in the parable, more strictly, however, the *marriage*. In the parable the *king* represents God the Father; the *son* is Jesus Christ. The *marriage* is a figure of the mystical life-union which subsists between Christ and His people, or between Christ and the Church; which union has its ground in the union of the divine and human natures in His

person. The incarnation is the beginning of that marriage between Deity and humanity, whose glorious consummation will be celebrated only at the end of the present world. (Eph. v. 23, 25; Rev. xix. 7-8). The *bride*, then, which, however, is not mentioned in the parable, is the Church in its collective capacity. (Rev. xxi. 9-10). The wedding guests are the individual members of the Church. The relation between the Lord and His people in the Christian dispensation is already described under the figure of a marriage by some of the prophets of the Old Testament, *e. g.*, Hos. ii. 19, 20; and the Christian economy, with its blessings for men, is represented under the figure of a feast in Isa. xxv. 5.

VERSE 3. *And sent forth his servants to call them that were bidden*. The servants were the *prophets*, whom God chose as His organs and messengers in the time of preparation for the feast, which extended through the whole Old Testament dispensation. The last of these was John the Baptist, whose privilege it was to act as friend of the bridegroom, and hear the bridegroom's voice, John iii. 29. Those that were bidden, the invited guests, were the Jewish people. While the feast was in process of preparation, during a period of four thousand years, the Lord was inviting and preparing the guests who were to enjoy its pleasures. But *they would not come*. During all this time of preparation and invitation, the Jews were manifesting symptoms of that indisposition to heed the invitation, which was fully developed when the time of the feast drew nigh. How the old prophets were received we learn from our Lord (Matth. v. 12), and from the close of the second book of Chronicles, chap. xxxvi. 15, 16.

VERSE 4. *Again he sent forth other servants*. These other servants are the Apostles and their successors—all Christian ministers. *Behold I have prepared my dinner, etc.* The time of this second call began properly with the Day of Pentecost. "All things were now ready." Christ had offered Himself as the propitiatory sacrifice for the sins of the world (the Lamb was slain), and had risen again from the dead, and ascended into heaven and taken possession of His me-

diatorial throne. The Holy Ghost had come, the Church was established "as the home of His continual presence and power among men," the Apostles were "endowed with power from on high," the ordinances of the Church were quickened by the power of the Spirit—all things were now ready—the feast was spread, and the guests were invited to come.

VERSES 5, 6. *But they made light of it.* They treated it with neglect and contempt. But of those thus treating the invitation there were two classes: some went to their farms and merchandise; while others (the remnant) took the servants, and entreated them spitefully and slew them. The predominating sin of the first class was worldly indifference, that of the second class fanatical hatred. The Apostles met these two classes among their contemporaries. There were those who heard the Gospel and remained indifferent to it; and there were those who heard it and were at once excited to opposition. These two forms of resistance to the Gospel exist always and every where. Some pay no attention to it, and live on in worldliness and sin. Others hate it outright; and if they do no longer kill the ministers, it is only because they have not the power. Both of these forms of resistance are at the bottom one, springing always from an evil heart of unbelief.

VERSE 7. *But when the king heard thereof he was wroth.* The king's wrath is a figure of the wrath of God against those who neglect and despise the Gospel and persecute His servants. "Touch not mine anointed," says God, "and do my prophets no harm" (1 Chron. xvi. 22). *And destroyed those murderers.* Under the term *murderers* here are included the indifferent who have carelessly gone to their farms or their merchandise, as well as those who have actually killed the servants. They all dwell together in the same city, all have essentially the same mind, and therefore all share the same fate. In reference to the Gospel there can be no real neutrality. It can only have friends and enemies. "He that is not with me is against me" (Matt. xii. 30). Hence those who neglect the Gospel are justly regarded and punished as enemies.

And burned up their city. This punishment literally befell the Jewish people after their rejection of the Gospel. Jerusalem, the centre of the Jewish commonwealth, was taken and destroyed by the Romans under Titus in A. D. 70—just about thirty-one years after the Lord spoke this parable. During the war which preceded this event eleven hundred thousand of the Jews perished by the sword and by famine, and subsequently ninety thousand more, having been taken captives of war, were sold into slavery in distant parts of the world. A terrible prelude of the final judgment which will overtake the enemies of the Gospel.

VERSES 8-10. *The wedding is ready, etc.* The feast of salvation is prepared, but the invited guests did not desire it and would not come. *Go ye therefore into the highways.* The *highways* signify the Gentile world. The fact that one people refuses to accept the Christian religion does not injure the Christian religion, for others *will* accept it and become its earnest votaries. *So those servants went out into the highways.* After the Jews rejected them, the Apostles went to the Gentiles and preached the Gospel to these. See Acts xiii. 46. And here they generally found willing and ready ears and hearts. The Gentiles in large numbers accepted the invitation and entered into the Church: first the Greeks and Romans, then the nations of northern Europe, French, Irish, Germans, Saxons, Scandinavians, Slavonians, &c.; and this process of the conversion and ingathering of the Gentiles is still going on in our day (now especially among the Hindoos, Japanese, Chinese, and nations of eastern Asia generally), and will go on until the fullness of them shall have come in. *Good and bad.* Among those to be gathered there exist great moral differences, and these they often bring with them into the Church, so that all who are church members are not by any means good and pious Christians.

VERSES 11, 12. *And when the king came in to see the guests.* This was at the time when the guests were about to sit down to the tables, and the feast was about to begin. The time thus indicated in the history of the kingdom of God is the final judgment, which, in respect of

the individual church member, is in a measure anticipated at the time of his death. *Wedding garment.* Garment appropriate for such an occasion and such a company. At a royal wedding feast the guests must appear in a royal dress. *Friend, how camest thou hither, not having a wedding garment?* How did you dare to come here and dishonor the feast with your unbecoming garment? *And he was speechless.* This implies that he had no excuse to offer. Could he have said, "I was too poor to get one," or, "I had no time," he would have said so. But his speechlessness implies that his appearance there without the wedding garment was entirely his own fault. The fact was that on such occasions the garments to be worn by the guests were furnished them out of the wardrobe of the palace. Kings and rich men in the east had immensely large wardrobes (Horace speaks of a rich Roman who had five thousand vestments), and on festive occasions these were brought out and offered to the guests. Thus the man in the parable might have had one, if he desired it. It was offered to him, and he rejected it. What now does the *wedding garment* represent? In Revelation (xix. 8) we are told that the "fine linen, clean and white," in which the bride of the Lamb is arrayed, "is the righteousness of the saints." We conclude, therefore, that the wedding garment represents the righteousness and holiness without which no man can see the Lord, Heb. xii. 14. How do we obtain that? By faith in Jesus Christ. It is Christ's righteousness imputed as well as imparted to us. It is offered and presented to us when we enter the Church by baptism (as the wedding garment was offered to the man when he entered the royal palace), and put on, that is, appropriated and made our own by faith, namely, such faith as worketh by love. Christians are said to have been "baptized into Christ" (Rom. vi. 3), but they are also exhorted afterwards "to put on Christ" (Rom. xiii. 14), and "to put on the new man, which after God is created in righteousness and true holiness (Eph. iv. 24).

VERSE 13. *Bind him hand and foot cast him into outer darkness, i. e., the place of punishment appointed for*

the wicked. As in the palace there is light and joy, while all without is dreary darkness; so in heaven there is light, life and happiness, while all that is outside of heaven is darkness, death and torment. From this part of the parable we learn that some who are in the Church will perish in the final judgment as well as those who are without. But this will not be because salvation was not offered to them, but because they would not accept it.

VERSE 14. *For many are called, but few are chosen.* This conclusion is the same as that of the parable of the laborers in the vineyard (Matt. xx. 16), but the signification is different. There the proposition expresses a difference of degree in respect of glory among those who are saved; here it expresses the absolute difference between salvation and perdition. The *called* here are all who by the ministry of the Gospel are invited to enter into the kingdom of heaven, of whom some, however, refuse to enter. The *chosen* are all those who are finally saved. Among the *many* who are called but not chosen, are not only those who are without the wedding garment, but also all those who made light of the invitation and would not come. The fact that all are not chosen is not owing to the king, but to the guests. So the fact that all are not saved is not owing to God, "who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 4), but to men themselves, who will not accept the offer of salvation.

Did the Eternal fulfill His gracious promises on the instant, where would be the trial of our faith, and our confidence and constancy in prayer.—*Grace Aguilar.*

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—*Dr. Samuel Johnson.*

Feelings come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.—*Richter.*

MAY 23.

LESSON XXI.

1880.

Trinity Sunday. Matthew xii. 22-32.

THE SUBJECT.—SINNING AGAINST THE SPIRIT.

KEY-NOTE OF THE DAY: "*Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"

22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and deaf both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27. And if I by Beelzebub cast out devils, by

whom do your children cast them out? therefore shall they be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31. Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

QUESTIONS.

What is this Sunday called? What does this name refer to? Is there more than one God? How many personal distinctions are there in the Godhead? What are these called? In what has God revealed Himself as Triune? How are we planted in the faith of the Triune God? (See Collect for the day.) In what name are we baptized? (See Key-note.) What season of the Church-year do we begin to-day? What does this season embrace? What is the subject of our lesson to-day?

VERSE 22. Who is here said to have been brought to Jesus? What was the condition of this man? What was the cause of his blindness and dumbness? Can evil spirits gain such influence over men as to control their bodily senses? Are there evil spirits now? Can they take possession of men now? Why was this man brought to Jesus? What did Jesus do to him? Had Jesus come into the world to destroy the works of the devil? (1 John iii. 8). Does that account for the fact that the devils were more than ordinarily active in His time?

23-24. How were the people affected by this act? What did they say? What does the expression *Son of David* mean? Matt. xxii. 42. What did the Pharisees say? What does Beelzebub mean? What other names are given to the prince of devils?

25-26. Had the Pharisees expressed their thoughts openly? How then did Jesus know them? What does Jesus say in reply to their thoughts? What is the effect of antagonism or division in a kingdom or city? Would the expulsion of devils by means of Satanic power imply such a division in Satan's kingdom? Did the Pharisees then act rationally in making such a charge?

27. What does Jesus say in this verse? What does the expression, *your children*, mean?

Would the Pharisees have held that their own disciples cast out devils by Satanic power? Were they conscientious then in making this charge against Jesus?

28-30. How did Jesus cast out devils? Of what was this a proof? What must one do in order to enter into a strong man's house and spoil his goods? Who is meant by the *strong man* here? What is meant by *his goods*? What does the fact that Jesus delivered men from the power of Satan prove? If the Pharisees had been honest, could they have failed to understand this proof? Why were the Pharisees not friendly towards Jesus? If not friends, could they be any thing but enemies? Can people be neutral in regard to Christ?

31-32. What is the difference between sin and blasphemy? What kind of sin and blasphemy may be forgiven unto men? What kind of blasphemy will not be forgiven? How is blasphemy defined in verse 32? Who is meant by the *Son of man*? Were the Pharisees guilty of blaspheming Christ? Who is the Holy Ghost? What is meant by the expression, *neither in this world, neither in the world to come*? Had the Pharisees already blasphemed the Holy Ghost? In speaking against Christ had they sinned against their own reason and conscience? Does the Holy Ghost bear witness of Christ in the reason and conscience? Is then sinning against reason and conscience the same as sinning against the Holy Ghost? When does this become blasphemy? Why is this sin unpardonable? If men could repent of it, would God be able to forgive it? What is that state called in which men are no longer able to repent? Does every sin we commit increase the danger of being *hardened*? Should we, therefore, guard against every sin?

NOTES.—Trinity Sunday is the festival of the Holy Trinity, when we celebrate the revelation of the One God, in the work of man's creation, redemption and sanctification, as a Trinity of Persons, called Father, Son, and Holy Ghost. That there is one divine substance in which there are, according to revelation, three personal distinctions, is a mystery of faith which we cannot explain; but into the faith of this mystery we have been planted by holy baptism. To-day we enter upon the second, or non-festival half of the Church-Year. It is commonly called the Trinity season, or Church season, and embraces the work of the Holy Ghost in the calling, illumination, conversion, sanctification and glorification of men. There is some propriety, therefore, in studying the subject of sinning against the Holy Ghost at the commencement of this season.

VERSE 22. *One possessed with a devil, blind and dumb.* There is a kingdom of fallen spirits, of which Satan is the head. These are called *demons* or *devils* in Scripture. They may enter into such relation to men, and exercise such influence over them, as entirely to control the motions of their bodies as well as minds. This is called *possession*. We have something analogous to this in the phenomena of mesmerism or magnetic sleep. If human nature is now what it was in the time of Christ, and if the nature of demons is the same now as then, there is no reason why they should not be able to take possession of men now as well as then. One occasionally meets people so unreasonably wicked and perverse that it would be the most charitable to suppose them to be possessed; though for certain reasons the phenomenon may not be as frequent now as it was in the time of Christ. *And he healed them.* He expelled the demon. His being blind and dumb was the effect of the influence of the demon, who had obtained such control over his bodily senses as to deprive him of the use of them; and, therefore, the demon, being cast out, (*i. e.* his relation to the man being dissolved and his power over him broken), the blind and dumb both spake and saw. This was a part of the ordinary work of

Christ. He had come into the world to destroy the works of the devil, (1 John iii. 8); which may account for the fact that the devils were more than commonly active in His time.

VERSE 23. *And all the people were amazed.* The common people, in distinction from the Pharisees and their adherents, were amazed, or astonished, not because the casting out of devils was supposed to be an impossibility, but because of the ease and constancy with which Jesus did it. *Is not this the Son of David?* The phrase *Son of David* was a standing title of the Messiah. See Matt. xxii. 42, xxi. 15.

VERSE 24. *But when the Pharisees heard it.* The Pharisees formed the strictest sect among the Jews, and passed for the most pious and religious, but they were the most hostile to Christ among all the Jewish parties. *This fellow does not cast out devils, but by Beelzebub, etc.* They had expressed this insinuation already once before. See Matt. ix. 34. Beelzebub (*Baal-Zebub*, Lord of flies) seems to have been the name of a Canaanitish idol, which the Jews in later times applied to Satan, or the Devil, the prince or ruler of evil spirits. The notion expressed here by the Pharisees is that Jesus was in league with the devil, in such way as to be able to use his power for the expulsion of demons.

VERSES 25–26. *And Jesus knew their thoughts.* They had not expressed their thoughts publicly, at least not in the presence of Jesus. They were like those mean, sneaking cowards who will say behind the back of a man, or express by means of obscure hints and insinuations, what they dare not utter openly. But Jesus knew their thoughts. His divine gaze penetrated their hearts, and perceived what was going on there. That should have been a proof to them of the divinity of His person. *Every kingdom divided against itself, etc.* This is a universal law in the moral world. The evidence of it is written all over the face of the earth. The ruins of a thousand cities attest it. *And if Satan cast out Satan, etc.* The expulsion of devils by means of Satanic power would imply such a division in Satan's kingdom. Devils might sometimes go out of their own accord, or perhaps at

the command of Satan (Matt. xii. 44); but then they would return again afterwards, and the second state of a man would be worse than the first. But when Jesus cast them out, their power over the individual was broken, and they could never return. This was a destruction of Satan's kingdom, which could not be rationally supposed to proceed from Satan himself. The Pharisees, therefore, in entertaining this thought did violence to their own reason and knowledge.

VERSE 27. *By whom do your children cast them out?* The term *children* here signifies disciples or followers. There were among the Jews a class of persons called exorcists, who, by the use of certain roots, and the performance of rites supposed to have been derived from King Solomon, claimed to be able to cast out devils. Many of these were, no doubt, mere charlatans and impostors; but there were among them probably also men of real faith and piety, who, by means of prayer and that moral force which comes from true faith, were able actually to cast out devils. At any rate this was the established belief among the Jews. The Pharisees believed that their disciples could cast out devils by divine power. Why then did they not extend the benefit of this belief also to Jesus? Could they have been conscientious in being thus inconsistent? Or must they not be supposed to have done violence to their own conscience as well as reason? Theirs is a willful shutting out of the light of truth. They *had made up their minds* to resist Jesus at all hazards, and they were driven now to expedients which they *knew* to be wrong.

VERSE 28. *The kingdom of God is come unto you.* The kingdom of the Messiah or of Christ. For this the Jews as a people had long been waiting; and these Pharisees had, no doubt, long been praying for it. But now it had come upon them suddenly and found them unprepared for it. The fact that Jesus was casting out devils, and thus despoiling the kingdom of Satan, proved Him to be the Christ, the Son of God, in whom the kingdom of God had appeared; but for this proof the Pharisees had no sense.

While the light of the Sun of righteousness was shining upon them, they willfully closed their eyes and saw it not.

VERSE 29. *How can one enter into a strong man's house, etc.* This is an illustration afforded by experience. The strong man here is a type of Satan. His goods are the men who are held in bondage by him. The fact that Jesus was rescuing these, was a proof that He had overcome Satan himself. If the Pharisees had been honest they could not have failed to understand and appreciate the force of this proof. But they could not be friendly towards Jesus because their lives were evil; and, therefore, they must needs be enemies. Hence the warning contained in the next verse.

VERSE 30. *He that is not with me is against me, etc.* In reference to Christ there can be no neutrality. This is a characteristic that belongs to Him exclusively. It is not so with other men. One may be and remain indifferent in regard to men and their doctrines; but no one can long remain indifferent in regard to Christ. Explain it as we may, the fact remains that Christ can only have *friends or enemies*. Why do not infidels feel the same antipathy to Socrates as to Jesus? They can apologize for the vices of the one, while they have no sense for the virtues of the other. So it was with the Pharisees. They would and could not love Jesus, and hence they *must* hate Him. And this hatred leads them, in violation of the laws of their own reason and conscience, to revile and blaspheme Him, whom they know to be the embodiment of goodness itself. They have reached that stage of sin in which they will soon be ready to say, with Satan himself, "Evil be thou my good;" and that then will be "finished sin" which bringeth forth death, (James i. 15). Hence the warning in regard to the unpardonable sin contained in the following verses.

VERSE 31. *All manner of sin and blasphemy shall be forgiven, etc.* "Sin is lawlessness," (*anomia*) says St. John, (1 John iii. 4) that is, whatever is contrary to the law or will of God in our activity or nature. Blasphemy in general signifies *defamatory, calumnious, abusive language*. When the object of this is something divine, (God, Christ, the

Bible, Church, Sacraments, etc.), the act indicates a very great intensification or strong development of sin. But even this sin shall be forgiven unto men, provided, of course, they repent, and provided also the object of it has been something short of the Holy Ghost; for *the blasphemy against the Holy Ghost shall not be forgiven unto men*. This is that *sin unto death*, for which St. John says one shall not pray, (1 John v. 16).

VERSE 32. *Whosoever speaketh a word against the Son of Man*, etc. The blasphemy is here more fully defined. The speaking against Christ is blasphemy. But inasmuch as in His state of humiliation (in which He designates Himself as *Son of Man*) the divine does not yet shine fully through the human, men might speak against Him in total or partial ignorance of His true character, and therefore still obtain pardon, (Father, forgive them, for they know not what they do). *But whosoever shall speak against the Holy Ghost*. The Holy Ghost glorifies Christ and witnesses of Him. He works faith in Christ. "No man can say that Jesus is the Lord except by the Holy Ghost," (1. Cor. xii. 3). The perception that Jesus is the Christ, the Son of God, is a revelation, not of flesh and blood, (the natural understanding) but of God, that is, the Holy Ghost. But the testimony of the Holy Ghost is not abstract nor external: it is on the one hand, bound to the person, the works and the words of Christ; on the other hand, it is delivered in the reason and conscience of men. In the days of His flesh the light of the Spirit shone forth from the words and works of Christ, and became a testimony to Christ in the reason and conscience of men. And this is the order always; hence to do violence to the reason and conscience, when these have been illuminated by the Spirit, is to sin against the Spirit, and this sin in its full development is blasphemy of the Spirit. *This sin cannot be forgiven, neither in this world, neither in the world to come, that is, never!* The reason of the unpardonability of this sin lies not with God, but with men. If men could repent, God also could forgive. The possibility of forgiveness continues just as long as the

possibility of repentance. There is a point beyond which it is impossible for men to be renewed unto repentance, (Heb. vi. 4-6.) As the saints at last reach a state of confirmation in holiness, in which they can no longer sin, so sinners at last reach a state of confirmation in sin, in which it is no longer possible for them to repent. We call this state hardness of heart, or obduracy. The formation of a fixed habit affords an illustration. A course of conduct long persisted in creates a habit, or second nature, which becomes irresistible. So it is with sin. Many sins produce a sinful habitude, and when this has become fixed, there can be no repentance. Every sin we commit, therefore, increases our danger. Hence our only safety lies in guarding against all sin.

Keep it to Yourself.

You have trouble—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Bury your sorrow. The place for sad and disgusting things is under the ground. A cut finger is not to be benefited by pulling off the plaster and exposing it under somebody's eyes. Tie it up and let it alone. It will get well itself sooner than you can cure it. Charity covereth a multitude of sins. Things thus covered are often cured without a scar; but, once published and confided to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and past, what a comfort it is to say: "No one ever knew it until it was all over."

All vocations are but divers jets of one fountain, of which every performer is a mouth-piece, as the apostles spoke in many languages when on each of them lighted in flames of fire the Holy Ghost.—C. A. Bartol.

MAY 30.

LESSON XXII.

1880.

First Sunday after Trinity. Matthew xxv. 31-46.

THE SUBJECT.—THE FINAL JUDGMENT.

KEY-NOTE OF THE DAY: "*Beloved, if God so loved us, we ought also to love one another.*"

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick or in prison and came unto thee?

40. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

QUESTIONS.

What is the Key-note of this day? What is the supreme law of the kingdom of God? Have you entered into the kingdom of God? How? John iii. 5. What is your duty now? What is the subject of our lesson to-day?

VERSE 31. Who will execute the final judgment? What does the expression *Son of man* mean? To whom does the judgment properly belong? Why is it committed to Christ? John v. 22, 23, 27. How will Christ come to the judgment? By whom will He be attended? On what will He sit? When will the final judgment take place?

32-33. Who shall be gathered together before Christ then? Does the term *all nations* include all mankind? Does it include the dead too? Will all the dead be raised up before the judgment begins? When all shall have been gathered together, what will Christ do? What duty will the angels perform in this separation? Matt. xiii. 41. Who are denoted by the term *sheep*? Who by the term *goats*? On which hand will He set the righteous? On which hand the wicked?

34-36. What will the Judge say to those on His right hand? What is the meaning of *blessed*? Of whom are they blessed? What do they inherit? When was this kingdom prepared for them? Were they also from eternity predestinated for the kingdom? Eph. i. 4-5. What reason will the Judge give for the sentence of blessedness pronounced on the righteous? But are not men justified and saved by faith? What kind of faith? Gal. v. 6. Are the works which the righteous have done all works of love?

37-39. What answer will the righteous make to this statement of the Judge? Does this mean

that they are not aware of their good works? What then does it mean?

40. What will be the answer of the Judge to the question of the righteous? Who are meant by the expression, *my brethren*? Does Christ regard what is done to these as being done to Himself? Is there any reason for this? Are Christ and Christian believers in any sense one?

41. What will the Judge say to those on His left hand? What does *cursed* mean? Why is it not said here, *cursed of God*? Does God curse men? Whither are the cursed sent? For whom was the everlasting fire prepared? Was it prepared for men at all? Why then do men get there?

42-43. What reason will the Judge give for the sentence pronounced on the wicked? What is it then that they are condemned for? What is the one unpardonable sin according to our last lesson? Have those who are sent into everlasting fire committed that sin? Is the absence of works of love an evidence of that?

44-45. What will be the answer of the wicked to the statement of the Judge? Does that imply a consciousness of innocence in them? What then does it mean? What answer therefore does the Judge make to this answer of the wicked? Are we taught elsewhere in the Bible that to neglect or wrong the poor is to sin against the Lord? Are not all sins committed against men also sins against God? Why?

46. Where will the wicked go after the judgment? Where will the righteous go? Can they ever change their states afterwards? Can the righteous sin any more after they have entered into eternal life? Can the wicked repent any more and be saved, after they have entered into everlasting punishment?

NOTES.—The supreme law of the kingdom of God, into which we have entered by the new birth of water and the Spirit is *love*. “If God so loved us, we ought also to love the brethren.” That is the duty enforced in the Epistle for to-day, (1 John iv. 7–21); and in the parable of the Rich Man and Lazarus, (Luke xvi. 19–31) which forms the Gospel for the day, we have, in the case of the rich man suffering torments in hell, an awful illustration of the consequences of an unloving, selfish life. That the duty of brotherly love is the great law of the kingdom of God, and will determine men’s eternal destiny, is illustrated also in the description of the last judgment, which we are now to study.

VERSE 31. *When the Son of Man shall come.* Son of Man: Christ. Jesus always uses this term, (derived from Dan. vii. 13, where it denotes the Messiah obtaining His kingdom) to designate Himself as the ideal Man. Christ in His state of glory has not laid aside our human nature. He is and will always remain Man; and as such, He will come in glory to execute the final judgment. Properly the judgment belongs to God as such, or to the Father, but the Father has committed it to the Son. See John v. 22, 23, 27. And how much comfort that involves for us we may see from Heb. ii. 18 and iv. 15. *And all the holy angels with him.* See 1 Thess. iv. 16; 2 Thess. i. 7. The angels, ministering spirits, sent forth to minister for them who shall be heirs of salvation, (Heb. i. 14) and taking the profoundest interest in man and his destiny, will attend the Lord as the witnesses and instruments of the final judgment.

VERSES 32–33. *All nations:* All mankind—good and evil—the living and the dead. The general resurrection will precede the final judgment. See John v. 28–29. *And He shall separate them.* In the process of this separation, which should not be regarded as coming to pass suddenly, but rather slowly and gradually (as also the gathering together of the nations must be conceived as a gradual process) the angels have their work to do, as we learn from Matt. xiii. 41 and 49. *As a shepherd divideth his sheep from the goats,* etc. Christ is the

universal Shepherd or King and Judge of men. Among the ancients (as in Homer, for example) kings, whose duty it was to guide, protect and judge the people, were called “shepherds of the people.” The righteous are designated by the term *sheep*, the wicked by the term *goats*. The sheep is a clean, gentle, docile, useful animal; and such is the character of those who appear on the right hand. The goat is the opposite of the sheep; and such are they who appear on the left hand.

VERSE 34. *Come, ye blessed of my Father.* To bless, when the subject is man, means to *speak* and *wish one well*, and also *to praise*; when the subject is God, it means *to favor*, *to do one well*, *to impart good*, for with God word and deed are one. The *blessed* of the Father are the *avored* of the Father, those who are the objects of His “good pleasure,” which is a source of infinite good and infinite happiness to them. Whatever these are and whatever they enjoy has its source in the “good pleasure” of the Father. *Inherit the kingdom.* See Rom. viii. 17, 1 Pet. i. 4, 9. The salvation of the soul and the joys of heaven are an *inheritance*, not a *purchase*. The child’s inheritance is measured, not by the amount of his earnings, but by the wealth and favor of the father. So our salvation is not the reward of our services rendered to God, but a simple inheritance that comes to us because we are children of God, who is rich in blessings. *Prepared for you from the foundation of the world.* The heavenly kingdom, with its happiness and glory, was from eternity predestinated for men; and on the other hand, men were eternally predestinated and preordained for the kingdom, each in his proper place. See Eph. i. 4–5.

VERSES 35–36. *For I was a hungered, and ye gave me meat,* etc. This is the reason for the sentence of blessedness pronounced on the righteous. The sentence is based on their works of love and mercy, not on their faith, or emotions, or prayers, or church-relations; though these are not for that reason valueless. They become valueless only when not accompanied by works. Indeed we are justified and saved by faith in Christ Jesus, (Rom. iii. 20–26) but this must be faith that worketh by love,

(Gal. v. 6). In this sense, and in this sense only, is it true that we are justified by faith *only*. Faith that does not bear fruit in this way, is not Christian faith at all; which is a bond of union with Christ, by which His life flows into the soul, making it fruitful in every good word and work. One cannot separate the life of the tree from the fruit which it bears. Of course the fig-tree is a fig-tree before it produces figs, but it always bears within itself the possibility of bearing figs, and nothing else. A tree that only bears acorns is not a fig-tree, but an oak. So it is always with faith and works, notwithstanding the subtle distinctions that have often been made between them.

VERSES 37-39. *Lord, when saw we thee a hungered, and fed thee?* etc. This does not mean that they are not aware of their good works. The very memory of them will be a part of their blessedness. "Blessed are the dead, which die in the Lord *And their works do follow them,*" (Rev. xiv. 13). But it means that they do not yet understand how they have done to Christ Himself what they have done to men. Hence His answer in the next verse.

VERSE 40. *Inasmuch as ye have done it unto one of these,* etc. Christian believers, and in a sense, all men, are brethren of Christ. Whatever is done to these He regards as being done to Himself. The reason of this is that there exists a life-union between Christ and His people. "At that day ye shall know that I am in my Father, and ye in me, and I in you," (John xiv. 20). Compare also John xv. 1-7 and xvii. 21-23.

VERSE 41. *Depart from me, ye cursed.* Cursed is the opposite of blessed. Cursed is one who is devoted to destruction and pervaded by a sense of infinite evil and infinite misery. It is important here to notice that the Lord does not say *cursed of my Father*, as He says *blessed of my Father*. God is not the author of the curse as He is the author of blessing. Men bring the curse upon themselves by doing evil, and God simply leaves them to suffer it. If a man were to put his hand into the fire, he would suffer pain. Now God does not inflict that pain. It is the violated law of the man's own physical organism that inflicts it. That law God has

established for his well-being, if he obeys it; if he violates it, God does not suspend it, but simply maintains it; and the law itself avenges the man's wrong. In the same way men bring upon themselves the curse of damnation by violating God's law, which is also the law of their spiritual constitution. *Into everlasting fire, prepared for the devil and his angels.* Hell was not made for men. If they get there, they get where God never meant them to get, and does not want them to get.

VERSES 42-43. *For I was a hungered, and ye gave me no meat,* etc. Here the Judge also gives the reason of the sentence of condemnation pronounced on the wicked. What is the reason? The absence in them of works of love and mercy. This, of course, points to the absence of many other things in them; still this is the criterion of the judgment. Of the rich man in the parable we know, from his own confession, that he was, in his lifetime, without faith; but we should also have known it without his confession, from his unloving neglect of Lazarus who lay at his gate full of sores. The presence of evil fruit is the evidence of an evil life. In our last lesson we learned that the only unpardonable sin is blasphemy of the Holy Ghost, which, we then saw, consists in such persistent continuance in sin, in spite of the Spirit's influence and striving with the reason and conscience, as results at last in a fixed sinful habitude, an hardness of heart, after which no repentance is possible. Those who are condemned in the last judgment, of course, have committed that sin. But what comes into prominence in the judgment is only their lack of good works.

VERSES 44-45. *Lord, when saw we thee a hungered,* etc. This answer of the wicked does not imply a consciousness of innocence in them. They know well enough that they have been selfish and unloving towards their fellow-men; but that they should have been so towards Him who is now their judge, is what they do not understand. It will be so with many in the last judgment. When the rich man passed by the suffering Lazarus at his gate, he little thought that, in neglecting this man's hunger and sores, he was despising his

own Maker; and yet so it was. Compare Prov. xiv. 31 and xvii. 5. *Inasmuch as ye did it not to one of the least of these, ye did it not to me.* For the reason mentioned in the note on verse 40, all sins, of omission as well as commission, against the very weakest believer in Christ, are sins against Christ Himself. The cause of the poor especially God makes His own. Rich men in their prosperity may forget the poor, but God has not forgotten them; and the neglect of them the Lord regards as neglect of Himself. This is the teaching of the Bible throughout. "Whoso mocketh the poor reproacheth his Maker." Indeed all sins which man commits against man are sins against God; for man was made in the image of God. God's own being is so far removed from men that they cannot injure God; they can only injure His image in their fellow-men; and such injury He regards and punishes as if it were His own, which indeed in a profound sense it is.

VERSE 46. *And these shall go away into everlasting punishment: but the righteous into life eternal (everlasting).* The same word (*aionios, everlasting, eternal*), is used to describe the duration of the punishment of the wicked and of the blessedness of the righteous. If the one is endless, so is the other. The state of the righteous and of the wicked is now fixed forever. After the judgment there will be no more possibility of sinning for the righteous, and no more possibility of repentance and salvation for the wicked.

Good and Bad.

One day little Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time.

In the evening he brought from the garden beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert.

He was much pleased at his father's kindness, and thanked him.

"You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the plate with the apples in his mother's store-room.

Jus as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But, father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Some days afterwards he asked his son to open the store-room door and take out the apple. But what a sight presented itself! The six apples which had been so round and rosy-cheeked were now quite rotten, and spread a bad smell through the room.

"O papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said his father, "have I not told you often that the company of bad children will make you bad? yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with bad boys."

Robert did not forget the lesson. When any of his former play-fellows asked him to join in their sports, he thought of the rotten apples and kept himself apart from them.—*Children's Record.*

"Calumny," says Archbishop Leighton, "would soon starve and die of itself if nobody took it up and gave it lodgings." "There would not," says Bishop Hall, "be so many open mouths if there were not so many open ears." The hearer is as bad as the tattler.

Some souls absorb every sunny ray of God's blessings, and become hideously black in their selfishness. Other souls scatter what they receive in every direction, becoming, to the dullest eyes, absolutely snow-white in their goodness.—*John Marten.*

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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The Lesson Papers will be sold separately, at 65 cents for 100 copies of a single issue when ten or more copies are taken.

In each case, the money must accompany the orders.

Discontinuances.—To insure a discontinuance, *written* notice must be sent direct to the publishers before the close of the year, and all arrearages paid. If the notice be received after one or more numbers of a new year have been sent, the subscriber will be charged for the full year thus commenced.

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JUNE, 1880.

No. 6.

—
“LIFE, LIGHT, LOVE.”
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*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
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YOUNG MEN AND LADIES.

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Rev. B. Bausman, D. D., Editor.
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PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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Miss F. L. Maus, J. C. Nagle, W. D. Hartman, C. E. Haus, Rev. J. M. Evans, Rev. L. K. Evans (2), H. K. Binkley, Rev. J. D. Miller, C. G. Eckhard, Rev. T. Derr, J. C. Nagle, Rev. C. U. Heilman, I. G. Moyer, Mohny, A. M., Rev. J. W. Alspach.

TO OUR PATRONS

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

REFORMED CHURCH PUBLICATION BOARD,

907 Arch Street Philadelphia

The Guardian.

VOL. XXXI.

JUNE, 1880.

NO. 6.

Editorial Notes.

THE WIFE, the mother, is the presiding genius of the home. Among her varied duties, are those pertaining to the practical management of her household. Ignorant of these, she will be slavishly dependent upon servants. The best domestics need the overseeing mind of the mistress. A strike among the servants compels many wealthy families to close their beautiful homes and go to boarding. A complete education of woman embraces the training of the head, the heart, and the hands. A mother in Israel writes the following to one of our exchanges on this subject:

Hoping to reach a mother's eye, I wish to enter my earnest protest against the neglect of a daughter's education in household duties. I was brought up in a house of comfort and of luxury, and, school-days ended, passed my time in visiting, fancy work, parties, church-work, etc., according to the model idea of young ladies expecting rich husbands, without a thought of preparing myself for making a home happy because well-ordered.

What was the result? A few years found me married, little ones clustering about me, a house to manage, servants to order, etc. Neither time nor health would permit perfecting myself in cooking, etc. I could not control my servants, and when left in the lurch by Bridget "giving warning," was helpless. A wise mother and army experiences had trained for me a noble, willing help-meet in my husband, or I should have felt the almost crushing burden of experience too heavy to be borne. A little former experience, or better, a competent knowledge of the details of house-work, would have saved me years of bother, confusion, ill health, worrying, and made me instead the

self-possessed mistress of servants, or of the field they had vacated.

A young mother, with a growing family, has her hands more than full without studying cook-books, losing strength and patience over heavy cake, and worse, heavy bread. And, finally, *never* can she catch up with the experienced, and stand equal with them.

FIFTY years ago Dr. Alexander Duff was sent to India as a foreign missionary by the Presbyterian Church of Scotland. He was then but twenty-three years old, and in feeble health. His great ability and zeal in this cause formed the turning point of the foreign missionary work of modern times. It is of interest to know how the youthful mind of such a man was trained for this work. His parents were his first teachers. He says:

"Into a general knowledge of the subjects and progress of modern missions, I was initiated from my earliest youth by my revered father. Pictures of Jugganath and other heathen idols he was wont to exhibit, accompanying the exhibition with copious explanations, well fitted to create a feeling of horror towards idolatry and of compassion towards the poor, blinded idolaters, and intermixing the whole with statements of the love of Jesus."

Secondly. At the University of St. Andrew's he had Dr. Chalmers as one of his professors. This good man often held missionary meetings with his students, into which he brought all the ardor and fervid eloquence of his great soul. The heart of Dr. Duff was set ablaze with the fiery zeal and missionary spirit of his master. The heaths and hills, the hearts and homes of Scotland were as dear to him as to any Scotchman; but the souls of the poor heathen for whom Christ died were dearer still.

In 1826 Dr. Inglis, Chairman of the Committee of Foreign Missions of the Scotch Presbyterian Church, published a letter "to the people of Scotland," apologizing for "our forefathers," and calling upon the nation to help to save a perishing world. Duff's heart was greatly stirred within him. He at once offered his services to the committee. The committee recommended his offer to the General Assembly, "commending his talents and acquirements, (such) as would do honor to any station in the Church; animated with such zeal in the cause to which he devotes himself, as to make him think lightly of all the advantages which he foregoes in leaving his native land."

From the early life of this great and good man, we may learn valuable lessons. We too need to apologize for our forefathers, and for their spiritual guides. O, how little has our dear Reformed Church done for the salvation of the heathen world! Thank God, there are signs of new life in this direction among our people. If we wish to fulfil the mission Christ assigns us, parents of the Reformed Church must do as did James Duff and his wife Jean with their son—from early childhood in every possible way instil a spirit of missions into the hearts of their children. And the professors of our institutions can fire the hearts of their students with the constraining love of Christ by holding missionary meetings.

I HAVE just heard the Fisk University Singers. The wild, wierd music of these dusky children of Africa has a meaning of its own. Their plaintive melodies sound like the sighings of an oppressed race. Their poetry, music, voices, color and history impress one as no other music can. The "Old Folks at Home" takes one to the old plantation quarters in the days of their bondage. One sees the jolly black urchins rolling and romping around in playful mirth. At nightfall, after the day's work is done, men and women group together, and make merry in ways suited to their race. Some banjo or fiddle may help to enliven the scene. Songs mirthful and solemn are sung, the bodies of the performers meanwhile swaying to and fro in keeping time.

Their sorrows find utterance in droll and grotesque verses. How much one can read and feel in their music, motion and sentiment! Though slaves—for these are "the songs of their captivity"—they have hearts, feelings, sympathies common to our nature. Wrongs and shame crush them as they would you and me. Life, labor and love are the same to them as to us. Children are born to them whom they love, and are loved with a tenderness as great as ever moved the heart of white people. Parents grow old, children grow up. Despite the trials of their lot, their hut becomes a home. The place where they sung, played and prayed, becomes as attractive to them as the palace to a prince's child. Sold to other masters, taken to other states, lodged in other quarters, their hearts sadly turn to the "Old Folks at Home." The Swanee River to them is like the river of life in the Paradise of God.

"One little hut among the bushes,
One that I love,
Still fondly to my memory rushes,
No matter where I rove."

The graves of their dear ones to them too are gateways to the "Land of the Blest." They see

"Bright sparkles in the church-yard
Give light unto the tomb."

From amid the gloom of their captive state, heaven has for them peculiar attractions. And their way of getting there is peculiar, too. Their lively African imagination runs a "Gospel train" on the "narrow way." On this there are no "second class" cars, and "the fare for all is the same." The poor negro is never driven into a corner of the smoking or baggage car by a surly conductor, neither is it ever uncomfortably crowded. And so they sing:

"Get on board, children,
For there's room for many more."

This is more orthodox doctrine than many of their superiors have.

"And the voice of their devotion
Filled my heart with strange emotion,
For its tones by turns were glad,
Sweetly solemn, wildly sad."

IN 1380 WICKLIFF published the first English translation of the Bible. It is now five hundred years since this great work was achieved. In England and America this 500th anniversary is to be observed this year by suitable religious services. On September 21, the General Council of all Presbyterian Churches in the world, to be held in Philadelphia, will observe it. In this meeting our branch of the Reformed Church is to be represented by a certain number of delegates. Wickliff was one of the grandest characters in church history. He broke ground as a translator of the Bible into modern tongues. He was one of the reformers before the Reformation. Almost two hundred years before Luther and Zwingli began their work did Wickliff contend against the corruptions of the Roman Church. He toiled many years, with marvellous learning, to translate the Bible into the language then spoken in England, so as to enable the common people to read this blessed book. All the translations that have since been made have drawn largely upon the labors of this great man. For his good work he was cruelly persecuted. At the risk of his life he kept on at it till his triumphant death.

The English language, then in its formative state, was different from what it is now. Take the following verses from the Sermon on the Mount:

"Blessid be pore men in spirit: for the kyngdom of heunes is hern. Blessid be mylde men: for thei schulen weeld the erthe. Blessid be thei that moornen; for thei schulen be comfortide." Matthew v.

"If I speke with tungis of men and of aungels, and I haue not charite, I am made as bras sownynge or a cymbal tinklynge, and if I haue profecie, and knowe alle mysteries, and al kynnyng, and if I haue al feith so that I meue hillis froher place, and I haue not charite, I am nought." 1 Cor. xiii. 1, 2.

It took a long while to introduce the reading of the Bible among the common people. One hundred years later, when Tyndale was a young man, he said to a learned doctor: "If God spare my life, e're many years I will cause the boy that driveth the plow to know more of the Scriptures than you do." And we

are told that he "nobly redeemed this bold pledge."

Although Wickliff escaped literal martyrdom, the authorities of the Church of Rome took revenge on his remains. Thirty-one years after his death the Council of Constance ordered his books to be burned, and his body to be dug up and removed from consecrated ground. And at the request of Pope Martin V., forty-four years after his death, his remains were taken from under the choir of St. Mary's Church, Lutterworth, and burned, and the ashes cast into the River Avon near by. Whereupon some one has written:

"The Avon into the Severn flows,
The Severn into the sea,
And Wickliff's dust is borne abroad
Far as the waters be."

FIFTY YEARS AGO, a young Swiss, Samuel Gobat, was sent as a missionary to Abyssinia. It was an untried field for missionary labor. He went in the name of the Lord, and knew not what awaited him. He tried to sail from the isle of Malta in a ship for Alexandria. The captain, a coarse, bitter enemy of religion, saw that this young missionary was an ill-suited companion for himself and his wicked crew. He urged him not to come on board, since all on board energetically protested against his sailing with them. "The King's business requireth haste," and as Samuel Gobat was in the service of the great King of kings, he must hasten on to his post. At that time there were fewer vessels sailing between the different ports on the Mediterranean than now. He might have to wait for a month or more. The Captain declared that he had no power to protect him against the embittered passengers—Greeks, Roman Catholics, Moslems, and Atheists. "God will shield me," the missionary calmly replied. "He sends me to Abyssinia, and my journey admits of no delay." He sailed, and soon found that he had fallen among beasts in human form. At table he was insulted with profane and vulgar jests. They tripped him as he walked on deck, rudely throwing him down. The meek missionary bore all with unruffled gentleness. His silence, however, only riled his tormentors, and

stirred up their fury. At length a great storm arose. The ship was shattered, and the Captain declared that their escape would be impossible. This set the brutal passengers into a phrenzy of fear. Some raved in a wild rage, others wept, gnashed their teeth, prayed, cursed God, screamed and trembled. Their frantic howling, mingled with the roaring of the storm, made it a hideous spectacle. The Moslem cried to Allah, the Roman Catholic to the Virgin Mary and the saints. Gobat calmly and trustfully prayed to God through Jesus Christ. As the ship, thrown on its sides, was very unsteady, he lashed himself fast to a mast with a rope, so that he would not be swept overboard. With his back against the mast, his face bore a calm smile of divine peace in the midst of the storm, and in his hand he held his Bible open at the 46th Psalm, which he devoutly read. He knew very well, that living or dying, he would be the Lord's.

Contrary to expectation, the storm abated, and all were saved. At breakfast time, on the morning after the storm, Gobat entered the cabin. There, where before he used to be greeted with insults, a new scene awaited him. On his entry all arose to their feet; a Roman Catholic priest, who before seemed possessed of a Satanic art to invent new methods whereby to torment the good man, stepped forth. As the missionary saw him, he tried to nerve himself for a new attack. To his surprise, the priest in great humility and in touching words, said that he was instructed, in the name of his ship-comrades, to ask his pardon. Among other things he said: "Your heavenly calm which you yesterday showed, amid the fury and perils of death, whilst the rest of us despaired, has greatly impressed us, no less than your gentleness and patience under our bitter treatment. Do tell us, we entreat you, tell us whence you derive this power so calmly to meet death, and to overcome the malice of men with love." Gobat's hour to speak had come. The Gospel which before he had lived before this wicked crowd, he now preached with such power that a number of them, among others the priest, became decided Christians.

Thereafter, until they landed in

Alexandria, all treated the young missionary with the utmost kindness and respect. A great and good man was this Samuel Gobat, who afterwards became Bishop of Jerusalem. This incident shows the power of a decided Christ-like life. The most eloquent sermons are not those preached from pulpits, but those lived in gentle, meek, godly lives.

"AMONG the Spartans, boys were boys until they attained the age of eighteen, and they were considered youths until thirty. But in our progressive age, boyhood frequently ends where it should begin; and youth, immortalized in fable and song as the joyous spring-time of life, is so shortened as to be hardly perceptible." The Spartans were a hardy race, albeit in many things not to be commended. The impatient high pressure spirit which prematurely hastens little children into habits suited for grown people is unnatural, and may in the end be to them serious damage. It is wrong to encourage children to ape the manners of grown people, and mouth the phrases and sayings of mature years. The body and mind of a child require amusements and employments suited to its years. To shorten the period of childhood and youth, by a hot-bed pressure into a premature maturity, robs the young of the purest and most pleasant enjoyments of life. The true theory is that of Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child." Not until he *became a man* did he "put away childish things."

IN 1812 the American Board of Foreign Missions applied to the Legislature of Massachusetts for a charter or act of incorporation. A certain member of the Senate objected to the act, on the ground that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves. A certain member replied, that religion was a commodity of which the more we export the more we have remaining.

The Massachusetts objector has many descendants; people who are always opposed to do or give anything for the spread of Christ's kingdom in foreign

lands, on the plea that "we have enough heathen to convert in our own country." And when they are asked to help the cause of Home Missions, in their own land, they refuse on the plea that they "have enough to do at home"—in their own congregations. And in their own congregation this class usually do the least for the support of Christ's cause. Missionary activity cultivates a spirit of unselfish love and sympathy for the perishing in all lands. Without this, no one has the Spirit of Christ; "Now if any man have not the Spirit of Christ he is none of his."

Bunyan says :

"A man there was (though some did count him mad),

The more he cast away, the more he had."

And the best of books says : "There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty."

"There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches."

FOR many years a story has floated around through the press to the effect that Dr. Lyman Beecher once preached a powerful sermon to one person. Owing to a storm, no one else came, and the good man tried to do his best, as he always did, even with the one soul, which was thereby converted. The story has been repeatedly denied by those who ought to know all about it, but it is still afloat, despite the denial. It is related that the late Dr. William Patton of New York, during a severe snow-storm, held a regular service, all except the singing, with the sexton and a stranger in the gallery. The sermon impressed the latter, who a few days later called on the pastor, saying that he could not rid his mind of the truth heard, and soon thereafter he connected himself with the church, of which he continued a useful member. When Dr. Geo. W. Bethune was pastor of a Reformed Church in Philadelphia, two gentlemen of prominence happening to be in the city, concluded to attend his weekly evening lecture. It was very stormy, and only the sexton, an old woman and these two

strangers were present—four in all. One of them says :

"The Dr. rose, gave out a hymn, and sang it himself. After prayer and eloquent reading of Scripture, he delivered one of the most profound lectures I have ever heard. My friend said : 'Why did you not keep that lecture for a better night—it was too good to throw away upon us?' The Dr. replied : 'It is my duty to preach the Gospel to the best of my ability under all circumstances, and it is wrong to punish those who come in stormy weather for the delinquency of others.' I set him down for a great man, and concluded that he preached the truth for the love of the truth, and not for the praise of men."

"STOP AT ONCE," said I to a young man just beginning to walk in the counsel of the ungodly. "Get away quickly from your polluting associates, else ere long you will become a slave to their evil habits."

"I can easily stop whenever I wish," was his trifling reply. He is now a sot, without character or comfort.

"Stop, at once!" I said to an habitual drunkard, who was sick of his depraved life. "At once cut loose from every boon companion, from every drinking-place, from every person that might ask or tempt you to drink. Repent, and pray God often every day to help you to become a new man."

"I shall stop. I can easily resist the temptation if I wish to."

"No, sir, you cannot. Cut loose from all persons and places that might tempt you. Friend, you will surely fail if you do not."

He took his own plan instead of mine; and what a poor wreck a once noble intellect and fine form has become! A wreck parentally, professionally and religiously. To reform or repent a little amounts to nothing. Come ye out from among them; be ye separate. Learn a lesson from the camel.

One night a miller was waked up by his camel trying to get its nose into the tent. "It's very cold here," said the camel. "I only want to put my nose in." The miller made no objection. After a while the camel asked leave to

have his neck in, then his fore-feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth putting beast. "If you don't like it, you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits; little sins. Guard against the first approaches, the most plausible excuses, only the NOSE of sin. If you do not, you are in danger. It will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.

I HAVE lately been favored with a visit from one of the Chinese scholars in Yale College, of whom the last number of the GUARDIAN spoke. His name is Mun Yew Chung. He is of Wau Shau, China, and is a member of the Freshman Class in Yale College. He came to Reading on a visit to a class-mate, Mr. William K. Stevens. At twelve years of age he was sent to this country with a number of other students. He is now twenty, an exceedingly bright young man, of pleasing address and polished manners. One cannot detect the slightest foreign accent in his use of the English language. His pronunciation and his choice of words are remarkable. He dresses like the other students, but retains the "pig-tail" of his nation. His black hair is cut short, but at the back of his head hangs a finely braided cue, pressed close to his head, and the end placed under the collar of his coat. I feel myself kindly drawn, I confess, to these bright, wide-awake Mongolian students in America.

FRANKLIN AND MARSHALL COLLEGE, at Lancaster, Pa., has a Japanese student, of the name of Masataka Yomanaka. After living a while in San Francisco, he became acquainted with Rev. F. Fox, then pastor of the Reformed Church of that city. He kindly took a pastoral interest in him, and through his influence he came to Lancaster as a student. Being without means, he made up his mind to travel afoot from San Francisco to Lancas-

ter, only so that he could get an education. Through the kindness of some friends the needed money to pay his traveling expenses was secured, so that he was saved a walk of 3,000 miles. At that time he had not formally accepted Christ as his Saviour. But now he has. On March 21 he was baptized and confirmed as a member of the Reformed Church, by Dr. E. V. Gerhart, in St. Stephen's church, Lancaster. He seems to be greatly in earnest, and his reception into the Christian Church has made a deep impression on the other students. It is probable that he will prepare himself to become a missionary to his countrymen, and a co-worker of Rev. Ambrose Gring, our Missionary in Japan.

Robert Raikes! 1780—1880.

BY THE EDITOR.

"Like a lone husbandman forlorn,
The man of Gloucester went,
Bearing his seeds of precious corn,
And God the blessing sent."

The religious instruction of children has always been held as a duty in the Church of God. In the Old Testament the Jews were required to teach the Law to their children. This was a divine command. Before the close of the second century the Christian Church founded schools of Catechumens for the religious instruction of the young. Through the middle ages these fell into disuse. Only an occasional priest or layman would teach the children, and moral darkness followed. Luther established Sunday-schools at Wittenberg in 1527, and when in 1563 the Heidelberg Catechism was adopted for the Reformed Church, it was arranged into fifty-two Sundays or lessons, giving one lesson for the children for each Sunday in the year. The pastors of the Reformed Church were required to instruct the children in the doctrines of the Bible every Sunday. In 1560, John Knox founded Sunday-schools in Scotland. In 1584, Charles Borromeo, Archbishop of Milan, established Sunday-schools in Lombardy, and for 300 years, to this day, every Sunday children and older persons are taught by priests in the cathedral of Milan. In Old

and New England we find occasional Sunday-schools in the seventeenth century. And Ludwig Wacker held one in Ephratah, Lancaster County, Pa., as early as 1747. Although, as he was a Seventh-day Baptist, it is said that this Ephratah school was held on Saturday.

From all this it is evident that there were Sunday-schools before Robert Raikes introduced his system in England. And yet to him must be conceded the title of father of the modern Sunday-school system. Before his time the need of them was felt by many good people. There were reformers before the Reformation, and there were Sunday-school people before the formal introduction of the present prevailing Sunday-school system. But the want and feeling crystalized into a fixed system in Robert Raikes; he first organized the Sunday-school as we now have it.

He was born in Gloucester, England, in 1736. He was of pious, yet not of "noble birth." His parents moved in "good society," in the British sense of the term. He was not a poor man, yet not counted among the wealthy. He was strong in body and mind; possessed a certain brusk, robust vigor. At 24, he began to improve his spare time by visiting the prisons, and labored for the moral improvement of criminals. His self-denying zeal in this work soon gave him the name of the "Teacher of the Poor."

He received a liberal education, and became associated with his father as publisher and editor of the "*Gloucester Journal*." Later he became owner of the paper. At an early age his heart was moved at the sight of the neglected ragged children in the streets of Gloucester. No one seemed to care for their bodies or their souls. They were abandoned to the learning and practice of every vice. The amelioration of their misery, and their rescue from ruin, were subjects that haunted him by day and by night. The churches heedlessly left them to their fate. To the people of Gloucester, Robert Raikes' compassion on the poor must have seemed like a species of fanaticism. No one would join him in the good work. He had to hire paid helpers. The mass of England, unless taken care of and reformed, would

deluge the nation with heathenism. He began with the children in Gloucester. It was on May 5th, 1780, when he was forty-four years of age. England knew nothing about a Sunday-school system then; her richly endowed cathedrals and fashionable prelates did little for the religious education of children. Wesley and his helpers had awakened new life among the dry bones of English ecclesiasticism. But the Wesleys were now old men. He gave Howard and Wilberforce their first lessons in prison reform. Raikes caught their fiery zeal, and visited the inmates of the county jail and poor-house. He started his first Sunday-school. It was but one, and this had a small beginning; and what is one among so many—among the millions of England? Truth does what it can, and lets God take care of consequences. Scatters the seed, and lets kind Heaven send sunshine and rain.

At first he found but little sympathy among people of his own class. To them it seemed the very unpromising experiment of a visionary man; and very unattractive, too. For only the filthy children of the poor, some of the worst street Arabs in the town, were gathered into the school. On the streets of Gloucester he met crowds of poor dirty little folk, the children of the workers in the pin factories, "little ragamuffins," as he called them. It was in fact a sort of reformatory school, rather than a Sunday school of our kind. Persons of education and refinement would not touch it. He hired rooms, and employed four school teachers at twenty-five cents a day to teach the children, at his own expense. The school originally did not confine itself strictly to religious teaching. These were mostly ignorant children, which did not know the alphabet. He taught them reading and the Catechism.

The teachers were annoyed with odors usual to filth, and with conduct more annoying still. And yet beneath the dirty outside there often dwelt a "gem of brightest ray serene" The more repulsive the outside of a child, the more pleasing and precious the flower that at length would grow from such an unpromising soil. Many degraded parents were delighted with such un-

wanted kindness to their children. They led their little ones by the hand to the school. Only one condition for admittance he laid down; he said: "All that I require are clean hands, clean faces, and their hair combed." Some had no shoes, and scarcely clothing enough to cover their nakedness. After they had attended regularly for a little while, he gave them shoes and clothing.

Some were rude beyond measure; ill-bred, ill-tempered and ill-spoken. At home they received no training; or only that which molded them sinfully. Ere long poor Robert Raikes had his hands full. But the good man must have had a steadfast faith and an unquenchable love. How was he to correct the erring? In this case the rod would not answer. To expel them would place them beyond his reach. Like Wichern at the Rauhen Haus, he used gentler measures and prayer.

A certain girl behaved badly. She was stubborn, sulky, defied his corrections and admonitions. She acted wickedly towards her mother, and refused to ask her forgiveness. At length Raikes said to the girl in the presence of the mother: "Well, if you have no regard for yourself, I have much for you. You will be ruined and lost, if you do not become a good girl; and if you will not humble yourself, I must humble myself on your behalf, and make a beginning for you." Then with great solemnity he addressed the mother, and entreated her to forgive the girl, using such words that he overcame her pride. Whereupon the stubborn girl actually fell on her knees, and with tears begged her mother's forgiveness, and never gave Mr. Raikes or her mother trouble afterwards."

In a short time his rooms were filled. People who at first turned up their noses at the Journalist's work with the dirty children, soon noticed the improvement in their appearance and behaviour. Their hands, faces and clothes were clean. They walked along the streets as quiet and orderly as the best children in the town. Many refined people, who at first turned away from him in disgust, now visited his school-rooms. The newspapers dwelt approvingly on the good work. In a few years the Bishops strongly com-

mended the plan to their clergy. Adam Smith, the cool-headed political economist, wrote concerning it: "No plan has promised to effect a change of manners, with equal ease and simplicity since the days of the Apostles." Cowper, the poet, knew "of no nobler means by which a reformation of the lower classes could be effected." Similar schools were started in other places. Seven years after Raikes began, five thousand children were taught in the Sunday-schools of Manchester.

The good man, to his own surprise, soon became quite famous. Once he stood alone, when he needed help the most. Now even the King and Queen invited him to an interview at Windsor. They had many questions to ask. Raikes called his work "botanizing in human nature." The Queen inquired by what accident a thought, which promised so much benefit to the lower order of people as the institution of Sunday-schools, was suggested to his mind? Thereafter she established a Sunday-school at Windsor, and a school of industry at Brenford. And both King and Queen recommended the founding of Sunday-schools. By this time the better classes of England began to serve as teachers, without pay. The schools gradually changed their character. Not only poor and neglected children, but those in more favored circumstances, became scholars. And yet only measurably so, for to this day the Sunday-schools of England are comparatively little visited by the better-to-do children of the higher classes.

When Sunday-schools were first organized in this country, their labors were likewise confined to the children of the poorer people. Dr. Lyman Beecher said: "It was the same here at first. and I do not know but I had an important hand in producing the change. I saw the tendency of things, and feared that our Sunday-schools would result in a failure, if only the poor children gained the benefit of them in this land, and it troubled me for some year or two. At last I resolved to overthrow that system, and went and called upon Judge W., one of my most influential families, and said: 'Judge W——, I want you to bring your children to Sunday-school next Sabbath.'

"Me!" exclaimed the Judge, in amazement.

"Yes, you." I have made up my mind to take *my children*, and I want you and a few others of the best families to popularize the thing."

Dr. Beecher then called upon the most aristocratic lady in the community and said: "Mrs. S——, I want you to lead *your two daughters* into our Sunday-school next Sabbath." She almost shouted in astonishment, yet in the end yielded to her pastor's request. He then secured the family of the first physician of the place. He said: "We all turned our labor and influence on the Sunday-school movement, and by means of the press and by letters and personal conversation the facts became known, and met with almost universal approval and adoption in our country, and the reform soon became complete." Even a pastor of Dr. Beecher's burning zeal at first did not send his own children to the Sunday-school of his church!

In our own city of Reading, the early history of the Sunday-school reveals a similar feature. An old lady tells me that when the first Sunday-school was held here, in the Old Court House, earnest Christian people from the different churches labored in its behalf. But none of them would bring their own children. It seemed to be taken for granted that it was intended simply for the children of the poor. And when a change of sentiment, like that spoken of by Dr. Beecher took place, the parents of my friend and others had a world of trouble to prevail on their children to attend the School, because only the children of the poor and neglected parents were there.

The Sunday-school system has made great progress since the days of Robert Raikes. One of his chief objects seems to have been to keep the children off the street, and to protect the Lord's day. They were taught to read and write. Later the Catechism and the Bible were introduced. Passages were committed to memory. Not until the different churches took hold of the plan was it reduced to a more definite system, as a means of religious education.

The Christian world owes much to Raikes for first organizing the Sunday-

school work, and for starting a movement which has developed into such vast proportions. He was no fanatic, but an enthusiast. "He was not a genius, but a simple, quiet and somewhat matter-of-fact man, who had, however, the rare trait of acting according to his convictions." He had a well-balanced mind, and a meek, tender heart. The owner and editor of an influential journal, not until 1783 and 1784 did he therein commend the system to general adoption, and then only with great modesty. In its columns, he never breathed a whisper about the honors he received from his sovereign. His heart was in sympathy with all classes of suffering humanity. At sixty-seven he retired from business. He was the owner of two estates near Gloucester, and besides received an annual income of \$1,500 from his paper. He kept on in his Sunday-school work to the end of his life, which happened suddenly in 1811, in his seventy-sixth year. He left instructions that his Sunday-school children should be invited to follow his remains to the grave, and that each of them should receive "a shilling and a plum-cake." His mortal remains were laid to rest in the family vault of St. Mary-le-Crypt, where sixty years before the ashes of his father had been laid.

Robert Raikes was a Christian philanthropist. Like Wilberforce and Howard, he sought to alleviate misery and crime, but sought to do this through methods different from theirs. They worked with adult criminals, with vice in prison, held in check by bars and chains. He, like Dr. Thomas Guthrie seventy-five years later, in his Ragged Schools, worked with children thrown into currents of vice. He wrought to purify the fountain; they sought to alleviate and prevent the damage of corrupt fountains after they had grown into a stream. He tried to bend the crooked, tender *twig* straight; they sought to comfort and smooth gnarly, crooked old trees. Both were equally benevolent and philanthropic in their motives. But the method of Raikes and Guthrie was the most efficient. All true religion, as well as true reform, begins with the child. It must grapple with the cause or root of the evil, rather than with its results. It is folly to

lavish millions upon inebriate asylums while we allow the rum traffic to tempt every boy to become a drunkard. A few years after Dr. Guthrie had started his Ragged Schools in Edinburgh, the Police Reports showed that only about one-fourth as many boys were imprisoned as had been the case before. The Chief of Police said: "I never see a boy placed at the bar of the police court but I say to myself: 'Well, my lad, you will cost the county £300 (\$1,500) before we are done with you. It is a waste of money and means to try and save the county otherwise than through the children, by giving them a sound education.'" Dr. Guthrie held that for \$125 he could reform the boy and make him a useful citizen; whilst the plan of the government would cost \$1,500, and ruin his body and soul. Both Guthrie and Raikes understood the preciousness of a soul. Under filth and rags, they discovered an immortal being, for whom Christ died. This touched their hearts, and nerved them for their noble work.

Little did Raikes expect, as with unwearied kindness, he sat in his Gloucester Sunday-school, a hundred years ago, that he was starting an influence which by this time should be felt all over the earth. He sowed the first seed of a great educational power, whose increase will go on forever. Like the authors of many other good and great movements, he saw not the end from the beginning. To a sincere soul that is not necessary. Ours is the duty of the present hour—to "do what our hands find to do with our might"—leaving results to God, who has promised to give the increase. In its development the Sunday-school has taken a shape different from that of Raikes. He did as well as he could—grappled manfully with the hard beginning. It was not made, but *grew*.

The Sunday-school work has made the greatest progress in the two English-speaking nations—England and America. In America greater than in England. Indeed, some regard it as peculiarly an American institution, and peculiarly Protestant as well. The Catholics have numerically the largest Sunday-school in New York. But this case seems to be the exception. In Germany, Holland and Switzerland,

the system has been introduced within the last ten or fifteen years. There it is confined to comparatively few places. In France, Austria, Italy and Spain, it is rarely found outside of the few Protestant missions. In the Protestant countries of the Continent, the different governments provide for religious instruction in the regular week-day schools. But since the prevalence of rationalism or infidelity, this so-called religious instruction in many cases does more harm than good. The Sunday-school is a great help in the work of foreign missions. Through it the good seed is sown into the fruitful hearts of pagan children, and the offspring of degraded parents is won for Christ.

In this 100th year of modern Sunday-school work, we do well to honor the memory of Robert Raikes. At first unrecognized by the well-fed and high-bred prelates of the Church, he took pity on the "little heathen," the pin-makers' children. The stiff, stately dignity of the church authorities could never have reached them; indeed, had no heart for such a work. He loved them, despite their filth. At their uninviting homes he sat down with parents and children, and through kindly counsel and questions showed his unselfish interest in them. He helped them to find work and to form habits of industry and virtue. He says: "Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing their little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined; for I am told by their mistresses (teachers) that they are very much afraid of my displeasure. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children."

Raikes calls the Sunday-school "an effort at civilization; if the glory of God be promoted in any, even the smallest degree, society must reap some benefit." "Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow-creatures were sacrifices peculiarly acceptable in that day."

This coming summer the Christians of England and America will celebrate the centenary of the establishment of Sunday-schools. On June 28 a bronze statue of Robert Raikes is to be unveiled in Gloucester. But more enduring than bronze or marble is the monument evermore being built to the humble Gloucester publisher in the hearts of millions of children all over the earth, who through the agency of the Sunday-school are trained up for Christ and for the blessed immortality he has purchased for all that believe on Him.

"Now watered long by faith and prayer,
From year to year it grows,
Till heath and hill and desert bare
Do blossom as the rose."

The Orphan.

"If thou 'll a mother be to me,
A daughter I will be to thee;
And shall with joy, as maiden fair,
Repay thee for a mother's care."

Thus spake a young and lovely child,
With voice and manner meek and mild.
Assurance giving all who heard,
That truth was in her every word.

She, of her parents was bereft,
And to the world's cold mercy left.
No friends she had for her to care;
Hence, for a home must seek elsewhere.

The lady, whom she thus addressed,
Had kindness in her face expressed;
This caused the orphan courage take,
Her warm appeal to her to make.

Nor was her effort made in vain,
Her fondly cherished end to gain.
Most tenderly was she received,
From carking care henceforth relieved.

The stranger proved a mother true.
The child in favor daily grew;
Her ev'ry want was well supplied;
No pleasure was she e'er denied.

She also was to Jesus led,
The Christian's everliving Head;
And found in Him a blessedness,
No tongue on earth can e'er express.

Nor did the mother fail to reap,
And e'er as her fond treasure keep,
Such a resplendent, rich reward,
As issues only from the Lord.

Her kind and loving foster child,
Remaining ever meek and mild,
In fondness for her mother grew,
As still more days and months she knew.

Her every thought, and word, and deed,
In times of plenty or of need,
Of things on earth, or things in heaven,
Without reserve to her were given.

For her she lived, for her she prayed
For both her every plan was laid,
That them through Jesus might be given,
When done with earth, a home in heaven.
April 19, 1880. S. R. F.

Over Land and Sea.

BY EDWIN A. GERNANT.

X.—*The Lion of Lucerne.*

There is no doubt but that the Rigi is the most frequented spot in all Switzerland. Combining the advantage of a view at once varied and in beauty and extent perhaps unsurpassed, it is at the same time comparatively easy of ascent and thus invites visitors of all ages and both sexes. Properly speaking the name Rigi applies to a group of mountains of conglomerate formation enclosed by the lakes of Lucerne, Zug, and Lowerz. In traveler's parlance, however, the name is usually employed to designate the northern peak—the Kulm.

Reference has already been made to the difficulties of a pedestrian ascent from Zug, owing to the precipitous broken character of the slope. The south side of the mountain is not nearly as rugged. Extensively terraced and planted with fig, almond and chestnut trees, it shelves gently toward the shores of the vier-wald-stätter-see. The Rigi, like many of the more celebrated peaks, affords pasturage for thousands of cattle. By the peasantry it is, on this account, frequently called Rigi-Weid.

Having witnessed the sunrise and enjoyed a spectacle far more grand than we had dared to expect, the still too-icy morning air drove us to our rooms. Indeed for two hours succeeding we found our good German feather-beds the most desirable companions. Let no one imagine that we thus carelessly turned our backs upon the glorious panorama before us. As we left the Belvedere the scenes were about being shifted, or rather the curtain had been rung down. The vapors were rising, the mists condensing, all in the immediate foreground would

now for some time be obscured. We felt cold—there could be no doubt of it. Evidently the marvellous vision was at an end. Therefore reluctantly folding the tents of our enthusiasm we silently stole under cover.

In our journal of this date we find three items significant of the chief source of revenue to many of the peasants on the Rigi.

Edelweiss—40 centimes.

Carved wooden shoe—1 fr. 50 cent.

Alpen stock—5 francs.

We will have occasion to refer again to the Swiss carvings, the product of an industry peculiar to these frugal and thrifty people. Through the long winter months husband, wife and children are busied in the manufacture of every variety of those useful and ornamental articles with which all Alpine tourists are familiar. They command a ready sale, varying in price according to size and elaborateness of execution. They serve as pleasing memorials, for they are peculiar to the country, and as every town and almost every mountain and valley has its own distinctively curious design they form the basis of associations deeper and broader than might at first be imagined.

The natives are often importunate in their solicitations to purchase, yet never rudely so. One feels instinctively that they are only realizing the importance of making hay whilst the sun shines. The "season" in Switzerland is scarcely more than two months long, from the middle of July to the middle of September. No wonder then that they seek to make the most of their opportunity.

It is half-past nine o'clock, and the sun is fast mounting towards the zenith. A shrill whistle from the station reminds us that if we wish to reach the base of the Rigi before noon it is time to say good-bye to the Kulm. Besides, we may as well be leaving. Even though we had weeks at our disposal and belonged to that fortunate (?) class whose only apparent motive to action is how most pleasantly to kill time, we will be certain to find less disappointment in pushing forward, and, for the time being, downward. It is more than probable that not for many days will there be another such spectacle from the top of the Rigi. On then to Lucerne!

Our little train stands waiting. We will descend to Vitznau by rail. Those of our readers who have gone over the Switchback will readily comprehend the nature of this descent, will appreciate something of its rare fascination. The locomotive, small but powerful, is in front, and a cog-wheel track between the rails insures the safety of the passengers. Each carriage is so hung that the floor is nearly horizontal, notwithstanding the steep grade of the road-bed. This contributes not a little to one's comfort, and somewhat lessens the peculiar sensations produced by the often frightfully abrupt inclination. The view is fascinating, the experience novel. Far below us dense strata of clouds obscure the landscape. At times we plunge into and through these fleecy-white layers, and the prospect which the moment discloses serves to render more complete the enshrouding which again succeeds. Over the dizzy "Devil's Bridge" we glide, and through several short tunnels, down, down, until the motionless cataract of mist and fog loses itself in the clear invisible current of the warm atmosphere of the valleys.

This remarkable railway is only four and one-half miles long, although we were more than an hour in making the descent. Vitznau is prettily situated on the edge of the lake. From the train to the steamboat landing is but a minute's walk, and soon we are sailing across the peaceful waters of the Lake of the Four Forest Cantons.

It seems well-nigh presumptuous to add to the praises of this most lonely inland sea immortalized by the genius of a Schiller. Its scenery is more peculiarly Swiss than that of any of its sister lakes, partaking of a rugged magnificence which no pen can describe. Byron, indeed, preferred Lake Lemman, nor would we hesitate to echo his praise. The latter, however, partakes more of the Italian type of picturesque beauty—Dumas compares it with the Bay of Naples. The former, on the contrary possesses but little of this softly sweet dreaminess. The Lake of Lucerne is simply grand. Green-walled on either hand by the enclosing mountains, these in turn broken into valleys of the most charming description, its banks dotted with villages each of which possesses a

history more or less heroic, and far above village and mountain the snow-capped peaks—grim sentinels with white cockades, the lake itself warm and placid in the noon-day sun, surely here one might linger days and weeks and yet ever discover new delights.

We had taken passage for Flüellen at the extremity of the Lake of Uri, the southern arm of this four-fold sea, and decidedly the most romantic part of the lake. Directly opposite Brunnen the Mythenstein stands out boldly to the view. Here a pyramidal rock upwards of eighty feet in height bears an inscription in monumental gilt letters—"Au chantage de Tell"—to the memory of Friedrich Schiller. A mile farther to the south the famous Rütli recalls the night of November 7th, 1307. Who better than Walter Fürst himself can describe that midnight, moonlit band of patriot hearts?

"Hört meine Meinung. Links am See wenn man
Nach Brunnen fährt, dem Mythenstein grad über,
Liegt eine Matte heimlich in Gehölz,
Das Rütli heisst sie bei dem Volk der Hirten,
* * * * *
Dahin mag Jeder zehn vertraute Männer
Mitbringen, die herzeinig sind mit uns,
So können wir gemeinsam der Gemeine
Besprechen und mit Gott es frish beschliessen."

A few miles further on, between Siskon and Axenberg Tell's Platte salutes the eye. This has not been unfitly styled "The Mecca of all Switzerland."

Upon a ledge of rock jutting out into the lake, beneath the thick shades of the overhanging trees, stands Tell's Chapel. A rude little building it is celebrated as marking the very spot where the Swiss liberator leaped out of the tyrant's boat and discharged the fatal freedom-winning arrow. This unpretentious edifice was erected, we are told, in 1388, and solemnly consecrated in the presence of a large multitude, many of whom had been personally acquainted with William Tell. Here once every year, on the Sunday after Ascension-Day, the peasants from the surrounding country, and especially from the neighboring shores, gather in crowds to listen to the preaching of a patriotic sermon and to hear mass. Thus the memory of Switzer-

land's Washington is kept green in the hearts of its people.

At Flüellen we mounted the diligence waiting here for the arrival of the steamer. Crack went the whip, round whirled the wheels, and in a few moments we reached Altdorf, two miles distant. This little rightly-named old town is celebrated as the scene of many of the Swiss hero's chief adventures. It is well worth an hour's visit. Aside from the associations, which are undoubtedly its chief passport of fame, it is interesting because of the air of pre-reformation times which one discovers on every hand. The houses and streets, the wells and hotels, even the very children—so delightfully unfashionable, all seem old. In an open place near the centre of the town stands a plaster statue of Tell presented in 1861 by the rifle clubs of Zurich. It is said to occupy the very spot from which the brave archer aimed at the apple placed upon the head of young Walter. The place where the latter in fearless trust, awaiting possible death, stood whilst his agonized father obeyed the tyrant's bidding, is about one hundred and fifty paces distant and is in like manner marked by a statute and fountain. The tree against which the boy leaned was still standing in 1567.

Altdorf is thoroughly Roman Catholic. With nearly three thousand inhabitants there are among these perhaps only fifty Protestants. No where in Switzerland did the worship of the former seem more painfully superstitious. We stood under the door-way and witnessed part of a service which was then in progress. It made one feel sad to realize that here where Tell drank in the spirit of liberty his followers should still dwell in mediæval darkness.

Returning to Flüellen we again took passage on the steamer, now finally bound for Lucerne twenty seven miles to the northwest. As far as Vitznau the enjoyment was but a repetition of the morning's experience; on this account, however, none the less intense. Such loneliness grows upon one. The good and the beautiful things of this life come not too often. A summer idyl, the day throughout was one of keenest and exceptional delight. Its memory lingers like the sound of sweetest music. The evening shadows were

already beginning to fall when we entered the arena-like harbor of Lucerne, the Pilatus to our left the Rigi on the right frowning down upon this ancient capital, their rugged outlines boldly defined against the clear blue sky.

There is but little commotion in the streets of Lucerne. Still you do not think of associating laziness with the inhabitants. They seem rather to be attending to his or her own business without fuss or bustle. And for all this you feel grateful. In a city so beautifully situated, with so many charming surroundings, the jargon of words and any unnecessary hum of trade would decidedly interfere with the visitor's enjoyment.

The morning after our arrival we started out bright and early. A day affords quite enough opportunity to see, though not, perhaps, rightly to enjoy, the more interesting and celebrated portions of most Swiss towns. This is true, partly because of their general size as compared with other famous continental cities, and partly because each town seldom boasts more than one or two objects or places, of such deserving celebrity or so peculiar to itself as to justify close examination. Crossing the Capellbrücke with its quaint roof-covered paintings we reached the Schweizerhof-Quai, a beautiful public promenade reclaimed from the lake in 1852. From this point may be obtained a comprehensive view of the city's environs. At the end of the Quai on a slight eminence stands the Stiftskirche, its two slender towers dating from the beginning of the xvi century. We shall have occasion to refer again to this ancient church. Following the narrow foot-path which turning here towards the north-east leads up a gentle slope on the outskirts of the city we arrive at the Löwen Monument—the chief glory of Lucerne. With the general features of this grand poem in stone the majority of our readers are doubtless familiar. It is one of the truly great creations of genius, its very simplicity contributing to the majesty of the general effect. But let us see how it impresses one who himself stands within the charmed circle of the fraternity of art, and who at our request has prepared for the GUARDIAN a brief criticism of this most noble work of the

great Danish sculptor: "As a memorial of heroic deeds the Lion of Lucerne stands alone. It is as unique both in conception and execution as was the act which it is intended to commemorate. Monuments and memorials rise from all lands to immortalize martial valor, patriotism, or true worth in the ways of peace, yet few of them combine as perfectly as this the idea of a true work of art with the idea of a memorial to deserving fidelity.

The massacre of the Swiss Guards is an episode in history so strangely peculiar that we almost instinctively look to the unnatural times of the Reign of Terror to find its place. In that time of horror, when human passion and vice reached a development that happily they had never attained before nor since, we find this sacrifice of devotion gleaming strangely in contrast with the darkness around. The only barrier that stood up against the infuriated Parisian mob to save the royal house of France was the little band of seven hundred and sixty Swiss soldiers and their twenty-six gallant officers who stood guard at the Tuilleries on that awful tenth of August, 1792. The outer gates of the palace had been burst by the insurgents; the National Guards in abject fear had thrown down their arms and fled; the King and the court had sought refuge with the Legislative Assembly. Nought remained as a barrier against the maddened populace but a mere handful of soldiers, and they from a foreign land.

The resistance was stubborn. For a time victory seemed to be with the Swiss; the swarming assailants shrank back sullen in defeat. But almost as if he would devote his trusty defenders to the same fate they sought to avert from his head, the king commanded a cessation of firing. Without defense, in the midst of a howling horde of beasts in human form, resistance was vain and hopes for mercy a mockery. The angry torrent of human hate and passion swept over them into the inner court of the palace, and nought was left behind but their bleeding corpses.

It is in commemoration of this act of unselfish devotion and fidelity, the like of which is hard to find, where a foreign soldier in a strange land lays down his life for a king that is not his own, stand-

ing by his post when all else have fled,—it is to immortalize this that the Lion of Lucerne was hewn out of the solid sandstone of the cliffs by the beautiful Swiss lake in the land that furnished forth such brave men. It is the work of a master-hand. No sculptor of modern times but Thorwaldsen could have originated so unique, so beautiful, so chaste an idea, or executed it so grandly. Words fail to express the terrible sublimity of the death agony of that giant creature which even in the hour of departing life is unconquered. Stubbornly resistant to the end, with the shattered javelin drinking at his life, he falls upon the lilies of Bourbon, the arms of his King, that when life has ceased and his mighty spirit gone the powerful frame it nourished may still guard from defilement the cause for which he perished. But the end is not yet. Though fast ebbing away life gives up its dominion with such terrible struggle as it only does when giants die. The rigid quivering muscles, the face contracted in one last great agony, and the dying groan one almost hears, all show the stubborn protracted struggle with death in which life gives up her temple. As we gaze, lost in wonder, the monster form ceases to be a lion. No beast, not even the mighty king of beasts, would be capable of such intensity of passion. Herein is the high ideality of the statue. It is no mere representation of a lion dying of a mortal wound. In such case the unselfish sacrifice of the Swiss guards had suffered from its being likened to mere animal suffering. But on the contrary the sculptor has embodied in this monster lion form the high ideal of human passion. It breathed forth in every line of the statue. The heroic courage with which in the death-struggle he bears up against the torture that racks his quivering frame; the affectionate fidelity with which he shelters in his dying grasp the arms of his master; the deep and mighty suffering of the contracted features, are all most intensely human. The face especially is more than animal. The form is that of the majestic lord of the desert, but the spirit is that of man, the master of the desert's ruler."

To this admirable eulogistic criticism we cannot take exception. The artist

has left nothing unsaid in his analysis of the master's conception. A few external details may, however, not be amiss in giving form to the picture. This memorial monument was executed in 1821 after a model prepared by the celebrated sculptor of the north—Thorwaldsen. It is hewn out of the solid sandstone rock which supplies at once both the material of the monument and its natural background. The monster lion is represented as reclining in a grotto above and around which the trees and climbing plants form a fitting and graceful frame-work. A little spring trickles from the top and, flowing down at one side, gathers into a dark pool at the base of this sculptured hill. An inscription in Latin sets forth the design of the monument and the bravery of that devoted band of Helvetia's heroes: "*Hæc sunt nomina eorum, qui ne sacramenti fidem fallerent, fortissime pugnantes ceciderunt.*"

The Sifting of Peter.

A FOLK-SONG.

"Behold Satan hath desired to have you, that he may sift you as wheat." (St. Luke xxii. 31.)

In St. Luke's gospel we are told,
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its center.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will
ache :

The reddening scars remain, and make
Confession ;

Lost innocence returns no more ;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat

The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*H. W. Longfellow in Harper's Magazine.*

Luther and his Hymns.

LUTHER'S LOVE OF MUSIC.

Allusion has frequently been made to Luther's musical tastes and talents. He was early known as a melodious singer ; and it was in this capacity that he had won the kind regards of Madam Cotta, his first patroness. His last evening before entering the cloister was devoted to musical and social pleasures. It was to be expected, that when the work of the Reformation was moving successfully on, sacred music should be called to its aid ; so it was, in point of fact. Luther early employed his poetical talents in composing original hymns, and in translating and adapting to his use the better Latin hymns. A version of the Psalms, generally, was never made for public worship in Germany. Of hymn books the Lutheran Church has a plentiful supply ; of psalm books none, though a few psalms were versified by Luther, and appended to his collection of hymns. In 1524, the first hymn book of Luther, accompanied by the music set to the words, in which Walther lent his assistance, was published. Within twenty years from that time, one hundred and seventeen collections of hymns, by Luther and his friends, were printed. "These hymns," he says, in the preface, "are set to music in four parts, for no other reason than because of my desire that the young, who ought to be educated in music as well as in other good arts, might have something to take the place of worldly and amorous songs, and so learn something useful, and practice something virtuous, as becometh the young. I would be glad to see all arts, and especially music, em-

ployed in the service of him who created and made them."

This book, which is so great a curiosity that it was reprinted in 1840, was used in families and social circles and schools, as well as in churches. In the history of the city of Hanover, we read that the Reformation was first introduced there, not by preachers, nor religious tracts, but by the hymns of Luther, which the people sung with delight. In his second edition in 1535, he complains that his hymns had been altered, and others published under his name. In this new collection, therefore, he added two to his own hymns (which at first were twenty-nine in number,) and several old hymns from the middle ages, and finally, fifteen new ones by his friends and contemporaries, remarking, at the same time, in respect to the last, that of many which were in circulation, only a few deserved a place in the collection.

Luther himself composed music for several of his hymns, which was not only good in itself, but agreed beautifully with the sentiment expressed by the words. The same Walther, mentioned above, says: "I have spent many a happy hour in singing with him, and have often seen the dear man so happy and joyful in spirit, while singing, that he could neither tire, nor be satisfied. He conversed splendidly on music. Forty years ago, when he was arranging the mass (communion) service in Germany at Wittenberg, he sent for the Elector's old chorister, Rupf, and myself, to confer with us about the music for the epistles and gospels. * * He himself composed tunes for the epistles and gospels, and the words of Christ at the institution of the Supper, and sung them to me, and asked my opinion of them. He kept me three weeks at Wittenberg, writing the notes for a few gospels and epistles, till the first German mass was sung in the parish church. I was obliged to stay and hear it, and to take a copy of it with me to Torgau, for the Elector, at the Doctor's command."

We select the following from a large mass of Luther's sayings in regard to music ; "It is a beautiful and lovely gift of God ; it hath often so excited and moved me, as to give me a desire

to preach. I have always been fond of music. He who understandeth this art is the right sort of man, and is fit for anything else. It is needful that music be taught in our schools. A school-master must be able to sing, or I do not think much of him. Music cometh near to theology; I would not exchange my little knowledge of it for much money. The young should be constantly exercised in this art, it refines and improves men. Singing is the best of arts and exercises; it is not of a worldly character, and is an antidote for all contentions and quarrels. Singers are not gloomy, but joyful, and sing their cares away. There can be no doubt that, in minds which are affected by music, are the seeds of much that is good: and those that are not affected by it, I regard as stocks and stones. * * Music effecteth what theology alone can effect besides—it giveth peace and a joyful mind. * * Therefore the prophets have employed no art as they have music; inasmuch as they have put their theology, not in geometry, or arithmetic, or astronomy, but into music. Hence it cometh, that by teaching the truth in psalms and hymns, they have joined theology and music in close union.—*Musical Million.*

What the Choir Sang about the New Bonnet.

A foolish little maiden bought a foolish little bonnet,
With a ribbon and a feather, and a bit of lace upon it;
And that the other maidens of the little town might know it,
She thought she'd go to meeting the next Sunday, just to show it.

But though the little bonnet was scarce larger than a dime,
The getting of it settled, proved to be a work of time;
So when 'twas fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough, the folks were singing.

So the foolish little maiden stood and waited at the door:
And she shook her ruffles out behind, and smoothed them down before.
"Hallelujah! hallelujah!" sang the choir above her head—
"Hardly knew you! hardly knew you!" were the words she thought they said.

This made the little maiden feel so very, very cross,
That she gave her little mouth a twist, her little bead a toss;
For she thought the very hymn they sang was all about her bonnet,
With the ribbon, and the feather, and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a band-box on it
Had hidden safe from critic's eye, her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And that the little head that's filled with silly little airs,
Will never get a blessing from sermon or from prayers.
—*Exchange.*

Anecdote of Patrick Henry.

When the celebrated Patrick Henry, of Virginia, was near the close of life, and in feeble health, he laid his hand on the Bible, and addressed an old friend who was with him. "Here is a book," said he, "worth more than all ever printed; yet it is my misfortune never to have read it with proper attention and feeling till lately." About the same time he wrote to his daughter: "I hear it said that the Deists have claimed me. The thought gives me more pain than the appellation of Tory—for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself that I have lived so long and given no decided and public proof of my being a Christian."

SAD is it when the ermine of Christian discipleship is stained by the handling of vice. Clean hearts, clean hands, and clean robes, are needed in the pulpit and the pew.

He watches for Christ who is awake, alive, quick-sighted, zealous in seeking and honoring Him; who would not be surprised, would not be overwhelmed, if he found that He was coming at once.—*Dr. Newman.*

The Sunday-School Department.

The Little Girls of Calcutta, India.

You will say, "Where are the little Hindu girls? I do not see any, or any women either,"—and you may walk all over an Indian city without seeing any happy little girls running their hoops or walking along by their mammas or nurses as they do in England. Neither will you see any poorer little girls going backwards and forwards, book in hand, to school, or playing at the doors of their homes, or enjoying a merry romp altogether, as you may see them on an English village green. You will be ready to say, "Are there no little girls? are there no schools where they learn to read and write and sew?" Yes, there are plenty of little girls, and there are a few schools that I will tell you about by-and-by, but the poor little Hindu girls are never seen out of doors. They can never enjoy the fresh air and bright sunshine as you do. They can never choose their playmates, and have the nice games that you have. They cannot go to school, as a matter of course, as you do. The life of a little Hindu girl is a very sad one, and as different as possible from yours, my young friends. Until quite lately, none of these poor little girls had ever heard of Jesus, the Sinner's Friend, nor did they know any thing of true religion, and were only taught to worship ugly idols, and go through wearisome ceremonies with no meaning in them, in honor of the false gods. Now I am going to tell you a little about their real condition, and I am sure, when I have done so, you will say—

"I thank the goodness and the grace
Which on my birth have smiled,
And made me in this Christian land
A happy English child."

Of one thing I am quite sure: when you were born, your kind papa and mamma were very pleased, and had

great rejoicings over their little daughter, and all their friends congratulated them when they heard of it: but when a little Hindu girl is born, it is very different. Every one is sad and ashamed because it is not a boy. Little girls are not welcomed, because they are not wanted. Of course I do not mean to say that their mothers feel like this, and are unkind to their little daughters. Mothers' hearts are the same everywhere, and Hindu mothers love their children dearly. Still they have but little pleasure in their little girls, and the fathers take no notice of them, and would think you quite rude and insulting if you were to ask after their health. They think little of their daughters until the time comes—oh! so soon—when they must see about getting them married. Still, in spite of all this, and though she has no pleasant gardens or fields to play in, no little school-companions, no nice dolls, and toys, and picture-books to amuse her, for the first part of her life the little Hindu girl is very happy, in her own way; because God in His love has ordained that little children every where should be happy and free from care; and besides, she has her kind mother beside her, to love and take care of her, and no doubt she often looks back to those years as the happiest she ever knew. But too soon they are over, and just at the age when your kind papa and mamma are thinking how best they may educate and fit you for the work of life, the little Hindu girl's papa is finding her a husband, and not very long after he is chosen, she is married, and goes away to live with strangers, and sees her kind mother no more. . . .

In most of the large Indian cities there are now Mission schools. We will go and look in at one. Yonder is the house, cool and pleasant-looking, with its spacious verandah, into which the school-room opens. There are the

little black-eyed, dark-skinned girls; not dressed like English children in frocks and pinafores, but wearing bright-colored sarees, which consist of a long strip of muslin gaily ornamented at the ends, and wound many times round the body; and when the weather is cold, they will have nice warm chuddars, which are a kind of shawl. They do not sit at desks or forms as you do, but in rows on the floor. See how bright and happy they look, and how intelligent those keen black eyes are. See how diligent and earnest they all seem, and what a pleasant hum of voices there is; though, as it is in the strange Bengali language, it sounds very odd and unintelligible to us. Hark! now they are going to sing, and we must stay and hear them. And what a familiar tune it is! Though we cannot understand the words, we can yet join in the hymn we have so often sung in school and at home, for the music is the same, "There is a happy land, far, far away." Now we are invited to look at their writing, which is not in copy-books like yours, but on the leaves of the plantain, and is not done with pen and ink, but with a sharp instrument called a *style*, with which they make marks like engraving. Let us look at their work too, which is very pretty. Some are making lace, which is very fine, and in beautiful patterns. Others are doing embroidery, and seem very clever at it.

Once a year these little girls have a grand day, when some of the great people of the place come to hear them examined, and give them prizes. These treats generally take place at Christmas time, as that is the coolest time of the year; and the lady missionaries often try to get up a Christmas tree, which you can fancy is a great delight and novelty for them, and gives much pleasure. How do you think they get things to hang on the tree? Kind ladies in England send out dolls, and toys and work-bags; and so the little girls know that they have kind friends in England who love them and think of them.—*Christian Treasury*.

IF we are God's children, we need not fear the developments of His providence.—*R. Newton*.

Sunday School Attendance.

Special efforts on the part of pastor and superintendent and teacher to secure the church attendance of scholars in the Sunday School ought certainly to be made; and in many places much zeal and tact are shown in this direction. It is more common than formerly for pastors to preach to the children; and this is a capital way of making a church service attractive to the young. If you would have the little folks love the pastor and enjoy his pulpit exercises, let them now and then hear the loving words spoken directly to them from the pulpit. Some pastors preach a special sermon to the children every quarter; others every month; and there are pastors—and their number is steadily increasing—who preach a five minutes' sermon to the children every Sunday; or who explain to the children the substance of their sermon in a few simple sentences, before or after preaching. There are many Sunday School teachers, moreover, who each week ask their scholars to attend church. Some indeed take their scholars with them into their own family pews, or find seats elsewhere for them; and this is no unimportant matter; for there are few city churches which make provision for the seating of children whose families are not church attendants, and there are many churches which actually could not find room for all who attend the Sunday School, in addition to the regular congregation. Again, there are superintendents who call regularly on their teachers for reports of the average church attendance from their classes severally. And there are families and private schools which every Monday morning make the pastor's text of the day before the theme of comment at the hour of worship. Thus in a great variety of ways there comes the steady gain of church attendance from the Sunday School.

A capital illustration of the interest shown in this matter is found in a plan recently adopted in the Sunday School of the Westminster Presbyterian church of Elizabeth, New Jersey. A little book is provided for every scholar in the Sunday School who desires it, in which he can enter the pastor's text for each

Sunday's sermon. The page recording the text is to be signed by the scholar; and on the following Sunday it is to receive the teacher's signature, if the scholar's entry has been correctly made. At the close of the year these books are handed in to the superintendent, and those scholars who have attended church throughout the year, and have kept a record of texts accordingly, are to be duly recognized at the Christmas service. "The Text Book will then be given back to the scholar" for permanent preservation.

This is the way things are going on in the best managed churches and Sunday Schools. If they work differently in your place, do lay the blame where it belongs; don't ascribe it to the Sunday School system. Meantime, whatever is the case where *you* are at work, it would be nearer the truth to say that to-day the chief agency in securing a good attendance at our American churches is the Sunday School, than to suggest that the attractiveness of the Sunday School hinders church attendance.—*S. S. Times*.

The Pastor in the Sunday-School.

From an Address by the Rev. Herrick Johnson, D.D., at Westminster Park Assembly.

As the Sunday-school is the church, as such, in her organized capacity pursuing one of the most important departments of her work, the pastor has an indispensable duty here. His true relation to the Sunday-school is not that of instruction, as the teacher of a Bible-class—not that of mere government, as the superintendent, not that of mere inspection, as a visitor, but that of spiritual oversight as pastor. He is to cover the school with his pastoral office, to watch over, care for and have general guidance of it. To abrogate this function in the very field where its exercises are peculiarly and pressingly demanded, is one of the strangest anomalies of the church. The toleration of such an abuse ought to be counted a sin and a shame. Wherever the lambs are, the pastor, as the shepherd of the flock, has rights and duties which can neither be ignored nor transferred. Pre-

eminently, the Sunday-school is his own, a part of his God-given stewardship, where he ought to appear and exercise oversight, taking such part, not as he is invited to take, but as to him seems best. His presence and participation are not to be given on the ground of an invitation by the superintendent. They are not a privilege accorded him by that officer, but his own sacred right and obligation. He might as well wait for one of his own children to invite him to a participation in the affairs of his own family, as to wait for the superintendent to invite him to participate in the affairs of the Sunday-school. This relation of oversight involves personal presence during some part of each Sunday's session of the school. It involves personal acquaintance with teachers and scholars. The pastor should have a roll of the schools and consider the scholars as his parishioners.

This relation of oversight further involves intelligent counsel in three very specific and important directions. It involves intelligent counsel as to the books and periodicals to be used in the school, and intelligent counsel as to the direction to be given to the benevolent contributions of the children, and intelligent counsel as to plans and methods to promote efficiency. The pastor who is wise will thus guard against three very serious abuses: the abuse of having our Sunday-school children like wild asses' colts, in respect to the pastures in which they browse for mental and spiritual nourishment; the abuse of allowing the sacred funds of the children to go at the beck of every itinerant claimant; and the abuse of secularizing the school and making it a mere entertainment, instead of keeping it resolutely and unalterably to the one purpose of Bible study with a view to conversion and salvation. In holding the school steadily to this, the pastor will improve special occasions for brief, pertinent, practical talks, ordinarily growing out of the lesson of the day. He ought to be familiar with the current literature on the subject of Sunday-school methods and means of efficiency; he ought to teach the teachers; he ought to catechise the children, and he ought publicly to press the claims of the Sunday-school upon his people.

SCRIPTURE LESSONS.

JUNE 6.

LESSON XXIII.

1880.

Second Sunday after Trinity. Luke v. 1-11.

THE SUBJECT.—THE FIRST DRAUGHT OF FISHES.

1. And it came to pass, that, as the people pressed on him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they in-

closed a great multitude of fishes: and their net brake.

7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.

QUESTIONS.

What famous *sea* lay in Galilee? Matt. iv. 18. By what other names was it known? John vi. 1. Did Christ pass a considerable part of the first year of His public life on and near it? Mark, chapters iv., v., vi., and viii. Can you tell some of His experiences on its bosom? Whom did He call to be His Apostles from this quarter? Matt. iv. 18-21.

Is there an analogy between the Fisherman's calling and the Ministry? Luke v. 10; Matt. iv. 9. Is there a likeness between the Ship and the Church of Christ? What name do we give to the principal body of a church-building? Nave. What does this term mean? The Latin for *ship*. Is there then a resemblance between this sea and the *world*? Between men and *fishes*, in this respect? Between the Gospel and a *net*? Will the discerning of these several likenesses aid us to understand our Lord's tarrying and laboring so long on and about this sea?

VERSES 1-3. Where was Christ now? Where does the lake lay? Can you describe it? Length, 12 miles; breadth, 6; depth, 160 feet. What cities once stood on its borders? Matt. xi. 20-24. Nine in all. Why did a multitude collect about Him? Did they all profit by it? Matt. xiii. 58. Is such still the result? Were there, likely, many boats along these shores? How many are noted for us? Whose were these two boats? (v. 10). What disciple *owned* a boat? Is this the reason why Jesus entered it? What did He command now? Why?

4. What other command did He give? Why?

5. What title did Peter apply to Christ? Did He, as yet, appear to them as Christ? How long did Peter say they had fished? What had they caught? Did he show a readiness to trust Christ's word?

6. What was the result? What danger threatened now?

7. To whom did they now apply for help? Did these assist them? What occurred to the boats? Was the water deep here, do you think?

8-10. What impression did the miracle make on their minds? What did Peter cry out? What did he mean by this exclamation? Had others, before him, felt and cried thus? Gen. xxxii. 30; Exod. xxiv. 10-11; Deut. v. 26; Ex. xxxiii. 20. Do all awakened souls feel such a sense of humility and reverence in the presence of God? How did Jesus comfort Peter and his companions? What does He say to all such distressed souls? Matt. xi. 28-30. What does He say shall be henceforth? What does He mean by this saying? Was it in order to teach this truth, that Jesus wrought this miracle?

11. Did these disciples hear and obey our Lord's call? How did they show their obedience?

When did Christ work this miracle? Likely, at the opening of His public life, Matt. iv. 17-22. Is this miracle still being performed? In what manner? Is the latter working not a greater one than the former had been? John i. 50; xiv. 12.

1. Fierce raged the storm of wind,
The surging waves ran high,
Failed Thy disciples' hearts with fear,
Though Thou, their Lord, wast nigh.

2. But at the stern rebuke
Of the Almighty word,
The wind was hushed, the billows ceased,
And owned Thee God and Lord.

REMARK.—The International Series, which we have been partially following, proposes for this month such subjects as Gethsemane, the Crucifixion, and the Resurrection Sequences; leaving one Lord's day for Review Exercises, and the last Sunday to be provided for by the School. But as these subjects have been considered during Easter Season, and as two selections were, at all events, to have been chosen by us, we preferred to select topics for the entire month, with the intention to return to the International order in July.

GENERAL INFORMATION ON THE THREE FOLLOWING SUBJECTS.—A learned and holy man has given us some valuable hints on the several Lessons awaiting us, which we will note.

A great part of the first year of our Lord's public life was spent on the bosom and borders of the Sea of Galilee, also called the Sea of Tiberias, or Lake of Gennesaret. The fourth, fifth, sixth, and eighth chapters of Mark's Gospel tell us, how the fishermen's boat was almost His home. It was His place of sleep, His pulpit from which He taught the people, and His refuge in fatigue. He selected His principal apostles from among the fishermen about this sea. Peter and Andrew; James and John; Thomas and Bartholomew, (supposed to be Nathanael). He subsequently associated with them in their manner of life, and took advantage of their knowledge of these waters. That our Lord saw and designed an analogy between the ministry and the fisherman's calling, He tells us plainly. "I will make you fishers of men" (Matt. iv. 19): From henceforth thou shalt catch men—are His words (Luke v. 10). His frequent use of the fisher's boat suggests another analogy. What more like the Church, launched on the sea of the world, and freighted with a heavenly burden, borne forward towards a sure harbor, than the boat laden with apostles and their Lord, lashed by angry billows, and buffeted by raging blasts, tossed, shaken, distressed, almost broken, yet holding on her good course, and riding fearless over wave, and through the storm? So natural is the comparison, to describe the Church as a ship, in which Christ is Pilot, that the principal

body of a house of worship is called the *nave*, which is the Latin for *ship*.

Still another likeness is found to subsist between men and fishes. The world is like a sea. Men speak of the "sea of humanity." Fallen souls are said to be buried in the waters of iniquity. The Gospel is compared to a net, by which we are enclosed and drawn into the kingdom of God—the Bark of Christ. As fishes die, when lifted out of their natural element, so men die as to their old nature, when brought into the purer atmosphere of Christ's kingdom. Apostles, evangelists, and teachers cast this Gospel net into all waters, and, like fishermen, patiently await the draught, since they know not beforehand their success.

Let us bear these general suggestions in mind, as we study these sections from which our Lessons are culled. They throw a strong light on their face and several features.

VERSES 1–3. *He stood by the lake of Gennesaret.* It lies 60 miles north-east of Jerusalem; is 12 miles long; 6 miles broad; and 160 feet deep. It still abounds in fish. On its waters Jesus slept, walked, sailed, and taught. Its waves He rebuked and calmed. Here He called a number of His apostles, preached the sermon on the Mount, spoke parables, and worked miracles. Nine cities once adorned its shores—Capernaum, Bethsaida, Chorazin, &c. Whenever He returned hither, crowds pressed upon and around Him, *to hear the word of God*. No building could contain the multitude; hence He chose the sea-side. The prospect for a great harvest of souls was fair, indeed. But alas! they heard, and understood not. Men have a habit of speaking of the inefficiency of the Gospel to-day, and of the character of modern preachers and their discourses, as the cause of it. But how will they account for the small measure of success that attended Christ's ministry? It is the unbelief of men now, as it was then, (Matt. xiii. 58).

And He saw two ships standing. There were many lying along the shore. These fishing-boats belonged to His disciples and friends. One was *Simon's*, the other, *Zebedee's*—the father of James and John (v. 10). Because Simon Peter was the only disciple who owned a

boat, He entered it. It was His custom to move off a distance from the shore, in order the more readily to be heard by all.

VERSE 4. *Launched out into the deep.* Our Lord now enforced His teaching by a miracle. The multitude had driven the fishes away from the shore, farther into the sea. *Let down your nets for a draught.* The disciples were to do their part in the miracle. What we can do, Christ expects us to do.

VERSE 5. *Master*, was the title which they applied to Jesus. They knew Him as a *Teacher*, but not yet as Christ. *We have toiled all night, and have taken nothing.* Here is a confession of their long and fruitless toil. *Nevertheless, at thy word I will let down the net.* He shows his confidence and obedience by his word and act. What a thing is it to believe and to obey!

VERSE 6. *They inclosed a great multitude of fishes.* The wonder lay both in Christ's knowledge of the place in which the fishes stayed, and in His power to draw them into the net. Adam was once endowed with such high prerogatives (Gen. i. 27-30). The Second Adam, Christ, could now exhibit the same majestic dominion. The promise is, that man shall again be restored to such a glorious position, in Christ (Psalm viii. 4-9). The mass of fishes was so great, that *their net broke*, or was in the act of breaking, perhaps.

VERSE 7. *And they beckoned unto their partners.* Verse 10 tells us who these were. Had they not come to aid, the loss of all must have resulted. These were at once at hand, and both ships were filled.

VERSES 8-10. *Depart from me; for I am a sinful man, O Lord!* Here we are told of the immediate effect of the miracle on the minds of the disciples. Peter expressed the feeling of the whole company. They at once recognized the miraculous nature of the deed. It was for them an act of God performed through Christ. In the presence of such a character, they believed themselves unworthy to remain. So Jacob felt (Gen. xxxii. 30); and the nobles of Israel (Exod. xxiv. 10-11); and Moses (Deut. v. 26); and Gideon (Judges vi. 21-23). The Jews believed that no man could see God and live (Exod.

xxxiii. 20). Every awakened soul experiences such a feeling of unworthiness, humility and reverence, in God's holy presence. Fanatical souls, however, are bold and impudent, for they know not what they do. Then came the word of Jesus: *Fear not!* As Saviour, He never says, "Depart from me;" but rather, "Come unto me." A soul down on its knees, as Peter was, Jesus will ever grasp by the hand and raise up. *From henceforth thou shalt catch men.* Here comes out plainly the *object* which Christ had in view, in performing the miracle. From now on you shall catch men as plentifully and as marvellously as just now, you have caught fishes. "You shall cast your net into the vast and dark depths of the spiritual ocean, and draw them safe into the kingdom of Heaven." The miracle was only wrought, in order to strikingly teach this great truth.

VERSE 11. *They forsook all, and followed him.* The call, which Christ uttered in word and act, was at once heard and obeyed. From this day and hour, these fishermen of Galilee became *fishers-of-men*. Some learned men suppose this miraculous draught of fishes to have been the *very first* of Christ's miracles. But it was a wholly private wonder—performed in the presence of His earliest disciples. The miracle of changing water into wine, "in Cana of Galilee," was still "the beginning of miracles," that "*manifested forth his glory*," or proclaimed His power abroad, (John ii. 1-11). From St. Matthew's account of the call given to Peter and Andrew, as well as to James and John, (chap. iv. 17-22), we are led to entertain the belief, that this miracle was, perhaps, our Lord's first wonder-work. But it is still being performed; and is one of those "greater things" which His Church was to accomplish, (John i. 50; John xiv. 12).

NINE out of ten of the men who fail in the ministry, owe their failures less to deficient gifts than to insufficient concentration. The great want of the profession to-day, is not more intellect, more culture, more anything, but thorough and complete consecration to its specific work.—*N. Y. Evangelist.*

JUNE 13.

LESSON XXIV.

1880.

Third Sunday after Trinity. John xxi. 1-14.

THE SUBJECT.—THE SECOND DRAUGHT OF FISHES.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt

his fisher's coat unto him, (for he was naked), and did cast himself into the sea.

8. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

QUESTIONS.

What was the title of our last lesson? What is this section concerned about? When was the former miracle wrought? At the beginning of Christ's ministry. When was the second performed? At the end of His mission. Do the two, perhaps, portray the opening and close of the Gospel Dispensation?

How large a draught was made in the first? How many in the second? See Luke v. 6-7; verse 11, in this section. What is said about the *net*, in the former instance? How, in this case? Is this a prophecy of the present and final state of the Church, do you think? What is said about the *kind* of fishes? Was there a *feast* at the end of both miracles? What do you think this difference means to teach?

VERSE 1. After what things is meant now? chap. xx. What is meant by *shewed* Himself? Where did this manifestation occur? Had He told the disciples to go into Galilee? Matt. xxviii. 7.

2. Why were the disciples *together*? They were discouraged and in doubt. How many were they? Who were the sons of Zebedee? Luke v. 10. Were the eleven likely near too?

3. What did Peter propose? Did the others agree? What made them think of falling back on their old calling now? During what time was this? What success attended their labor?

4. Who stood on the shore by morning? Did they know Him? Why not? Distance; darkness; strange habit.

5. How did He address them? How may this be read? My young friends, did you earn your bread? Did they disguise their ill-luck?

6. What did He command them to do now? Did He promise them success, then? Did they obey? What was the result?

7. Who knew Him first? Who went to meet

Him first? Did Peter do likewise on the former occasion? Luke v. 8. What did he throw around himself? What had he on before? A fisher's vest.

8. What did the other disciples do? How far off shore were they? One hundred and thirty-two yards.

9. What did they find on shore? Was this another miracle?

10. What command did Jesus give? Do faithful laborers enjoy of their labors, generally? Will Christ's laborers enjoy of their fruits likewise?

11. Who drew the net to shore? How many fishes were caught? Do we know the meaning of this number? No. What does it signify? The number saved. Did the net bear all? Were they all *large* fishes?

12. What did Jesus say now? What part of the day was it? v. 4. Why speak of *dining*, then? It means a principal meal, and typifies the Supper in the morning of the Resurrection. Why did they not ask Him any questions?

13. Did Jesus serve His disciples, then? What does this mean? Will He serve those who serve Him? Rev. vii. 17. What will He say to those who do, and do not serve Him, at His coming? Matt. xxv. 34-46.

14. How often had Jesus now shown Himself to *His disciples*? How often in general? Perhaps eleven times.

How do the First and Second Draughts of Fishes stand related to each other? As Prophecy and Fulfillment. Is it enough to be enclosed in the Gospel-net, during the first draught? Do you strive to be found within the net, during the second draught? Think of, and try to be counted in that mystic number—CLIII.

GENERAL REMARKS.—The First and Second miraculous draughts of Fishes are closely related to each other, being kindred, as it were. But they are not one and the same in design. Their likeness and unlikeness can readily be discovered, by placing them side by side. Observe the contrasts which they present:

1. The First stands at the *beginning* of our Lord's labors on earth; the Second, at the *end* of His mission. Occurring as they did before and after His Resurrection, they portray the Militant and Triumphant state of His Church. 2. In the First, a *multitude* of fishes is enclosed of all kinds; in the Second, a definite number is noted for us—an *hundred and fifty and three*, and all of them *great fishes*. 3. During the First, the *net brake*, whilst during the Second, *for all there were so many, yet was not the net broken*. 4. In the First, the ships began to *sink*; in the Second, no such danger is noted. 5. At the close of the First, the labor of His disciples properly commenced; at the close of the Second, a feast is prepared and enjoyed by them. Thus do the two miracles stand to each other.

NOTES.—VERSE 1. *After these things*, means after His several manifestations, on several occasions. After the Resurrection no mortal eye could discern our Lord, unless He *showed Himself*, or made Himself visible under some outward form. Again, we find Him at His favorite *Sea of Tiberias*, of which we learned in the former lesson.

VERSE 2. *There were together*. As Jesus no longer tarried with His disciples, they associated among themselves, counselling and questioning one another, not knowing clearly what might come to pass, as they did not yet understand all that the Lord had spoken concerning His kingdom. Seven are here grouped together, though it is likely, that the eleven were not far scattered apart. He had commanded them to collect here, where He would meet them, (Matt. xxviii. 7; Mark xvi. 7). This promise He now fulfilled. The *sons of Zebedee* were the brothers—John and James. It is not certain who the *two other* of His disciples were.

VERSE 3. *Simon Peter* was generally the first to speak and act in every emer-

gency. *I go a fishing*. When the Lord was with them, they depended on Him and the charity of friends for temporal supplies, (Luke viii. 3). But now the scandal of Christ's death had probably shut up all such sources of support, and left them to see to their own need themselves. The first and natural thought was, to return to their former occupation. All take up Peter's suggestion, and say: *We also go with thee*. The seven discouraged disciples had a dark night of it, in more than one respect. *They caught nothing*.

VERSE 4. *But when the morning was now come*. The morning always will come, let the night be never so long and dark. *Jesus stood on the shore*. He had promised to meet them here, and He did. *But the disciples knew not that it was Jesus*. Either because they were yet too far off; or, it may have been still too dark; or, perhaps He had assumed a strange form, (Mark xvi. 12).

VERSE 5. *Children, have you any meat?* This could easily be read—"My young friends, have you earned your bread?" He addresses them familiarly, well knowing that they would greatly appreciate a kind word, discouraged and alarmed as they were, since His death. They candidly confess to their bad luck. *No*.

VERSE 6. *Cast the net on the right side of the ship, and ye shall find*. Thinking Him to be familiar with these waters—whoever He might be—they obey at once. Behold! *They were not able to draw it, for the multitude of fishes!* It was a sudden and signal blessing. Our Lord knew, now again, as before, both where the fishes shoaled, and how to attract them into the net.

VERSE 7. *That disciple whom Jesus loved*. St. John first caught the inspiration of the Lord's presence. He lay on his Master's bosom, you know, and knew Him best. *It is the Lord!* Expresses his conviction in full. Now was *Simon Peter's* time again. As fishermen usually worked in a close-fitting vest, they were said to be *naked*, because they had not on an over-all, or *fisher's coat*. He hastily threw it around, and rushed into the waters. He had not done so before, (Luke v. 8).

VERSE 8. *And the other disciples*

dragging the net with fishes, as they were only about 132 yards from land.

VERSE 9. *Here they saw a fire of coals, and fish laid thereon, and bread.* This was another miracle—a miraculous feast after a miraculous draught.

VERSE 10. *Bring of the fish which ye have now caught.* He credits them with having caught the fish, because they had obeyed His word, and done their part. They shall enjoy of the fruits of their labor, as all good and faithful workmen will, sooner or later.

VERSE 11. *Simon Peter now lends a hand, as the others had drawn the load thus far, and were wearied.* They were all *great fishes*, no worthless ones. *An hundred, and fifty and three.* It is as idle to try to know the meaning of this mystic number, as it is, to discover how many will be saved in Heaven. *The net was not broken*, just as the Church of Christ will be one, holy, Catholic, apostolic Church, in the end of the ages.

VERSE 12. *Come and dine.* It was not noon, but early in the morning. There will be such a grand supper in the morning of the Resurrection, (Rev. vii. 17). *None of the disciples durst ask Him—Who art Thou?* There was no need of asking. All knew Him now.

VERSE 13. *Jesus then cometh and taketh bread, and giveth them, and fish likewise.* Because men have served Christ, He will finally minister to them. Such as do not minister to Christ's wants and the wants of His kingdom, will not be ministered to by Christ, (Matt. xxv. 34-46).

VERSE 14. *This is now the third time that Jesus showed Himself to His disciples.* It was the third manifestation that our Lord had made to *all His apostles*. Counting all His apparitions, this appears to have been the *eleventh*.

In the first miraculous fishing the promise had been given to His servants, "Follow me, and I will make you fishers of men," (Matt. iv. 19). In this corresponding miracle, that promise finds its fulfillment. The same analogy which we discerned in the former kindred wonder-work, is manifest in this, likewise. We mean the resemblance between the church and the ship; the sea and the world; Apostles, Ministers and Teachers, and Fishermen; Souls and Fishes. Only, let us not be content

with being enclosed with the *multitude* of fishes, by the Gospel-net. Let us strive to be of the mystic number of *great fishes*—CLIII.

Life a Distraction.

Unquestionably, human life becomes more exciting every year. Each man is affected by a wider range of events than was formerly possible or even conceivable. In the good old times, the farmer was content to know the price of grain in the nearest market town. Now he will not load his wagon until he has heard the quotations at Chicago and New York.

The trade of our fathers was affected by peace or war in Europe as much as ours is now, but the news of peace and war came to them after intervals of weeks, and in the meantime jogged along comfortably. For us, the intelligence follows instantly upon the event, and may in a few hours change every business expectation. The possibilities of each day keeping our faculties strained to the utmost extension, and repose is impossible. We are approximating omniscience, and are paying its costly penalties.

What is to be the outcome of the stretching of telegraph wires over the globe no one can foretell. All the sorrow and joy, suffering and triumph of the world are spread before us every morning. A shriek of pain as far off from us as the antipodes is heard directly and appeals to us for sympathy. As long as these impressions were made upon us in slow succession, they were endurable; but now they come pell-mell, and we are astonished to find what a world we live in.

Dionysius in his cave contrived an ear that reported to him all the babble of his capital; but we have contrived one that conveys to the brain all the sounds of all the voices on earth. Modern life become a perpetual distraction, and we school ourselves to callousness as some relief for our jaded sensibility. That the modern man is nervous is not wonderful; if he does not become all nerve, it will be a miracle.

JUNE 20.

LESSON XXV.

1880.

Fourth Sunday after Trinity. Matthew xiv. 22-33.

THE SUBJECT.—THE BARK OF CHRIST AT SEA.

22. ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

QUESTIONS.

What is our subject to-day? Is there an analogy between the ship of Galilee's sea and the Christian Church? When was Christ's Bark launched? Luke v. 4. When was it finally landed on the harbor? John xxi. 9. Can you tell some of the varied experience which the fisherman's boat had on the sea of Galilee? Mark iv. 37-41; John vi. 17-21. What does the experience of this vessel teach us? The fate of the Christian Church. Where is this experience briefly and plainly told us? Psalm cvii. 23-30.

VERSE 22. On what sea did the incidents of this section occur? John vi. 16-17. What did Jesus urge on His disciples? What did He do with the multitude? What had brought the people together? verses 13-21.

23. Whither did Jesus retire? Was it His delight to commune with His Father in this way? Was this by day or night? What does this example of our Lord teach us?

24. Where was the ship with His disciples now? What occurred to the craft? What caused the tempest? Of what is all this a picture now? Is the Church of Christ in danger on the ocean of sin? Is Christ still interceding for her with the Father?

25-26. Into how many watches was the night divided? Four. When was the *fourth*? From 3 till 6 o'clock in the morning. Where was Jesus then? What did they think when they saw Him?

27. How did Jesus address them?

28. Who spoke in reply? Was he usually the first to speak? What did he say? Does his saying show doth doubt and faith, as it were? Which part expresses some doubt? Which part manifests some faith?

29. What was Jesus' word then? Was Peter ready to go? Could he likewise walk on the water? By virtue of what power?

30. What alarmed Peter presently? What occurred to him? How did he now pray?

31. Was Jesus ready to come to his aid? Is He ever at hand to help, when thus importuned? To what did Jesus attribute Peter's failure to walk longer? Was this experience calculated to teach Peter a lesson? What lesson?

32. What set in, after Jesus entered the ship? Will the Prince of Peace once *abide* in His Bark? Who will reign then?

33. As whom did all in the ship now acknowledge Him?

Does the history of the Christian Church prove that her Lord is Divine? Will He bring His spiritual cargo to the desired harbor? Are you in this ship? Do you strive to help to make the mystic number of the last lesson?

Did Jesus speak a Parable which confirms the analogy which we institute between the ship and the Church? Matt. xiii. 47-50.

1. Fierce raged the tempest o'er the deep,
Watch did Thine anxious servants keep,
But Thou wast wrapt in guileless sleep,
Calm and still.

2. "Save, Lord, we perish,"—was their cry,
"O save us in our agony!"
Thy word above the storm rose high,
"Peace, be still."

INTRODUCTORY WORDS.—Between the First and Second miraculous Draught of Fishes, which we have been studying in the last two sections of Holy Scripture; or, between the first launching of the ship upon the deep waters, (Luke v. 4), and its final landing in the harbor, (John xxi. 9), various experiences are recorded in the several Gospel narratives, that befell the vessel. As these incidents are intended to teach us the sea-faring history of the Christian Church, it is very meet and right to review them; especially as such an exercise falls directly in the line of the former lessons. As the fisherman's craft was a dangerous one to ship, crew and freight, on Galilee's blue sea, this fact portrays, in a striking manner, the danger to which the Church of Christ is constantly exposed. Let us read from Psalm cvii. 23-30—where all is told us, as in a nutshell:—"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven." All this is exactly realized in the history of the Bark of Christ—the Christian Church—as we shall see in this, and the following lesson.

NOTES.—VERSE 22. *And straightway*, or immediately after the feeding of the multitude, which is narrated in the former verses, *Jesus constrained*, that is, urged *His disciples* to return to the Sea of Galilee, to Capernaum, (John vi. 16-17). The masses He dismissed with His benediction.

VERSE 23. *He went up into a mountain apart to pray*. It is wrong to think that Jesus did not need the grace of prayer. It was, besides, natural and delightful for the Son to commune with the Father. Retirement—solitude—

elevation of soul—these are a healthy habit for pious souls, and result in a growth in holiness. Thus He lit up the *night*, as it were.

VERSE 24. *But the ship was now in the midst of the sea*. Thus is the Church riding over the dangerous spiritual ocean of sin, in a moral night. *Tossed with waves*. The world, the flesh and the devil cause opposition and warfare. The path of the Church is crossed by infidelity, selfishness and iniquity of all kinds—for *the wind was contrary*, from the first day of her sailing forth, and continues thus. But, though, her Pilot seems absent, He is praying for His ship with the heavenly burden, on the mount of God apart. Because of Christ's intercession, the Church is not lost.

VERSE 25. *And in the fourth watch of the night*. The Roman division of the night embraced four watches: 1. From 6 till 9 o'clock in the evening; 2. From 9 till midnight; 3. From 12 o'clock till 3, in the morning; 4. From 3 till 6 o'clock. May we not say, from this incident, that the Lord will appear nearer and nearer, and manifest Himself more and more, as the morning of the millenium dawns? *His walk on the sea*, according to holy Job's saying, was a sign of Omnipotence, (chap. ix. 8). Though absent in the body, He was present with His ship in the Spirit. He knew their distress. Darkness was no obstacle to His eye. Even the waters bore their Lord and Creator.

VERSE 26. *When the disciples saw him walking on the sea, they were troubled*. It was so unusual a sight, and not recognizing the Lord because of the darkness, fear seized upon all. *It is a spirit*, they cried. It is only in our times of unbelief, that the notion becomes current, that spirits cannot manifest themselves to mortal eyes, under God.

VERSE 27. *Be of good cheer!* "Rejoice rather," He means to say. *It is I*. He and He only can drive away sorrow and fear from the soul, when difficulties, temptations, and dangers beset us. His voice alone can encourage His Church, tossed and driven to and fro. *Be not afraid*, is ever His greeting. The gates of hell never did, and never shall prevail over His kingdom.

VERSE 28. *Lord, if it be thou, bid me*

come unto thee on the water! What a mixture of doubt and credulity we have exhibited in this saying of *Peter*. He was ardent, eager, hasty and rash on all occasions. He would die for the Lord, if no one else would. He would cast himself into the sea, on a later occasion. And now he would walk with his Master on the water. Still, he waits for Christ to *bid* him do so.

VERSE 29. *Come*. Because of Peter's sole reliance on the Lord, he is asked to venture. Then he too *walked on the water to go to Jesus*. He who upheld the vessel and crew all along, now supports this trusting one.

VERSE 30. *But when he saw the wind boisterous*. This Peter saw in the waves mounting high about himself. As these swelled, his faith sank, and with it, he too. It was well that he should fully realize the danger, if left to himself. *Lord, save me!* Immediately he knows his remedy. A man's faith, like the waves, may rise and sink again.

VERSE 31. *And immediately Jesus stretched forth his hand, and caught him*. Jesus does not delay a moment, when danger is nigh, and the proper call is uttered. It is *His* hand that saves—not ours. It is the firm hold He has on us, rather than ours, that assures us of safety. No one can pluck us out of His or His Father's hand. The reason of his failure to walk still longer, is given us too: *O thou, of little faith! Wherefore didst thou doubt?* He is allowed to sink, partially, to afford our Lord an opportunity to caution him against future trials which awaited him. He would have Peter see, how little his natural strength would do for him, where Christ's support was needed. He required a number of such schoolings, before he became the firm and steadfast apostle. Rebuke and sad failures, at last, helped him to guard against the dangers to which his ardent, hasty temperament exposed him. Gradually the giddy Simon became a *Peter*—a rock.

VERSE 32. *The wind ceased when they were come into the ship*. When the Prince of Peace once fully enters His Bark, at His second coming, peace and calm will ensue. And such an *entering* and *abiding* is foretold us.

VERSE 33. *Of a truth, thou art the*

Son of God! We incline to the belief, that not only the *sailors* and *crew at large* uttered this confession, but the disciples likewise. True, the latter had such a faith before. Still, after such exhibitions of His power and wisdom, we suppose them to have experienced an increase of faith, and an impulse to confess it anew. Then from this day forward, there was room for a still larger measure of faith in their souls. And we, too, though we are prepared at all times to confess to a belief in all the fundamental articles of the Christian faith, do, nevertheless, on witnessing the evidences of Christ's guardianship over His Church, afresh cry aloud with renewed fervor—*Verily, Thou art the Son of God*.

The plan of salvation and the Institution of the Christian Church, as well as the upholding and preservation of the same, in consequence of our Lord's promise and protection, in the face of all dangers without and within the kingdom—*this* affords us one of the strongest arguments for the *divinity* of the Church of Christ.

It is the Bark of Christ. Whoever abides therein has a trusty, sea-worthy ship, and a Pilot, who knows well how to bring His precious cargo to the heavenly harbor, (Matt. xiii. 47-50).

A MARTYR'S ANSWER.—There is a record of a Christian schoolmaster, who, in the persecutions in the Netherlands, was brought to the rack. He was appealed to, by the love he held for his wife, his children and his own life, to renounce his views. His answer was: "Were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water and in bondage; yet neither for life, nor children, nor earth, nor stars, can I renounce Jesus, my Redeemer."

LET the home of your hearts be often open, as was the home of Lazarus, to the visits of Jesus in the day of brightness; and then, when the hour of sorrow and trial unexpectedly arises, you will know where to find your Lord—where to send your prayer-message for Him to come for relief.—*J. R. Macduff*.

JUNE 27.

LESSON XXVI.

1880.

Fifth Sunday after Trinity. Luke viii. 22-25.

THE SUBJECT.—CHRIST THE QUELLER OF THE STORM.

22. ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him,

saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

QUESTIONS.

What Title has Christ now? In what character was He before us on last Lord's Day? Pilot. What official position did He occupy in the two preceding miracles? Heb. ii. 10.

Of what did we find the sea of Galilee to be a type? The fishing-boat resembles what? The fisherman's calling is a similitude of what? The net is a picture of what? The fishes are types of whom? In what Parable does Christ state this similitude in a general way? Matt. xiii. 47-50.

What likenesses and unlikenesses are found to exist between the First and Second miraculous Draughts of Fishes? What two epochs of the Christian Church do these several miracles portray, then? How do the last two miracles correspond and differ?

VERSE 22. What lake is this? In what had Christ been engaged just before He entered the ship? Teaching the multitude by a cluster of Parables, Mark iv. (1-35). How does St. Mark relate His departure? v. 36. What does he mean to say by this? A sudden, constrained embarking. Why so? To afford our Lord a rest.

23. What did our Lord do in the ship? Did He need sleep? What do the sleeping, eating, drinking, weeping, etc., of Christ prove Him to have been? Where does St. Mark say that He slept? What similar scene is related in the Old Testament? Jonah, i. 4-6. What comparison does Jesus draw between Jonah and Himself? Matt. xii. 41. What occurred on the sea? How does Mark speak of it? How St. Matthew? viii. 24. What was the condition of the ship, judging from the accounts of the three Gospel-writers? Who may have had something to do with this storm? Eph. ii. 2. Could Satan have done a sad work by drowning the Lord and

His disciples? What is Satan's great aim still, touching the Church of Christ? What does the word *jeopardy* mean? A hopeless state of things. Did it appear so to human eyes?

24. What did the disciples do in their extremity? How did they say? How does Mark report their call? How Matthew? Do these writers *contradict* each other? How are we to reconcile the several reports? They together present us a *fuller* report of all that was said. What does the narrative typify? The dangers besetting the Church, and His apparent forsaking her. What did our Lord now do? In what words does St. Mark tell us, that He spoke to the winds and waves? What occurred on His command? Was this a miracle? Why do you believe it to have been a wonder? Because of its suddenness and completeness.

25. What mild reprimand did He administer to His disciples? *When* does St. Matthew say, that our Lord spoke thus to His disciples? Does this not contradict what Mark and Luke say? He rebuked them both before and afterwards.

Is the peace and triumph of the Church, then, in proportion to the measure of the faith of Her membership? What general exhortation does His charge contain for all Her members? Matt. xxi. 21-22. How were the disciples affected by the transaction? What larger view of Christ's character did this miracle afford them? When did they only *fully* know Him as Christ? At Pentecost. What assurance may we then have of the permanency of the Church? Matt. xvi. 18; xxviii. 20. Do you now believe that Christ, as Pilot and Still of the Storm, the Gospel-ship will land us on the shore of Heaven?

1. God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

2. Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sov'reign will.

3. Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

4. Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

GENERAL REMARKS.—By this time the similitude subsisting between the fisherman's boat on Galilee's blue waters, and the Church of Christ; between the fisherman's calling and the Christian ministry; between the fisherman's net and the Gospel; between the sea of Galilee and the sea of humanity; and between fishes and men—must be deeply impressed upon our minds.

In our last exercise we learned to know Christ as the Pilot of His Bark at Sea, steering against wind and tide towards the harbor. To-day we are to contemplate Him as the Queller of storm and tempest. As the fisherman's boat must not only labor and toil, in order to hold on in its safe passage, but must face fierce onsets, which threaten to sink and wreck its all; so, too, must the Church of Christ be not only well manned and sea-worthy, but be likewise commanded by one who knows the waters and the winds, and is able to control them. The safety of the Church and her cargo of souls depends on Christ, who can quell the anger of the sea.

VERSE 22. *Let us go over unto the other side of the lake*, or Sea of Galilee, this time again, as in the three former lessons. After He had taught the multitude by a series of parables, His disciples "took Him even as He was in the ship," (Matt. iv. 34-35)—that is, sailed away without providing any special accommodations for the voyage. It was in order that He might rest, wearied and fatigued, as He must have been, from long teaching and preaching.

VERSE 23. *He fell asleep*. This was quite natural. Whenever we read of our Lord hungering, thirsting, sleeping, etc., we need only to remember, that He was a real man, and possessed of a truly human nature, like us in all respects. Then such experiences, on His part, will not strike us as at all strange. He, too, needed recreation after taxing Himself in a long and wearing service. "In the hinder part of the ship, on a pillow," St. Mark tells us, probably on a small bed or hammock, He lay. We read of a similar occurrence in Jonah. (i. 4-6). But, "behold, a greater than Jonah is here," (Matt. xii. 41). *And there came down a storm of wind on the lake*. St. Mark calls it "a great storm

of wind." St. Matthew speaks of it as "a great tempest," (viii. 24). *And they were filled with water*, or, "the waves beat into the ship, so that it was now full," or again, "insomuch that the ship was covered with the waves."

It is very likely that Satan had some hand in producing this disorder, "the prince of the power of the air," (Eph. ii. 2), that he is. He may have deemed this a favorable time to defeat the purpose of God, by drowning Christ and His Apostles, and thus prevent the salvation of the world. It is Satan's chief delight even yet, to destroy the kingdom of God in the earth.

And they were in jeopardy. This word is French, and expresses a *hopeless state of things*. So it was to the disciples, as their conduct shows.

VERSE 24. *And they came to Him, and awoke Him*. It is difficult to tell what their real motive was in arousing Christ, whether they meant to inform Him of the nearness of death, or, to see whether He might know of a way of deliverance. *Master! Master!! We perish!!!*—sounds very much like a cry of despair, does it not? St. Mark puts their exclamation in the form of a rebuke: "Master! Carest thou not that we perish?" St. Matthew makes them utter a fervent prayer—"Lord! Save us! We perish!" To say the least, they feared the worst—some crying this, and others that. But the scene teaches us, that His Church should not forever ride in a calm. Storms were to assail her; storms so fearful as to cause ministers and members to dread, lest He had forgotten to make His promise good—to preserve her against the gates of hell. But just such danger calls into exercise the faith that remains, however small it be. His people fly to Him, plead His promise, and pray for deliverance. Thus God is ever importuned by the faithful; and He overrules our trials to our good and His own glory. *Then He arose and rebuked the wind*—the immediate cause of the tempest; *and the raging of the water*—the waves, which surrounded and beat upon them. *And they ceased, and there was a calm*. This was the miracle—the sudden and complete ceasing of the storm, at His word. He understood and hurried the laws of Nature, as we

call them, and thereby showed forth His creative power. St. Mark preserves for us the very words of command: "Peace! Be still!" What a grand, majestic, potent saying!

VERSE 25. *And He said unto them, Where is your faith?* St. Mark makes Him say: "Why are ye so fearful? How is it that ye have no faith?" St. Matthew says: "He rebuked the disciples (first) on account of their little faith," and afterwards, the sea. Doubtless, all occurred as it is written, both before and after the miracle.

Now, may we not believe, that the want of faith, on the part of His people, contributes largely to the want of peace and prosperity in the Church? According to the measure of our faith, shall it ever be in Zion. *And they being afraid, or overwhelmed with a sense of awe; wondered—were astounded. What manner of man is this?* Bear in mind, the disciples knew Him, not yet as Christ. As a great character they regarded Him, indeed; but as such a character, whom *the winds and the water were likely to obey*—they were not prepared to view Him, as yet. They were gradually educated to know Him as He is, as by such manifestations of His power. Not until the descent of the Holy Ghost did they fully see Him, as He is, the Christ of God.

The promises of Christ, concerning the safety of His Church, are sure or certain. "And lo! I am with you always, even unto the end of the world," (Matt. xxviii. 20). "And the gates of hell shall not prevail against it," (Matt. xvi. 18). As He verified His words to His Bark on the sea of Galilee, so will He likewise confirm them to His Church. He that abides in such a godly ship, that owns Christ as its Pilot, and Stiller of the storm, need not fear the abyss.

Rules for Sunday-school.

Here are some of the qualities and duties which apply equally to officers and teachers.

1. *Study* to show yourselves approved unto God, as Paul exhorts Timothy: "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Every one should understand

the lesson before attempting to teach it, so that he may be sure that what he inculcates is the truth and nothing but the truth, whose teaching God will bless. He should not be blind, endeavoring to lead the blind.

2. *He should examine* himself whether he be in the faith or not. Unbelievers are *altogether* unfitted for teachers. Teachers they would be, but of what? The very idea would be subversive of the design of a Christian Sunday-school. Teachers must be members of church, sound in the faith.

3. *Abstain from every* appearance of evil in your lives. Your lives should be strict examples of the Gospel of Christ. As the life of a minister of the Lord Jesus is scanned and noted, so to a great extent is that of the Sunday-school teacher, especially by the young. He must, therefore, not only abstain from known evils, but must also scrupulously avoid everything which has the semblance of evil. Example is better than precept.

4. *Honor the Lord* with your substance. It is not only how to *receive*, but how to *give* which it is essential to teach. The children are to be trained in Christian liberality, as well as in any other grace of the Christian character. And here, too, it is necessary to set a good example. Give according to the apostolic plan, on every *first day* of the week.

5. *Give yourselves* to much prayer. In order to impart successfully the spirit of Christianity you must possess it yourselves. To teach how to pray, which is one grand department of Christian duty, one must himself be addicted to prayer. "Pray without ceasing."

6. *Hear council* and receive instruction. For this purpose a regular attendance at a teacher's meeting or Bible class, for preparation, should be maintained. This should be conducted by the pastor of the church, who should thoroughly explain the lesson. This makes the teachers co-workers with the pastor, and secures correct doctrine in their instruction.

7. *Be punctual* and regular at your post. "Not slothful in business, fervent in spirit serving the Lord." Nothing can be effected, worthy the name, without punctuality.—*Our Church.*

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

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—
“LIFE, LIGHT, LOVE.”
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OF

YOUNG MEN AND LADIES.

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Rev. B. Bausman, D. D., Editor.
—

PHILADELPHIA:
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TO OUR PATRONS

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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The Guardian.

VOL. XXXI.

JULY, 1880.

NO. 7.

Editorial Notes.

SIDNEY SMITH was one time sent for in great haste to baptize a dying child. He afterwards told his friends that he first gave the child physic (medicine) then baptized it, and thus ministered to it for this world and for the next. In the treatment of people, young and old, it is well to bear in mind that they have bodies as well as souls. "What a fine head your boy has," said a certain pastor to a parent.

"Yes, and he is at the head of his class. At his books early and late. Reads his Sunday-school book through every week."

Everybody flattered the parents and their child. He was urged on to redouble his efforts, instead of being restrained for his body's sake. His overtaxed nervous system soon gave way, and he died in the unnatural race to which he was spurred on.

Scribner's Monthly says: "One of the boys is pale, (for that matter it may be one of the girls, too) has constant headaches, whose face jerks strangely in the spring, who has moody fancies, complains of injustice, has doubts of the Bible. It is the boy who is head of the class, too. The lad does not need moral discipline, or appeals to his feelings or his faith. Take him from school, and from home; turn him into a farm for a year. He will learn something there as useful in his future life as Greek or geometry. Make him bathe regularly, eat heartily, drink milk and beef-tea, sleep early at night and late in the morning. It is not the mind but the machine that needs repairing."

A MINISTER, above all others, needs a cheerful and hopeful frame of mind. And yet of all other good people, he is

the most given to gloomy and desponding thoughts. Beecher is reported as saying that whenever his liver is out of order he finds that the kingdom of God is out of order, too. At least it seems so to his discolored vision. The wear and tear of a minister's work, the great drain on his nervous system, ere long produce a loss of appetite, sleepless Sunday nights, real or imaginary annoyances in pastoral work. The croaking of a weak bilious brother, the absence of a child in Sunday-school, the paying of the bakers' bill, especially when he has no money wherewith to pay it, become a torture. Or as an overworked and very intellectual brother tells me: "When I am in such a condition I feel that everybody is down on me, am without a friend in the world, my children naughty and all going to the bad, my wife is not pretty, and I am the naughtiest of all." Or as another excellent brother, who when in his normal condition is hopeful and heroic, sometimes tells me: "There is no use. We may as well disband. Our Church is simply nobody. What have I ever accomplished? What am I doing now?" Indeed his doleful self-reproaches sometimes remind me of the Schwenkfelder preacher, who told his hearers that he felt like nobody, jumping off of no place, and landing nowhere. And yet this is without doubt a man of God, a good preacher and a faithful, successful pastor, who has labored with great success. And nearly the whole of his ministry he has spent in two charges.

A pious school-teacher, beloved by her scholars and many friends, feels forsaken, disheartened, without sympathy and without anybody that cares for her. She thinks her whole life has been a mere cipher. For years she has borne the wearying work of the school-room, until her nervous system is a mere wreck.

Indeed in this push and hurry of our American life, people of all trades and professions, like a clock whose weights are too heavy, run down prematurely. The most vulnerable organs are the nerves and the liver. Feed an army of ten thousand Spartans with some liver-disordering drug, and a hundred toothless old women, armed with the ram's horns of Jericho, could put them all to flight. Judge not such complaining saints harshly. It is not the depravity of their hearts but of their livers, that makes the trouble. In man or woman, pastor or parishioner, it is a serious evil, which can neither be laughed or scolded away. To every sufferer it is a very real ailment. He himself may tell you that it comes from the nerves or liver, and still insist on it that the bottom of the world is falling out. What is to be done? Use natural as well as gracious remedies. "Your husband is overworked in the office or shop. He grows thinner, more irritable; his appetite fails; he cannot sleep; complains of dull vacuity at the base of the brain, of a structure like an iron band about his jaws. There is no time to lose. If possible lift the weight a little. Adopt a cheaper, simpler style of living; let the floors go uncarpeted, take out the money in the savings-bank. There will come no rainier day than this. Give him a month's absolute holiday, free from worry and work. Feed him well. Amuse him. Let this holiday be taken in the country, or somewhere on the water, out of sight or hearing of his daily work and cares. Nine chances out of ten he will come back a new man." And what of the great army of overworked women? Of wives, who in uncomplaining silence bear their work and woe, until they are scarcely able to drag their overtaxed bodies after their daily toil? The rich and fashionable who are not thus crushed, spend their summers at the sea-shore. Alas, the women that need rest the most, cannot get it. Is there no respite, no calm retreat and rest for the feeble body and heated brain of weary woman? Her head aches, neuralgia, rheumatism and the long list of feminine ills cry aloud for relief. The doctor's bills are a burden heavy to be borne. Instead of all

manner of drugs, patent medicines and cure-alls, try the virtue of rest. It will not cost as much in the end. "Let the arm stop its working and the brain its thinking."

FIFTY years ago Dr. Wilson was a prominent and very worthy minister of the Presbyterian Church. Like some other professional men, he was in the habit of using the first person plural instead of singular when speaking of himself. Now the editorial *we* and *ours* may do well enough, but when used by public speakers it sometimes sounds very oddly. As good Dr. Wilson was preaching on one occasion the blind of the window opposite him admitted a ray of light about two inches wide. It was enough to disturb the doctor, and, after wrestling with the difficulty for a few minutes, he paused in his discourse, and in the blindest manner said: "The sexton will oblige us by attending to that light; it is very trying to *our* eyes." In speaking of himself, in the pulpit, he always used the plural. His use of it on one occasion, I remember, was almost ludicrous. There was no air, and the Dr. seemed scarcely able to get his breath. At intervals he would twitch, with nervous excitement, at the huge white cravat, with which it was the fashion at that time to encase the throat, but in vain—he could get no relief. At length he stopped at the end of a sentence, and in his quiet, low-toned manner said: "The congregation will please excuse *us* for a few minutes. *Our* wife has tied *our* cravat too tight this morning." So saying, he descended from his seat, and with a quiet composure which seemed almost to divest the transaction of its manifest incongruity, withdrew to a little room adjoining, where he had the troublesome article adjusted to his satisfaction.

THE Hon. William E. Dodge recently delivered an address in New York, on his recollections of fifty years ago. Life in New York was then more simple and more pure, naturally and morally than now, as the following extract shows:—"There were no police in those days, but there were a few watchmen, who came on soon after dark and patrolled the street till near daylight. Their rounds

were so arranged that they made one each hour, and as the clocks struck they pounded with their clubs three times on the curb, calling out, for example, "Twelve o'clock, and all is well," in a very peculiar voice. They wore leathern caps such as the firemen now use.

Our streets were kept cleaner than now, since every one was responsible for a space in front of his building extending to the middle of the street, the public dirt carts passing on regular days and carting away the dirt. The garbage men with large carts came around to collect from the tub or half-barrel placed in the area. There were then a special kind of street-cleaners in the vast number of swine, owned by the poorer classes, that crowded some portions of the city, making travel dangerous. It was by many claimed that they ate up the garbage thrown into the streets in spite of law, and thus were to be tolerated.

The Sabbaths were for the most part very quiet, and but few vehicles were seen in the city. There were no public cries except those of the milkmen, who were mostly farmers from Long Island, and carried their milk in large tin cans suspended by a yoke from their shoulder. They generally served real milk, but it was sometimes said that they stopped to wash their cans at the corner pumps. Although the Sabbath was almost free from disturbance by carriages, still, for fear that some one might be passing during worship, the churches had chains drawn across the streets on either side, which were put up as soon as service commenced and taken down at its close. What would our riding, sporting, Sabbath-breaking citizens say to such obstructions if put up on Fifth or Madison avenues now?

The Sabbath-schools were then just introduced into the city, and but two or three at the time to which I refer, and these were designed only for the poor and neglected children. The children of church-goers were instructed at home in the catechism, and in many churches were expected to recite every Wednesday afternoon in the session-room to the pastor and elders."

I HAVE pleasant memories of the night watchmen in Lancaster, Pa., although

they do not extend back fifty years. In place of the present patrolling night police, he would make his hourly beat through his ward. As soon as the town clock struck the hour, he would start on his trip, reporting the hour and the weather at regular intervals. To my youthful ears the watchman's cry made a singular impression. Often I would lie awake, waiting for the clock to strike, in order to hear his untutored intonations. Each had his own peculiar style of utterance. Usually the one in our ward would stop a short distance from my chamber window. I could hear when his heavy tramp would cease. Then his drawling cry would wierdly sound through the still night air: "Pah-e-a-s-t twee-elve o kel-l-lock, and a star-light morn-ing." With measured tread he would go about a half a square further, and repeat the same story. He began his journey about ten in the evening, and ended at five in the morning. These old-time watchmen would scarcely suffice now to keep order in our large towns and cities. They were usually elderly and orderly men. Now with the prevalence of midnight prowlers and social revelry we must have young, able-bodied policemen, whose only music are their shrill rattles and whistles. They may suit the present wants better, but far more pleasing was the faithful watchman's hourly report of the state of the heavens and the time of the night.

AN old monument in the parish church of Leek, Staffordshire, England, contains a monument with the following inscription, which is a good and true sermon, albeit preached from a tombstone:

"As I was, so be ye;
As I am, ye shall be;
That I gave, that I have;
What I spent, that I had.
Thus I end all my cost;
What I left, that I lost."

The town of Gloucester, England, is noted for three things, as the birth-place of Robert Raikes, the place where the first Sunday-school was gathered, and where the first pin was made. The first scholars were the children of poor pin makers. In 1783 he wrote on this subject:

"Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are principally employed in the pin manufacturing, chiefly dwelt, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness.

"Ah, sir," said the woman to whom I was speaking, "could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released from labor on that day, spend their time in noise and riot, playing at *church*, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than of any other place."

This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some plan be formed to check the deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I could send them on the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I agreed to pay them two shillings for each day's employment."

Raikes was a forerunner of Howard in prison reform. The latter visited him in 1773, and praises his noble work in behalf of the prisoners. He collected means and gave liberally of his own purse for this object. During forty-five years he advocated the cause of Sunday-schools and of prison reform in his newspaper.

REV. H. C. Smith, a very effective missionary of the Lutheran Church in India, says:

"When my sainted father started his family and home, he employed an artist to paint an oil painting of Christ on the cross with which he kept before the minds of his children the suffering

Saviour and His claims on them. Under the painting he wrote the couplet:

'I glory in His wounds alone,
Who hath for all my sins atoned.'

When my father was about dying he asked for a mirror. As he saw the signs of his approaching death in his face, he said: 'Now my marriage day has arrived.' I was the oldest of six children. Already at my baptism my father dedicated me to the Lord as a missionary. In his native village, in Denmark, he founded a reading circle, for the reading of German and Danish missionary papers. He went by the name of 'the holy shoemaker,' for that was his trade."

Smith's mother is said to have been a woman like Mary, who sat at our Saviour's feet. From her youth she was deeply interested in foreign missions. When a girl she put a missionary box among a circle of pious friends, with a request that they should remember the poor heathen. In Flensburg she founded a female missionary society, which is still laboring for the good cause.

He says: "The missionary papers were my first lessons in missions." Although his father had never told him for what high calling he had set him apart, when a boy he already felt himself greatly drawn to the Esquimaux. He left God to guide the conscience of his son, who as a youth thought that no calling would be so noble as that of a missionary among these benighted people. After his parents had entered into rest, he learned how they had given him to God as a Missionary, and he praised God for having led him according to their pious wish. Such parents and such homes are good schools for the training of missionaries.

To love God, and to die, this is the end of man; or read it in the light of heaven, to love God, and to dwell in God forever, this is our being and our bliss.—*Dr. Manning.*

How beautiful is God's Word! How rich are the treasures of His thoughts! How straight the ways of His law! How glorious the end of those who delight in His precepts!

Prelat Karl Kapf.

BY THE EDITOR.

In the beginning of last September the city of Stuttgart was in mourning. Its streets were densely crowded with a sad, subdued mass of people. The church bells tolled a mournful requiem. The bells of the old Stiftskirche tolled in muffled tones. There was no paid pageant for the sake of effect, such as kings and princes receive. Every one of these many thousand men and women thronging the streets of the old Swabian capital, was drawn thither by gratitude, or love, or piety, or penitence, which brought them into a certain relation with an humble child of God, whose remains were that day laid to rest on the Friedhoff of the city. A great multitude who could not find room in the church, crowded through the gates of the God's Acre. Ordinarily such a crowd must be kept in order by a police force. To-day no such force is needed. All hearts are subdued. Many pious women and crowds of poor folk, sob in grief as they timidly look at the mournful ceremony. They have carried the remains of Sixt Karl Kapf to his burial.

Tourists have different aims and objects in travelling. Some to enjoy and study natural scenery, others to study art, and others seek both. Some study the customs and habits of the people, others seek to learn wisdom from the great and good of other lands. Whilst I sought all these, I longed to get near the hearts of some people of God, to warm my weak piety at the altar of their hearts. Some such I had heard and read of, and learned to revere and love. But I must see and hear them; must approach them near enough to feel the touch of their personal life. Many a mile I travelled out of my way to visit Stuttgart, and chiefly to spend a few minutes with Prelat Kapf. I had a letter of introduction from a friend; but this I would not have needed, for Dr. Kapf was a very accessible man. I visited him at an hour when he was said to be unengaged. For, many public men of this class announce in the city directory what hours they can be seen by visitors. This rule saves them from many annoyances and interruptions,

which afflict pastors of other countries. Many a hard-worked man has the only working hours allowed him broken in upon and wasted by outside callers that have no claims upon him. All manner of agents for books, papers and patent medicines, with their long-spun harangues, thus rob many a servant of God of that which is more precious than gold. I found the good man living in a plain house and a simple style. His study, on the second floor, with the usual study-table in the centre, looked like a place where much hard and solemn work was performed. He received me with true German heartiness, and by his frankness at once put me at my ease. His large, stout bodily frame, gave him a dignified and venerable appearance. But his manner and conversation were so fatherly, that you at once felt yourself drawn towards him. His sallow complexion perhaps then already indicated the symptoms of bilious troubles, which finally helped to terminate his useful life. After a few questions about friends in America, and concerning my plans, one person after another entered, and ere long the good man was surrounded with a group of parishioners, each waiting for a chance to get a word of counsel. As I withdrew, he bade me adieu, in a tender tone of voice. The parting blessing of this dear man I prize highly to this day.

In 1805 he was born of pious parents, in a small Würtemberg village. Already at three years of age he had a desire to become a minister of the Gospel. From a child he was pious beyond his years. He loved to read the Bible, and prayed much and well. His devout and godly demeanor provoked the persecution of his school-mates. He was sneeringly called a "pietist." For then, as now, piety of this type was rarely found among university students. He had to endure many privations and insults. His experience often filled him with sadness. Yet, in later life he felt that it was good for him to have borne this sort of yoke in his youth. As a student of Theology he formed fixed habits of devotion, and strove to live near to Christ. From early life "he would always begin and close the day with prayer; always work as if Christ

were visibly standing at his side; daily read the Holy Scriptures; and spend every Lord's day as a spiritual feast to his soul." This habit he continued through life.

His first parish was that of Kornthal, a village not far from Stuttgard. In the beginning of this century religion in Würtemberg was at a low ebb. Rationalism was at the helm in Church and State. Kornthal was in advance of the times. Its quickened spiritual life could not be held under ordinary ecclesiastical control. Its streams of refreshing overflowed the old traditional channels. Its religious work assumed a kind of independence. Some of its zealous pillars wandered into certain heretical by-ways. But the main current of its life was evangelical, and exceedingly active. It is so now. Many American and English tourists visit the godly village, to study the secret of its religious and charitable activity. Here some of Germany's best men began their labors. Among others Dr. William Hoffman, the late dom Prediger of Berlin, and Prelat Kapf. All such seem to have kindled a spiritual fire on the altar of their hearts around the gracious hearth of Kornthal. Ever after their ministry at the humble village they were fired with an unusual unction.

The burning zeal of the humble village pastor soon sought and found a widening of his sphere. He published several works, and the authorities laid new duties upon him. Among other offices committed to him was that of General Superintendent of Reutlingen, an office corresponding to that of bishop in some other Churches.

Würtemberg is prevailingly Lutheran. But its Lutheranism is less pronounced than that of some other parts of Germany. It is free from bigoted exclusiveness. To this type of Lutheranism Kapf belonged. He was first a Christian, then a Lutheran. In 1852 he was called as pastor of the old Stiftskirche, in Stuttgard, and as a member of the Chief-Council of the Government (Oberkirchenrath). In this venerable Stiftskirche the Reformer, Johann Brentz preached 300 years before. He had his friends to bury him under its pulpit, so that in case any one

should arise here after his death and preach a strange Gospel, he could lift his hand from his grave and cry out, "It is false." Over this man's dust Kapf preached for twenty-five years. But he had a stronger motive to faithfulness than the dust of Brentz. The love of Christ constrained him.

Like other men of this stamp whilst he held fast to the revealed word of God, he wasted no time in furious fightings about hair-splitting discussions. His battle was with sin in social, civil and domestic life. His heart bled at the sight of human woe. Unbelief he fought with fearless energy. For this he had to suffer much. In public and private life, through the press and the infidel pulpit, his character and doctrines were assailed with terrific fury. The tongue of slander stung him sorely. When the Evangelical Church Diet met in Stuttgard in 1850 he was chosen to deliver an address on the relation of the Christian to political affairs. The pulpit from which he spoke was garlanded with roses. In his address he said, "I myself have stood on a tribune which, unlike this one, was for me at least studded with thorns."

At the Kirchintag of 1854, he delivered an address on the sin of gambling. With great skill he graphically depicted the "gambling hells," which so-called Christian Governments licensed to increase their revenues. His powerful appeals started a movement which led to a reformation in this respect. Another speaker who theologically differed from Kapf exclaimed in this discussion: "We are divided on so many points; for once let us be one on a question of political morality, and with one single blow crush this scandalous vice." He had great organizing talent; knew how to train and put people to work. In Kornthal and Stuttgard he formed societies for the relief of the suffering; a large school of Deaconesses, where pious women were trained for charitable and religious work. The abounding sources of pauperism and vice, and how to purify them continually burdened his heart. A great and good man, in sooth, was this. Faithful alike to the wise and the unwise. The Stuttgard servant girls and street sweepers could understand him, no less than the king of Wür-

temberg. His vast church was always crowded; often the aisles and stairways. His was a tender, child-like heart. Every child felt free to tell him its troubles. The poorest woman in Stuttgart was not afraid to call on the "Lieben Prelat." On a bare bench, without a back, he would sit aside of the poor, hard-working peasantry, and have a brotherly talk with them about their burdens and the Almighty "Bearer of burdens."

On the street the countrywomen, in their odd, unfashionable apparel and speech, felt free to greet their Herr Prelat and answer his loving questions.

Yet withal Kapf was a man of a stately presence, and of rare refinement. Every right-feeling person would be impressed by his manner. Before the great dignities of State he was fully in his place, no less than with people of lower rank.

A prodigious worker was this humble Swabian. Although over seventy years of age, weighed down with bodily infirmities, many of his friends noticed how in all kinds of weather he travelled through the streets of the city, visiting his people. Through winter's snow and mud, climbing up and down dozens of steep stairways, he often visited from ten to twenty families in one day. He spared no pains to visit the aged and the sick. Some who had stung him to the quick with anonymous letters and slanderous attacks, repented, sent for him and found in him a forgiving and sympathetic friend, as well as a spiritual counsellor. As a spiritual father to thousands, he lived and labored for many years, without respite or pause. Other pastors might take their breathing spells, their seasons of recreation and rest, not he. The rest thus taken might be robbed from some death-bed, and a precious soul would have to die without the counsel and prayer of the pastor.

It is a blessing, if but in a few words to form the acquaintance of such a person. He is one of the great company of saints, in whose fellowship God giveth us also to have part.

His disposition and life was one of attraction, not repulsion. He longed for a unity of believers—"that they all might be one."

Stick to Your Post.

In the excavating of Pompeii, the skeleton of a soldier was found at the spot where he stood on guard when the city was buried by an eruption of Mount Vesuvius, in the year 79. The terrified citizens fled for their lives, as the ashes, scorïæ, and lava were fast filling up the streets and covering the buildings. But the faithful soldier stood heroically at his post. The ground around him was covered with heaps; the scorïæ rose to his knees, his loins, his neck; slowly it covered his mouth, nose, eyes and head—and having done all, he stood fast to his place. And more than 1700 years afterwards his remains were dug up, at the door of the guard house, a monument of a steadfast adherence to the post of duty.

The 10th of May, 1780, was a dark day in New England. About 10 A. M. clouds began to cover the heavens. First came twilight, just as at evening; the birds chirped and twittered, the cows lowed at the bars of their pasture fields to be taken home to milk, the chickens went to roost, candles were lighted and night set in at noon-day. Busy people stopped at their work and hastened home to their families. Thrifty housewives forgot the preparation of dinner, and hungry people forgot to eat it. Pious people calmly betook themselves to prayer, impious persons were trembling in fearful expectation of the sounding of the last trumpet and the sealing of their doom. Darkness continued until the following midnight.

It happened that the Legislature of Connecticut was in session at Hartford. The members were filled with consternation. Possibly some were poorly prepared for the supposed end of the world. Others may have thought as the end of all things was at hand, Connecticut would need no more laws or lawmakers. At all events, many members were eager to get out of the hall. The House of Representatives hastily passed a resolution to adjourn. When a similar motion was moved in the Senate, Col. Abraham Davenport, a plain, conscientious man, the son of Rev. John Davenport, of Colonial times, said; "I am against an adjournment; the day of

judgment is either approaching, or it is not. If it is not there is no cause for an adjournment; if it is, I choose to be found doing my duty (at my post). I vote, therefore, that candles may be brought." The motion to adjourn was lost. Candles were brought and lighted, and the Senate went on with its business. We will let John G. Whittier tell the readers of the GUARDIAN this story in his poem on (ED. GUARDIAN)

ABRAHAM DAVENPORT.

In the old days (a custom laid aside
With breeches and cocked hats) the people
sent
Their wisest men to make the public laws.
And so, from a brown homestead, where the
Sound
Drinks the small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the State
Wisdom and grace in Abraham Davenport.

'Twas on a May-day of the far old year
Seventeen hundred and eighty, that there fell
Over the bloom and sweet life of the Spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where
its rim

Was fringed with a dull glow, like that which
climbs

The craters' sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Low'd, and looked homeward; bats on leath-
ern wings

Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew
sharp

To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of
Christ

Might look from the rent clouds, not as He
looked

A loving guest of Bethany, but stern
As Justice and inexorable Law.

Meanwhile, in the old State House, dim as
ghosts,

Sat the law-givers of Connecticut,
Trembling beneath their legislative robes.

"It is the Lord's Great Day! Let us ad-
journ,"

Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.

He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The Day of Judgment which the world
awaits;

But be it so or not, I only know
My present duty and my Lord's command
To occupy till He come. So at the post

Where He hath set me in His providence,
I choose, for one, to meet Him face to face—
No faithless servant, frightened from my task,
But ready when the Lord of the harvest calls;
And, therefore with all reverence I would
say,

Let God do His work, we will see to ours.
Bring in the candles." And they brought
them in.

Then by the flaring lights the speaker read
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewife fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question, with no figures of
speech

Save the nine Arab signs, yet not without
The shrewd dry humor natural to the man;
His awe-struck colleagues listening all the
while,

Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

A religion that never suffices to
govern a man, will never suffice to save
him. That which does not distinguish
him from a sinful world, will never
distinguish him from a perishing world.

—John Howe.

HARIET MARTINEAU says walking is
good; not merely stepping from shop
to shop, or from neighbor to neighbor,
but stretching out into the country, to
the freshest fields and highest ridges
and quiet lanes. However sullen the
imagination may have been among its
griefs at home, here it cheers up and
smiles. However listless the limbs may
have been sustaining a too heavy heart,
here they are braced, and the lagging
gait becomes buoyant again. However
perverse the memory may have been in
all that was agonizing, and insisting
only on what can not be retrieved, here
it is at first disregarded, and then it
sleeps. The mere breathing of the cold
wind on the commonest highways is rest
and comfort in comparison, which must
be felt at such times to be believed.

Good old John Newton says, "Fill
the bushel with *wheat*, and you may
defy the devil to fill it with *tares*." And
as Satan is sure to begin very early, see
to it that *you* begin earlier than he.

Mind Poisoning.

Some of the prominent dailies which are sold everywhere, on railroad and steamboat, and found on the files at hotels and summer-resorts, seem to be now about neck and neck in an effort to furnish their readers with the fullest details of every case of divorce, brutal outrage, and unnatural crime, which can be ferreted out either in the slums of the metropolis or from the most obscure and brutalized four corners of the rural districts. The reports furnished carefully avoid verbal indecencies, but constitute in themselves a crying indecency and an assault upon the moral instincts of decent people, whose eyes happen to encounter these half-naked exhibitions of crime in their search for the morning news. Scavengering is too honest a word to apply to this business, for the scavenger seeks to get filth out of clay and underground, while these toilers with the pen are everywhere prying out the tid-bits of moral garbage, and giving them the most conspicuous chance to diffuse their offensiveness and contamination. One paper of last week, for instance, made a half-column hideous with the story of the debasement of a number of little girls by some ninety-ninth part of a man who called himself a real-estate broker, an account well calculated to stir base imaginations to similar misdeeds. The same number of the same journal contained half a dozen selections from the varied *repertoire* of vice, for which police-courts' records and country-gossip alike had been consulted. No one can be so simple as to believe that public justice, or any ends of the public health, are had in view in publishing extended accounts of criminal actions of this character. The motive is simply the same which induces men to go into the business of dispensing strychnine, whiskey, or opium to all comers; a willingness to fatten by the depraved tastes and self-destroying tendencies of their fellows. If these caterers to the morbid appetite which gloats over the most offensive forms of crime only supplied the demand already existing in the depraved tastes of their customers, the damage to society would be far less serious than it is. But to thousands of

young and unformed minds, of those who would not deliberately seek out vicious reading, these poisoned streams, mingled with the currents of the daily news, will bring their first taste of vicious suggestion. Parents cannot think without anxiety of what their children's uncontaminated eyes may fall upon in sheets which secure general currency, and thrust themselves before the eyes of at least those who travel.

Is it not high time for the formation of a public opinion which shall distinctly stamp as disreputable every newspaper which habitually and deliberately collects and gives prominence to the miserable, useless and dangerous details of vice and crime? The furnishing of necessary intelligence of what happens in a community requires, it may be, some allusion to whatever comes under the notice of courts; but all this may be done in terms so brief, general and guarded, as not to be dangerously suggestive or tending to corrupt the imagination of unsuspecting readers. It is very easy to draw a line between that information of the public which is the necessary function of a newspaper, and the growing abuse of which we complain; as, indeed, the line is kept constantly and clearly drawn in all the best family journals of the country. Those conductors of newspapers who transgress this line do it systematically and for a purpose: their purpose doubtless being only to supply the demand of a vicious taste already existing. But the hurt they do extends beyond their intentions or their knowledge. A new crime should be defined; it is one which these men are constantly and recklessly committing: it is that of poisoning the minds of thousands of as yet unspoiled, but thoughtless readers of the vile materials they purvey. It is not necessary for mind-poisoning that vicious language should be used; in fact, this would frighten away the guileless reader whose imagination is tempted on by the vicious picture only half outlined, not unveiled.

The poisoning of fountains of fresh water, even in an enemy's country, has been thought one of the last savageries of warfare, not allowed by any civilized code. What is it to poison with foul ideas the thoughts of simple children, the life-springs from which the moral

power and character of a coming generation is to flow? Let the work of the mind-poisoners be clearly recognized and held up to that social opprobrium which it will receive when its animus is generally understood, and there will be less of it, or at least the scope of its evil influences may be restricted to those who really love and seek what it aims to supply.—*Hartford Daily Courant*.

To Young Women.

The pastor of a church in one of our large cities said to me not long ago: "I have officiated at forty weddings since I came here, and in every case save one I felt that the bride was running an awful risk." Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women kept from the touch of evil through the years of their girlhood give themselves, with all their costly dower of womanhood, into the keeping of men, who, by base associations, have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in associations and marriages, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why young men of this Christian land should not be just as virtuous as its young women; and if the loss of your society and love be the price they are forced to pay for vice they will not pay for it. I admit with sadness that not all young women are capable of a high standard for themselves or others; but I believe that there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls, will you help us, in the name of Christ? Will you, first of all, be true to yourselves and God, so pure in your inner and outer life that you shall have a right to ask that the young men with whom you marry shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers, and sons are going down.—*Harpers*.

Courtship of John Knox.

A curious anecdote connected with Knox's marriage to Lord Ochiltree's daughter, is contained in a letter written by Mr. Robert Miller, minister of Paisley, to Wodrow, the historian of the Church of Scotland, dated November 15th, 1722, and will be read with interest by many. It is as follows:

John Knox, before the light of the Reformation broke up, traveled among several honest families in the west of Scotland, who were converts to the Protestant religion. Particularly he visited oft Stewart Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night about supper said to him: "Mr. Knox, I think you are at a loss by want of a wife." To which he said: "Madame, I think nobody will take such a wanderer as I." To which she replied: "Sir, if that be your objection, I'll make inquiry to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and a credit to the Church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady addressed her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who very faintly said: "Madame, I'll be very willing to marry him; but I fear he'll not take me." To which the lady replied: "If that be all your objection, I'll soon get you an answer." Next night, at supper, the lady said: "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it, madame?" She answered: "My young daughter, sitting by your side at the table." Then, addressing himself to the young lady, he said: "My bird, are you willing to marry me?" She answered: "Yes, sir; only I fear you will not be willing to take me." He said: "My bird, if you be willing to

take me, you must take your venture of God's providence as I do. I go through the country sometimes on my foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge." "Sir," said she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill, she got up to the top of it before him, and took the wallet on her arm, and sitting down, said: "Now, good man, am not I as good as my word?"

About Dunces.

Fisher Ames entered Harvard at the age of twelve, and Edward Everett at thirteen; Bishop Heber translated "Phædrus" into English at seven; Anna Seward repeated from memory the first three books of "Paradise Lost", at nine; and Lord Brougham wrote on philosophy at eighteen.

But all eminent men have not been remarkable for early attainments. Some of the grandest spirits that the world has ever known—men whose works and memory are enduring—were regarded in youth as dunces. They flowered late, but bore the rarest fruit.

It is somewhat discouraging for a boy of moderate abilities, who aims to do his best, to be told that others accomplished in childhood what he can do only by hard study in the best years of his youth. But such a boy should not relax his efforts. He will succeed if he gives his heart and mind to the work.

That distinguished teacher, Dr. Arnold, of Rugby, after speaking of those who zealously cultivate inferior powers of mind, said of such a pupil: "I would stand to that man hat in hand." He once spoke sharply to a dull boy, who replied:

"Why do you speak angrily, sir? Indeed, I am doing the best I can."

Dr Arnold said he never so felt a rebuke in his life.

Sir Isaac Newton was a pronounced dunce in his early school days. He stood low in his classes, and seemed to

have no relish for study. One day the bright boy" of the school gave him a kick in the stomach, which caused him severe pain. The insult stung young Newton to the quick, and he resolved to make himself felt and respected by implicit scholarship. He applied himself resolutely to study, and ere long stood in his classes above the boy who had kicked him, and ultimately became the first scholar in the school.

Newton owed his pre-eminence in his philosophical studies more to perseverance and application than to any marvellous natural endowments.

Oliver Goldsmith, than whom no boy could appear more stupid, was the butt of ridicule. A school dame, after wonderful patience and perseverance, taught him the alphabet—a thing which she deemed creditable to her school, and which she lived to mention with pride when her pupil became famous. He made no progress in the exact studies, but liked history and Latin poetry.

He was a sore trial to his ambitious mother, who made many fruitless efforts to quicken his wits by her sharp words.

His relatives, teachers, and school-mates, all told him that he was a fool, which verdict he did not dispute, but took good-humoredly. Even when he had produced the "Traveller," an eminent critic said to a friend: "Sir, I do believe that Goldsmith wrote that poem; and that, let me tell you, is believing a great deal."

Sir Walter Scott was a dull boy, and when attending the University at Edinburgh he went by the name of "The Great Blockhead." But he wasted no time on trifles, and in pursuing a study that he loved—as, for example, history or the classics—he was persevering and methodical. He was one of those whose knowledge on a subject that interested him increased until it lay like a great volume on his mind. When Walter Scott began to make use of that knowledge society gave him another name, somewhat different from the Edinburgh appellation. It was "The Great Magician."

Hutton, the antiquarian, whose knowledge of books was deemed remarkable, was slow to learn when a boy. He was sent to school to a certain Mr. Meat. He thus tells his experience: "My

master took occasion to beat my head against the wall, holding it by my hair, but he could never beat any learning into it."

Sheridan found it hard to acquire the elements of learning. His mother deemed it her duty to inform his teacher that he was not bright to learn like other boys. Adam Clarke was pronounced by his father to be "a grievous dunce," and Dr Chalmers was pronounced by his teacher as an "incorrigible" one. Chatterton was dismissed from school by his master, who, finding himself unable to teach him anything in a satisfactory manner, settled it that the boy was a "fool."

Teachers are apt to become impatient over dull scholars, and predict of them that they will never come to anything. Such uncalled-for prophecies ought to discourage no scholar who tries to do well. A certain Edinburgh professor once pronounced upon a student this severe opinion: "Dunce you are, and dunce you will ever remain." That student was Sir Walter Scott.

If a dull boy feels an inspiration stirring within to know something worthy in literature, science, or art, let him set his face as a flint towards his object; let him be patient, hopeful and self-reliant, unmoved by laughter, undiscouraged by evil prophecies.—*Moravian.*

Herrnhut.

This is the Capital of Moravianism. It is in Saxony, three hours distant by railroad from Dresden. In 1722 it was one vast forest of pines. The first house that was built still stands, bearing the date of this year. The new settlement was called Herrnhut in allusion to Numbers ix. 23, (Luther's translation), where the same word is found denoting the protection of God over Israel. The exiles from Bohemia here found a refuge from Catholic persecution.

The village numbers at present about one thousand souls, and is beautiful for situation. It is upon high ground, and the surrounding scenery is diversified and pleasing. There are meadows and forests, hills and valleys, fertile fields and quaint, picturesque hamlets on every side, while a grand mountain

range in Bohemia on the one hand, and the Hartz Mountains on the other, bound the vision. To add to the charm the fields and woods are fenceless—the former highly cultivated—and they are alike interspersed with neatly-kept walks, with rills and fountains of Scripture appellation, with here and there an inviting seat or shaded arbor. Alighting from the cars, one finds the grounds of the railroad station adorned with shrubs and trees, flowers and rookeries, with little foot-paths leading to rustic benches. An avenue lined with gigantic trees extends to the village, a quarter of a mile away. On entering the town—a rare exception in the Fatherland—the charm is not dispelled. Neatness and taste reign supreme. The squares and streets and alleys are scrupulously clean. One reproaches himself for the little dirt that clings to his impious feet. The buildings, both public and private, are unostentatious, but commodious, betokening great simplicity of taste and of life. The streets are thoroughly drained, there is an abundant supply of pure water from public fountains, and the town is well lighted at night. Perfect order, even to stillness, reigns. There are no saloons, no places of amusement. There is but one public house, and that is owned by the "Society," and kept by a "Brother." A law-and-order society in Herrnhut would be occupationless; modern moral crusades find only Quixotic, imaginary foes, and reformers die a natural death. There are no disturbing elements; lovers of pleasure do not come hither, and every day to the stranger is a Sabbath to the soul. One seems to have migrated to another planet, or to have come upon an unfallen Eden.

The Society are the landed proprietors of Herrnhut. This constitutes one of the three estates left to them by their most prominent convert and apostle. The "Brothers" have entire control of the municipal affairs of the town. They are the landlords, the householders, the magistrates, and the police. Herrnhut is, in fact, a little religious sovereignty in the Saxon kingdom, whose quasi-independence is acknowledged by the State. Nearly every citizen is a member of the "Gemeine."

Every day is Church-day at Herrn-

hut. It is emphatically a Christian community. Each evening the welcome sound of the church-bell is heard, and nearly the entire population wend their way to the plain and substantial "God-house" erected in the last century. The exercises are varied by prayers, exhortations, sermons, expositions, and song service. The congregation has a unique aspect. The sexes sit apart, and the Sisters wear the distinctive *haube*, or cap. It is the original head-dress of the Moravian peasant women. It is exceedingly pretty and tasteful, and has differently colored ribbons, according to the age and condition of the wearer—widows wearing white, married women blue, and the *madchens* and *frauleins* pink of divers shades. * * * * It requires an effort for the stranger at first to keep his eyes from wandering irreverently from the preacher to the caps. The church is never warmed, even in the coldest weather—a good preparation for their Greenland Mission-work. The preacher sometimes officiates in furs.

—*Christ. Advocate.*

A Lesson on a Lady's Bonnet.

BY THE EDITOR.

On a hill by a certain way-side in Scotland, near the "Banks of Bonnie Doon," stand the ruins of a church, surrounded by the old grave-yard. Nought but the crumbling roofless walls remain of "Alloway's auld haunted Kirk." In the days of Robert Burns all manner of ghost stories were connected with the sacred building and its surrounding dust, by the plain farmers in the neighborhood. For which reason Burns calls it an "Auld haunted Kirk."

Poor Burns in his mature life never paid much heed to his early religious training. Now and then he would attend church, this "Auld haunted Kirk." But his naughty muse played him strange tricks, even during public worship. His imagination was always on the alert for something that was not in the sermon. As some young people are wont to do, he kept gadding about, looking at other people's clothes, and especially at the blushing country damsels whose beauty often led his

heart captive. One Sunday, in this un-devout exploration his eye happened to fall on a — louse, slyly crawling over a pretty lady's bonnet, whom he calls Jenny. The dear soul was behaving herself very devoutly, paying proper attention to the services, never dreaming that such a nasty vermin was crawling over her bonnet, and least of all that Bobbie Burns was watching its marches, and making a poem on it, which would be read all the world over a hundred years later. He followed her closely, as she crawled under the gay ribbons, her nose now peeping out from under them, then sprawling over the top of the bonnet. His kind heart feels annoyed by the louse, yet he can not keep his eyes off it. Over a beggar's bonnet she might crawl and sprawl and suck out a dinner, but not venture on that of such a fine lady. On "an old wife's flannel toy" he would not wonder so much to see her, or on a little boy's garments, but not on Jenny's bonnet. At length the lady becomes restless, and he fancies that her face and the tips of her fingers show her knowledge of the live animal taking liberties with her head gear. Let the *poem* describe the scene.

Ha! whare ye gaun, ye crawling ferlie!
Your impudence protects you sairly,
I canna say but ye strut rarely,
Owre gauze and lace;
Tho' faith, I fear ye dine but sparely
On sic a place.

Ye ugly, creepin, blastet wonner,
Detested, shunn'd by saunt an' sinner
How dare ye set your fit upon her,
Sae fine a lady!
Gae somewhere else and seek your dinner
On some poor body.

Swith, in some beggar's haffet squattle;
Where ye may creep, and sprawl, and sprattle
Wi' ither kindred, jumping cattle,
In shoals and nations;
Whare *horn* or *bane* ne'er dare unsattle
Your thick plantations.

Now haud ye there, ye're out o' sight,
Below the fattrils, snug and tight;
Na, faith ye yet! ye'll no be right
Till ye've got on it
The verra topmost, tow'ring height
O' *Miss's bonnet*.

My sooth! right bauld ye set your nose out,
As plump and gray as onie grozet, (gooseberry)
O for some rank, mercurial rozet, (rosin)
Or fell, red smeddum, (powder)
I'd gie you sic a hearty dose o't
Wad dress your droddum!

I wad na been surpris'd to spy
 You on an auld wife's flainen toy;
 Or aiblins some bit duddie boy,
 On's wylie evat (a flannel vest);

O *Jenny*, dinna toss your heed,
 An' set your beauties a' abreed!
 Ye little ken what cursed speed
 The beastie's makin!
 These *winks* and *finger-ends*, I dread,
 Are notice takin!

O wad some pow'r the giftie gie us
 To see oursels as others see us!
 It wad frae monie a blunder free us
 And foolish notion:
 What airs in dress an' gait wad lea'e us,
 And ev'n Devotion.

At a certain public entertainment I heard a speaker take the last stanza of this poem as the text of a very pleasing little address. What can he make out of that? thought many as he began. But they soon were surprised to find what excellent moral lessons could be drawn from such an ugly vermin. It is true he did not name the "crawlin ferlie"; but hinted the nature of the animal so delicately that the least informed caught the idea.

The power to see ourselves as others see us, would disclose to us many a strange and sorry sight. For are we not blind to our own defects, and very keen-sighted to see those of others? How soon we detect the inconsistencies and imperfections of others. If you wish to have the Bible view of this subject read Matthew 7: 1-5. And how much better still would it be if we could see ourselves as God sees us. Ancient fable speaks of a man who had a window in his breast through which every body could see all the desires and thoughts of his heart. And what horrid things they saw there. The purest person would scarcely be willing to have others see through him in this way. In reality, to the eyes of one there is such a window in every heart. God sees us and all that is in us, the good and the evil, uttered or unexpressed. Before God the secrets of all hearts are revealed. Feeling this, many of the ancients were filled with shame and confusion of face when they thought of their sins. It is a great help, in our religious endeavors, to cultivate a sense of God's omniscience; often to call to mind that God sees us, hears us, and knows us as no one else can know us.

The Bible.

The following description of the Bible was found in Westminster Abbey, nameless and dateless: A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of the household, and the wife as the mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor on parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust: and promises a father to the former, and a husband to the latter.

It teaches a man to get his house in order, and how to make his will; it appoints a dowry for his wife; entails the right of the first-born; and shows how the young branches shall be left.

It defends the rights of all and reveals vengeance to every defaulter, over-reacher, and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate; resolves all doubts; and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to Him; and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It contains the most strange antiquities and strange events, wonderful occurrences, heroic deeds, and unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skilful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that will ever be signed.

To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; it is the school-boy's spelling book and the great and learned man's masterpiece.

It contains a choice grammar for the novice and a profound mystery for the sage.

It is the ignorant man's dictionary and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; it is also its own interpreter, and that which crowns all is, that the Author is without partiality, and without hypocrisy, "With whom is no variableness, neither shadow of turning."

Machineried to Death.

A great many of our Sunday-schools are in danger of becoming machineried to death. What with responsive readings and singings: a posture for this and a posture for that; a series of questions enough to drive a native Yankee wild, with their responses repeated mechanically, and only uttered to be speedily forgotten; with blackboard and map, catechetical exercises and interminable addresses, the Sunday-school in some quarters is fast becoming a machine as complex as Babbage's calculating engine, and almost as difficult to work. We do not say that some of these exercises in one way or another may not be used to advantage; but it is evident that as they are incorporated in many schools an elaboration of detail is secured which is as exhaustive to the ordinary scholar as an air-pump is to the atmosphere in a glass receiver. Children's minds, their apprehensions, and their tastes run to simplicity, and it would be well to remember this before fastening upon the youthful faculties a strain out of all proportion to their capacities. Less machinery and more attention to spiritual instruction seem to be greatly needed in some quarters.—*Christian at Work.*

Lapland Babies.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sabbath. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow; and mamma Lapp wraps the baby snugly in skins, and deposits it therein; then papa piles the snow around it, and the dog is left to guard it while the parents go into church. Often twenty or thirty babies lie out there in the snow around the church; and I have never heard of one that suffocated or froze. Smoke-dried little creatures, I suppose they are tough. But how would our soft, tender, pretty, pink and white babies like it, do you think?—*S. S. Visitor.*

The Sunday-School Department.

An Empty Spoon.

A young minister who was quite self-satisfied with his own discourses, was always very curious to know what others thought of them. The Lord permitted him to gratify this curiosity one Sabbath evening, as he was passing the cottage of a humble but pious laborer. The good man was kneeling with his family, and the young minister paused a moment to listen. He was thanking the Lord for their spiritual mercies, and for the blessed Bible on which their souls might feed, "for Thou knowest, O Lord," he said, "that we have been fed this day out of an empty spoon."

Our poor Sunday-school children are often fed the same way, by people who undertake to address them.

"And now, children," said a learned gentleman, "do you desire to know what it is that you all want—every one of you? I will tell you. You all want an organic law and a fundamental basis!" It is quite doubtful whether the children duly realized their wants. Very likely the little ones thought it might be a fine name for something to eat.

Said another good minister to the children, "I will now give you a summary of what I have been saying."

Here the children's pastor hinted in a whisper, that "summary" was too hard a word.

"Your pastor tells me," continued the orator, "that you do not understand the meaning of summary. Summary, my little friends, is an abbreviated synopsis."

Do not feed the little ones from the empty spoon of high-sounding words. That is far from following the Master's direction, "Feed my lambs." If you have no good, earnest word that will come home with power to their souls, keep silent, and do not take up golden moments that others might use with drofit to perishing souls.—*S. S. Times.*

Skiping the Hard Points.

Boys, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone? Don't you think the enemy would buzz wild there, like bees in a hive, and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly? Just so, I want you to remember, will it be with you, if you skip over the hard places in your lessons, and leave them unlearned; you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious. Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve when you take up a new study that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school-life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does, will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

—*School Day Visitor.*

SCRIPTURE LESSONS.

JULY 4.

LESSON XXVII.

1880.

Sixth Sunday after Trinity. Gen. ii. 4-8.

THE SUBJECT.—THE CREATION.

4. These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

5. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

QUESTIONS.

What book of the Bible are we now going to study? What does *Genesis* mean? Why is this book so called? Who is supposed to have written it? What other books are supposed to have been written by Moses? When did Moses live? To what nation did Moses belong?

What are the contents of the first chapter of Genesis? Was the creation of the world an instantaneous or a progressive work? How many days were spent in it? What were these days? What was made on the first day? On the second? On the third? On the fourth? On the fifth? On the sixth? What did God do on the seventh day?

What are the contents of the second chapter of Genesis? Where should this chapter properly begin? Is this second account of the creation as comprehensive as the first? To which of the six days of the first chapter does this account of the second especially refer? What difference is there between these two chapters in respect of the name of the Creator? What is the reason of this difference?

VERSE 4. What is the relation of this verse to the following portion of the chapter? What is its relation to the previous chapter? What is the meaning of the word *generations*? Does this imply that the process of creation was one of gradual development? Could there have been a *history* of the origin of heaven and earth, if the work of creation had been instantaneous? What is the meaning of the word *created*? Does this imply that God was the author and director of the gradual development of the world? How is the *day* here related to the six days of the first chapter?

5. What is the meaning of the statement contained in this verse? Does this mean that previous to the time here indicated plants and herbs did not grow on the earth at all? When was vegetation first created? What kinds of plants and herbs are spoken of in this verse? What is meant by *plants of the field* and *herbs*

of the field? What two reasons are given for this absence of plants and herbs of the field?

6. What statement is made in this verse? What is meant by the word *mist* here? What is the difference between *earth* and *ground* here? For whom was God preparing this ground? Was a special modification and preparation in the soil of the earth and in the plant and animal world, necessary in order to the advent of man?

7. How is the creation of man described here? Of how many parts does man consist? Of what was his body formed? Whence was his soul derived? Does this mean that the body and soul of man were made one after the other in time? Do animals have souls, too? How does man's soul differ from the souls of animals? How is the creation of man described in chapter i. 26-27? What is meant by the *image* of God there? What by the *likeness* of God? Is it this that distinguishes man especially from animals? What was the name of the first man? What is the meaning of the name *Adam*?

8. Who prepared man's first dwelling-place? What was it called? What is the meaning of Paradise? Where did God plant this Paradise or garden? What is the meaning of *Eden*? In what part of the world was Eden? Does the Paradise of our first parents exist any where in the world now? To what Paradise do we look forward? Was the Paradise of our first parents a type of this?

What two famous trees grew in Paradise? verse 9. Of which of these had God forbidden our first parents to eat? For what purpose were our first parents placed in the garden of Eden? verse 15. If they had not sinned, would the whole earth have been by human labor changed into Paradise? Would our labor then have been always delightful? How is it now? Rom. viii. 19-23.

1. Come, Kingdom of our God,
Sweet reign of life and love,
Shed peace, and hope, and joy abroad
And wisdom from abroad.

14

2. Over our spirits first
Extend Thy healing reign;
Then raise and quench the sacred thirst
That never pains again.

NOTES.—*Genesis* means *becoming, origination, generation, production*; and the first book of the Bible is so called because it gives an account of the origin of the heavens and of the earth, of the origin of the human race and of human history, and of the origin or beginning of the process of human valuation. The author of this and the four following books of the Bible, namely, Exodus, Leviticus, Numbers and Deuteronomy, is generally supposed to have been Moses, though this is nowhere asserted in the Bible itself. According to the commonly received chronology, Moses was born about 1571 B. C. and died 1451 B. C. He was the chosen instrument for the deliverance of the Israelites from the land of Egypt, and the medium of the Divine legislation for Israel, and no doubt portions, though probably not the whole, of the first five books of the Bible were written by him.

The first chapter of *Genesis* contains a general account of the creation of the world. The creation of the world was not an instantaneous product of a single divine fiat, but the result of a progressive work, or an upward series of development. This is signified by the fact that the process of creation is said to have been accomplished in six successive days. These days of creation were not literal days of twenty-four hours, but periods of indefinite extent, in which the new forces and principles established at the beginning came to their full development. On the first day, we are told, God made light, that is, not solar light, but light resulting from the combination of the primary elements of matter. On the second day God made the firmament, that is, the atmosphere, which bears the clouds and through which the stars are seen. On the third day the dry land was separated from the water, and the earth began to produce vegetation. On the fourth day the sun, moon and stars first began to appear as light-bearers in the sky, and to regulate the seasons of the earth. On the fifth day the water and air animals, that is, fishes and fowls, were created. On the sixth day God created land animals, that is, cattle and beasts of the earth, and finally man.

The second chapter of *Genesis*, which should properly begin at the fourth

verse, also contains an account of the creation, but one that is less comprehensive than that contained in the first chapter. It really refers only to the sixth day and describes more especially the creation of man and the beginning of human life and history on the earth. In the first chapter the creation of man is spoken of only as one, though the last and most important, of God's works; in the second chapter this final work of creation is more fully explained, and man's original character and condition are described. There is a remarkable difference between these two chapters in respect of the divine name. In the first the Creator is called "God;" in the second, "Lord God," or, in the original, "Jehovah God." This difference is by some supposed to point to a difference of authorship; while others think that it is expressive only of a difference of tendency or aim in the two accounts, the first being "universalistic" (denoting God's relation to the world in general), the second "particularistic" (denoting God's relation to man and especially to the chosen or covenant people). Perhaps both views are in a measure correct.

VERSE 4. This verse may be taken as a superscription or general heading of the whole chapter beginning here, or as a summary recapitulation of the previous chapter. It may possibly be intended to serve both purposes. *These are the generations, etc.* The word here translated *generations*, literally means *genealogies*. As used in this place it signifies the *history of the origin* of the heavens and of the earth. This implies that the process of creation was one of gradual development or evolution. If the heavens and the earth, as they exist now, had been called into existence instantaneously by a single divine fiat, there could have been no *history* of their origin. Only that can have a history which goes through a process of *change* or development, advancing always from a lower to a higher state of perfection, in which process every lower stage is a basis and condition of those which follow after. And only in this view can the world be an object of our knowledge. We know a thing only when we know how it has come to be, that is, when we know its

history. *When they were created, etc.* To create means to cause to exist, or to bring into being. The use of this term here implies that the development of the world was not a spontaneous process, that the world is not self-produced, but that God originated, guided and controlled the process by which it has come to be what it is. God is the author of the matter as well as of the present form of the world, and the process or method which He followed in its production was evolution or development. And that is the method of God's working still, both in nature and in grace. *In the day that the Lord God made the earth, etc.* The word *day* here denotes the whole period of creation, which in the first chapter is divided into six subordinate periods called days. That the word *day*, in these accounts of creation, does not signify a literal day, is evident from the fact that the six days of the first chapter are called one day in the second.

VERSE 5. *And every plant of the field, etc.* A more exact and intelligible translation of the first part of this verse is as follows: *No plant of the field was yet in the earth, and no herb of the field grew yet.* The beginning of the growth of vegetation on the earth was much earlier than the time indicated in this verse. It was on the third creative day that the earth first began to bring forth grass, herbs and trees. But the question here is concerning plants and herbs of the field. It is the nobler forms of vegetation that are meant here, those which are dependent upon human labor and cultivation, like wheat, barley, corn, the apple, peach, fig, etc. Even these may have existed, and probably did exist, long before, in their wild or uncultivated state, as *plants of the earth*, but not as *plants of the field*, in the noble form under which we now know them in a state of cultivation. Into this state they could only be brought by peculiar climatic conditions and influences on the one hand, and by the aid of special care and culture on the other. Hence the reason given for their absence: *For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.*

VERSE 6. *But there went up a mist, etc.* There is a distinction to be made here between *the earth* and *the ground* (Heb.

adamah, whence Adam, man). The earth is the whole surface of the globe, including the sea; the ground, the *adamah*, is some particular locality on the earth, which is now to be prepared for the scene of a new creation. This is man. *A mist vapor, forming clouds, went up from the earth (including the sea), and watered the face of the ground.* This means probably that the formative energies of the earth (which in the first chapter also are supposed to be especially connected with the element of water) were concentrated upon some particular region (the land of Eden), so modifying its soil and climate as well as the character of its plant and animal life, as to make of it a congenial bosom for the reception and development of the first human life. Man could not be created until a place was prepared to receive him. And this preparation must have extended to the soil of the earth, to its climate, and to its vegetable and animal products.

VERSE 7. *And the Lord God formed man.* Man consists of *body* and *soul* or *spirit*. The body, like those of animals, is composed of earthly elements (dust of the earth), and in its general organization is the same as the bodies of animals. The soul is the vital and rational being which inhabits the body and makes this the organ of its activity. In its substance or essence the soul is spiritual. It results from the union of the divine *breath of life* with the material organization. Man's life, therefore, or the substance of his soul, is derived from God. Hence it is said that men are the *offspring* of God, (Acts xvii. 28). We need not suppose that in the original creation of man the formation of the body (as a dead statue) preceded the inspiration of the breath of life, or the formation of the soul, in time. The soul began with the body, and the body with the soul, as now. Man is not the only being that in the Bible is said to possess a soul. Animals have souls too, as the very name testifies (*animal* from *anima*, *soul*). But the animal soul differs from the human in being without *reason*, and *conscience*, and *will*. It is the possession of these powers, which in their union form *personality*, that distinguishes man from the animal, and makes him *man*. In the first chapter (verses 26-27) it is said

that man was created in the *image* and after the *likeness* of God. Here the image of God means *personality* (self-consciousness, will, reason, conscience), that which makes man capable of *moral-ity* and *immorality*, while the likeness of God means the actual harmony of man's moral faculties with the divine will—"righteousness and true holiness," Heid. Cat., ques. 6. The name of the first man was *Adam*, which is the generic for man in the Hebrew language. It is derived from *âdâmâh* (*ground, soil*) and points to the earthly origin of the material part of man's being, like *homo* (from *humus, soil*) in Latin. The English name *Man*, German *Mensch* (allied to the Latin *Mens*, mind) comes from a verbal root which means *to think*. Man therefore is the *Thinker*. This is his pre-eminent quality.

VERSE 8. *And the Lord God planted a garden.* God Himself prepared man's first dwelling-place. That culture or tillage necessary to transform the plants and herbs of the earth into plants and herbs of the field, fit for man's food, was performed by the hand of God. *Garden*: commonly called *Paradise*, which is a word probably of Persian origin, signifying *park* or *pleasure-ground*. *Eastward*: eastward from the place of the narrator. *In Eden*. Eden signifies *delight, pleasure*. It was the land of delight, made so by the divine culture, the beginning of the earth's glorification. The Eden or Paradise of our first parents was not a myth, nor a mere symbol, but a real locality on the earth, as Adam and Eve were real beings. It was somewhere in western Asia, in the vicinity of the rivers Euphrates and Tigris, perhaps near the place of their confluence. More than this can not be said with certainty. Of course Paradise does not exist anywhere in the world now, though it is still the destiny of the earth to be transformed and glorified. But until that is done we must seek our Paradise in the invisible world or "heaven" (Luke xxiii. 23; 2 Cor. xii. 4), of which the Paradise of our first parents was a type or symbol.

The object for which our first parents were placed in the garden of Eden was "to dress it and to keep it," and at the same time to unfold the capacities of their moral and intellectual nature, the

occasion for which was given in the tree of life and in the tree of knowledge of good and evil. Had they preserved their integrity, the world would have been gradually transformed into Paradise by human labor, which would then never have been burdensome, but always delightful. But man fell, and now the "whole creation groaneth and travaileth in pain," waiting for redemption, which can only be accomplished by a work of new creation on the part of God, grander than that of the first creation. Of this work of new creation, comprehending the earth as well as humanity, the Bible is an infallible documentary record.

Use of Troubles.

Troubles are often the tools by which God fashions us for better things. Far up the mountain-side lies a block of granite, and says to itself: "How happy am I in my serenity—above the winds, above the trees, almost above the flight of the birds! Here I rest, age after age, and nothing disturbs me." Yet, what is it? It is only a bare block of granite, jutting out of the cliff, and its happiness is the happiness of death.

By and by comes the miner, and with strong and repeated strokes he drills a hole in its top, and the rock says: "What does this mean?" Then the black powder is poured in, and with a blast that makes the mountain echo, the block is blown asunder, and goes crashing down into the valley. "Ah!" it exclaims as it falls, "why this rending?" Then comes the saw to cut and fashion it; and humbled now, and willing to be nothing, it is borne away from the mountain, and conveyed to the city.

Now it is chiselled and polished, till, at length, finished in beauty, by block and tackle it is raised, with mighty hoistings, high in air, to be the top-stone on some monument of the country's glory.

So God Almighty casts a man down when He wants to chisel him, and the chiselling is always to make him something finer and better than he was before.

JULY 11.

LESSON XXVIII.

1880.

Seventh Sunday after Trinity. Gen. iii. 1-15.

THE SUBJECT.—THE FALL AND THE PROMISE.

1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked. And they sewed fig leaves together, and made themselves aprons.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from

the presence of the Lord God among the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

QUESTIONS.

What is the subject of our lesson to-day? What was the occasion of the fall? Who had placed the tree of the knowledge of good and evil in Paradise? For what purpose had God placed it there? Was trial necessary for man in order to the development of his mental and moral faculties? Is it likely that the prohibition to eat of this particular tree had its ground in some injurious quality belonging to it? Did God want man to fall?

VERSE 1. What is said of the serpent here? What is the meaning of *subtle*? Who acted through this serpent as his instrument? Rev. xii. 9. Who then was the real author of the temptation? Why did God permit the temptation? What did the serpent say to the woman? What does that mean? Had God given such a commandment? What then was the object of the tempter in asking this question?

2-3. What did the woman reply? Is this reply a correction of the falsehood contained in the tempter's question? What more is it? Does the woman give the divine prohibition exactly? What does she add to it?

4-5. What does the tempter say now? Was this a contradiction of God's word? Should the woman now have listened any longer to the tempter? With what motive for the prohibition does he charge God? What good does he promise the woman as the fruit of transgression? What is the meaning of the expression, *Your eyes shall be opened*? What does the promise, *Ye shall be as gods*, mean?

6-7. In what light did the woman now see the tree? Had it appeared thus to her before? Was it really what she now saw it to be? What was her state of mind now? Did that disorder her vision? What did she do now? To whom besides herself did she give of the fruit? Is it likely that her husband was with her when she

first transgressed? Did the fall consist in the act of eating, or in her previous desire? James i. 15. What was the immediate effect of the fall upon our first parents? How has it affected our nature? Heid. Cat., Ques. 7.

8-9. Did God utterly forsake Adam and Eve after they had sinned? When did they hear His voice? How did they hear it? What did they do? Why did they hide themselves? What did God say? Did not God know where they were? What then does the question mean?

10-13. What was Adam's answer? How far was that a true answer? In what respect was it false? What further question did God then ask? For what purpose did He ask this? What did the man say now? Was this a shifting of the blame upon the woman? Was it also a shifting of the blame upon God? How? What did God say to the woman then? What answer did the woman make? Was this also an effort at self-exculpation? But was it not true? Was the fact that she was beguiled a good excuse? Are all sinners prone to throw the blame of their sins upon others?

14-15. What did God say to the serpent? Was not the serpent only the instrument of Satan in the temptation? But did Adam and Eve know this? Is this the reason why God pronounced the curse upon the serpent? But is not the curse meant chiefly for Satan? What does *cursed* mean? What three-fold penalty is denounced against the serpent? Do the first two imply that the serpent was once differently organized from what it is now? What is meant by the seed of the serpent? Who is the seed of the woman? What will be the final result of the enmity between the seed of the woman and the seed of the serpent?

NOTES—The occasion of the fall was the tree of the knowledge of good and evil, which stood close by the tree of life in the midst of Paradise. God had placed it there for the purpose of serving as a means of probation or trial, without which man could not have developed his mental and moral faculties. Man was originally made good; but he must make that goodness his own by an act of his will; and this he could only do when the alternative between good and evil was presented to his free choice. Without the voluntary rejection of evil and election of good there can be no virtue. In order that man might in a proper moral sense obey God, he must know that he was able also to disobey. Hence the tree of probation in Paradise, and the prohibition of its fruit, which moreover had its ground, no doubt, in some physically injurious (poisonous or intoxicating) properties of the tree. The prohibition was by no means arbitrary. God's design in providing the tree of probation accordingly, was to furnish an occasion for the development of man's moral nature, and for his confirmation in virtue. With this design he also *permitted* the temptation. He did not by any means desire man to fall. The account of the temptation and fall we take to be *historical*, though presented in a somewhat symbolical form. It is not a myth nor an allegory of the origin of evil in the angelic or human world, but an account of the historical beginning of sin in humanity, explaining the existence of sin now among all races of men. This does not mean, however, that all its features are literally historical, some of them being, no doubt, symbolical.

VERSE 1. *The serpent was more subtle*, etc. *Subtlety* means *cunning*, *craftiness*, in a bad sense. The subtlety of the serpent has among many nations passed into a proverb. But the serpent is only an irrational animal, more cunning perhaps than most others, and also more repulsive, but of itself incapable of any moral actions. The real author of the temptation, therefore, was Satan (Rev. xii. 9), who only used the serpent in some way as his instrument. Why God permitted the temptation we have already stated in the introductory remarks above. *And he said unto the wo-*

man, Yea, hath God said, etc. The question is asked in a tone of surprise, as if the commandment were something utterly unreasonable, which also it would have been, if the serpent's statement of it had been correct: *Ye shall not eat of every tree*, etc. The word *every* here is used distributively, and the sense of the original, accordingly, is: *Ye shall not eat of any tree, or ye shall eat of no tree*. God had given no such commandment, and the tempter, of course, knew it. He asked the question in this form in order to make the impression on the mind of the woman that God was at least capable of giving such a commandment, and thus shake her confidence in His goodness.

VERSES 2-3. *And the woman said unto the serpent, we may eat of the fruit of the trees of the garden*, etc. The answer corresponds to the serpent's question, and is, in the first place, a correction of the falsehood contained in that question, and in the second place, a statement of the real commandment, with an addition however. The words *neither shall ye touch it*, are not in the commandment as God had given it. See Gen. ii. 17. This addition affords us a glimpse into the moral development of our first parents up to this point. It shows us that the forbidden tree must often have been in their thoughts, and that, in their anxiety to avoid transgression, they even exaggerated the commandment. But this exaggeration, in consequence of the reaction which resulted from it, in the end made the transgression easier than it would otherwise have been. The interests of morality are never promoted by arbitrary additions to God's law. Compare Col. ii., 21-22.

VERSES 4-5. *Ye shall not surely die*. A direct contradiction of God's word, manifesting a spirit of opposition and hostility to God. Here the woman should have broken off her conversation with the serpent. She knew God, but she did not know this speaking serpent; and the moment it declared its opposition to God, she should have turned away from it. So, with whatever sets itself in opposition to God and His word now, we should have nothing to do, no matter how friendly it may appear to be toward us. *For God does know*, etc. Here the tempter charges God with

having been moved by motives of jealousy and envy in forbidding the fruit of this tree. God knows that the fruit of this tree will make you better, wiser and happier, and He envies you that fortune. This is the prattle of the serpent. *Your eyes shall be opened.* Your minds enlightened, so that you may understand your true interests, which now you are not able to do. *Ye shall be as gods, knowing good and evil.* Ye shall be independent of God, and shall know what is good and evil of yourselves, without His guidance. The desire to be as God, that is, to be independent of God, which is at once rebellion against God, is the essence of all sin. For transgressing the divine command the tempter promises an enhancement of human happiness. So the devil always does. In committing sin men nearly always expect to derive some benefit from doing so, at least some momentary pleasure or advantage; but how these expectations are always blasted in the result!

VERSES 6-7. *And when the woman saw that the tree was good for food,* etc. The tree now appears to her in a new light. Before this she had beheld it with aversion and horror, and was afraid even to touch it. Now she looks again, and the fruit seems to be *good for food*, tempting to the appetite, *pleasant to the eyes*, fair in appearance, beautiful, *and a tree to be desired to make wine*, a means of enlightenment, of moral and spiritual advancement. It possessed a charm now for all her faculties, sensuous, intellectual, esthetical and moral. The tree had not changed, but her mind in reference to it was changed, and that made all the difference. Her mind was now in a state of desire or lust for the evil, and that disordered her vision. *And she took of the fruit thereof and did eat.* This was the completion of her fall. "When lust hath conceived (obtained, or received into it, the consent of the will) it bringeth forth sin." James i. 15. Had she stopped short of this, she would not have sinned, no matter how keen might have been the desire. Desire or lust, whether occasioned by temptation from without or by excitement from within, becomes sin only when it is actualized by the will. *And gave also unto her husband,* etc. It is not likely that Adam was present during the temptation of Eve.

She was his tempter. And his mind must have gone through a process of trial similar to that through which hers had passed, before he committed the act of transgression. *And the eyes of them both were opened*, as the tempter had promised, but in a very different sense. *They knew that they were naked*, and made some weak, infantile efforts to cover their nakedness. The first effect of the transgression may have been a state of intense excitement, resembling intoxication. But that soon subsided, and they felt ashamed, weak, wretched, disordered in all their faculties of body and mind. They had corrupted their nature, and that corruption they transmitted to their posterity. This is *original sin*.

VERSES 8-9. *They heard the voice of the Lord,* etc. God did not suffer them to perish in helpless misery, but followed after them in order to save them. *In the cool of the day.* The evening, the best time for reflection, when the conscience is most active, and, in the case of Adam and Eve, when the first excitement caused by their transgression had passed away. Their awakened conscience now became the medium through which the divine voice was heard. *Adam and his wife hid themselves*, because they had sinned. Here is the beginning and cause of that fear of God which meets us so often in the Bible. *And the Lord God said, Where art thou?* The question is designed to recall man to repentance—to bring him back to his God—cause him to seek God.

VERSES 10-13. *I was afraid, because I was naked.* The first part of this answer is true, the second is not. Adam's fear originated, not in his nakedness, but in his sin. The shame of his nakedness was itself the consequence of sin. *Hast thou eaten of the tree,* etc.) Not a question for information, as God knew all that had happened, but a question designed to lead Adam to a confession of his sin. *And the man said, The woman whom Thou gavest to be with me,* etc. This is a confession, but not a very sincere and whole one. Directly Adam shifts the blame of his sin upon the woman, indirectly upon God. The woman whom *Thou gavest to be with me.* This implies that if God had not given him the woman, he would not have

sinned. Hence God Himself was responsible for his sin. This answer of Adam takes the lead of all those theories that have since been invented, making God, in one way or another, the author of sin; and it is about as good, though it may not be as learned, as any of them. But the woman is also ready with an answer of self-exculpation. When her turn comes to speak, she says, *The serpent beguiled me, and I did eat.* That was true; but she should not have suffered herself to be beguiled by the serpent, any more than Adam should have suffered himself to be beguiled by her. They should and could have resisted the temptation. Sinners are ever prone to throw the responsibility for their sins upon others, but there is no escape from their guilt in that. When you have done wrong it is of no use to say that somebody else told you to do it, or set you the example; for as long as you are a free agent, you are responsible for yourself.

VERSES 14-15. *And the Lord God said unto the serpent, etc.* The serpent was only the passive instrument, while Satan was the real author of the temptation. But Adam and Eve did not know this. As far as their sense or conscience was concerned, it was the serpent that tempted them; and hence the curse is pronounced upon the serpent, though in its ultimate effect it is meant for Satan. *Thou art cursed above all cattle, etc.* Execrated, detested, abhorred more than any other beast; or, the only one among beasts thus execrated and abhorred. The serpent is the symbol of an evil spirit in the animal world, as the tree of knowledge was in the vegetable world. Poisonous plants and poisonous beasts are types of moral evil. The judgment or penalty pronounced upon the serpent is three-fold: *Dust shalt thou eat—upon thy belly shalt thou go—enmity between thee and the woman.* The first two *perhaps* imply that the serpent was once differently organized from what it is now: or what is more likely, the stealthy, creeping and unclean habit of the serpent, which it always possessed, is indicated as a type of moral evil. The seed of the serpent are the spirits of evil, whose moral father is the devil. The seed of the woman in its full divine sense is Christ. *It or He (Christ) shall*

bruise thy head, i. e. shall tread thee under His feet and destroy thy power. Thou shalt bruise His heel, i. e. inflict a wound upon Him which will not be fatal. This is the first announcement of the Gospel. Adam and Eve did not understand it all, but they understood enough to cheer them in the sorrows of their fallen life. They knew that their posterity would obtain the victory over the power of evil which the serpent represented. We know that Christ was manifested to destroy the works of the devil (1 John iii. 8), that He overcame the tempter in the wilderness, and that having spoiled principalities and powers, He made a show of them openly, triumphing over them on the cross (1 Cor. ii. 15).

RALPH WALDO EMERSON has been seen in the streets of Boston in a shocking bad hat. He delights in old book shops. In them he is perfectly at home; but when he wants to buy any ordinary article, he has a young friend in the city who does his errands, for he is not good at trading. But he knows all about old books, and he likes, also, to ramble around the city's crooked thoroughfares and watch the animated pictures which street life affords. He is almost always alone on the street, and is not generally known. So he escapes impertinent curiosity.

THERE is nothing more striking and instructive in all the biographies we have ever read, than the constantly recurring entries in the private journal of Dr. Chalmers, recording his seasons of self-examination. He would devote part of a set day in every month to it, would go by himself, and shut the door; and, after a devotional hour, systematically and rigorously retrace his way for the past month—his inner experience and his outer history. He would face the exact truth about himself in the sight of God's Word and Throne. And as this retrospect led to penitence, gratitude, praise, prayer, confession and renewal of consecration, he would yield himself to the Spirit's influence, and would come forth as one who had been to the Pool of Siloam, one who had been on the Mount with Moses, one who had been with Jesus.

JULY 18.

LESSON XXIX.

1880.

Eighth Sunday after Trinity. Genesis iv. 3-15.

THE SUBJECT.—CAIN AND ABEL.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering :

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the ground, it shall not henceforth yield unto thee; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the Lord, my punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.

15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should slay him.

QUESTIONS.

VERSES 3-5. Who was Cain? Why was he so called? What was the name of his brother? What does Abel mean? What was Cain's occupation? What was Abel's? What is meant by the expression, *in process of time*? What sort of offering did Cain bring unto the Lord? What did Abel offer? What is an offering? How was the Lord affected by Cain's offering? How by Abel's? What made Abel's offering more acceptable than Cain's? Heb. xi. 4. Did his faith also determine the choice of his offering? How did the Lord manifest His acceptance of Abel's offering? How was Cain affected when he saw that Abel's offering was more respected than his own? How did he manifest his wrath?

6-7. Did the Lord know Cain's evil thoughts? What did He say to him? Was it reasonable for Cain to be angry at his brother? Could he also have received the divine favor? How? Would that have made him feel cheerful and happy instead of angry and miserable? What is the effect of evil-doing upon our sinful nature? How did our nature become sinful? Heid. Cat., Ques. 7. Does the sinfulness of our nature make us prone to all manner of sins? But does it force us to commit all manner of sin? Have we power to suppress our sinful inclinations? But does evil-doing strengthen our native depravity? Could Cain have resisted the impulse to murder his brother? If he had always done well before, would this impulse have arisen at all? What do we learn from this?

8. Did the divine warning save Cain from his intended crime? What did Cain say to Abel when he talked with him? Where were the two brothers when Cain slew Abel? Is it not a fearful reflection that the first man that was ever born became a murderer? What does

this prove in regard to human nature? Had religion anything to do with this murder? How? Have there been murders committed in the name of religion since? On what pretense was Christ crucified? Is religion responsible for the wrongs done in her name?

9-12. What does the Lord say to Cain now? What was the object of this question? What did Cain answer? How does this answer compare with that of Adam after the fall? Was this lie an enhancement of his crime? How does the Lord uncover his falsehood? What is meant by the voice of blood crying from the ground? What sentence does the Lord now pronounce upon Cain? What does *cursed from the earth* mean? What two effects was this curse to produce? What is a fugitive and vagabond?

13-14. What did Cain say after he had heard the divine sentence? Was this an expression of repentance or of despair? What character in the New Testament resembles Cain in this respect? What part of his curse does Cain bear most grievously? What especially does he fear? Were there any men in the earth then whose vengeance he had reason to fear? But did Cain know this? Does an evil conscience make men afraid everywhere? What would Cain have given now if his crime could have been recalled?

15. What did the Lord say to Cain now? What else did He do to afford him a sense of security? What was this mark? How did God command the crime of murder to be punished after the flood? Gen. ix. 6. What reason is there given for this penalty? Why was not Cain punished in this way? What do you know of the later history of Cain? What was the character of his posterity? Did his crime live on in his descendants?

NOTES—Cain, the name of the first son of Adam and Eve, is derived from a Hebrew verb which originally meant *to make, produce, bring forth, beget*, and signifies, therefore, *the begotten, offspring, seed, son*. In naming him, Eve may have thought of the divine promise in chap. iii. 15, but in that case was terribly disappointed. Abel, the name of his brother, means *breath, vanity*, and perhaps expresses the feeling of disappointment in reference to the first-born, which had already come over Eve at the time of the birth of her second son. Cain was a tiller of the soil; Abel a keeper of sheep. The occupation of the husbandman and that of the shepherd were the two first to which men devoted themselves. *In process of time*. Literally, at the end of days. In these early chapters of Genesis we have no dates. We know not how long Adam and Eve remained in paradise, how old they were when Cain was born, or how old Cain was when he slew Abel. It was after each had been for some time engaged in his occupation, and had gained something by means thereof. *Cain brought of the fruit of the ground an offering unto the Lord*. A sacrifice consumed by fire on an altar built for the purpose. From this we see that the custom of offering sacrifices to God as acts of worship is as old as the human race. These sacrifices consisted either of the fruits of the earth (unbloody offerings) or of animals of the flock (bloody offerings), and were intended to be both an expression of gratitude to God for His goodness and a means of obtaining His favor. They probably had their origin alike in the feeling of absolute dependence upon God and in the sense of sin and guilt, which was particularly strong in the early ages of the world. Abel also brought an offering *of the firstlings of his flock and of the fat thereof*, that is, of the best and most valuable of his flocks. *And the Lord had respect unto Abel and to his offerings*, etc. The Lord looked with favor upon Abel and his offering. The favorable acceptance of Abel's offering may have been manifested by a flash of fire from heaven kindling and consuming the sacrifice upon the altar. Cain received no such mark of approbation. In Heb. xi. 5 we are told "that by faith Abel offered unto

God a more excellent sacrifice than Cain." But his faith also expressed itself in the largeness and freeness of his offering. Cain felt the necessity of making an offering in which, however, his heart had no interest, and so he proposed to satisfy the divine claim by offering a gift which he did not value very highly; very much as people now often undertake to fulfill the duty of almsgiving in church by putting into the basket the insignificant copper, the clipped coin or torn bill. Abel offered from the fullness of his heart a large gift. *And Cain was very wroth*, etc. Instead of bringing him to repentance and making him a better man, as it should have done, the divine favor shown to his brother made him angry; and he exhibited his wrath by means of a dark, sullen, downcast look.

VERSES 6-7. *And the Lord said unto him*, etc. The Lord knew his evil thoughts, as He knows the thoughts of men always, and left him not without warning. The medium through which God addressed him was his own conscience. *If thou doest well, shalt thou not be accepted?* The word translated *accepted* here means *lifting up* (of the countenance) *elation, cheerfulness*. By well doing he also might have secured the divine favor; and that would have made him feel cheerful and happy, instead of being angry and miserable, as he now was. *And if thou doest not well, sin lieth at the door*. Sin personified, as a beast of prey, watching for the favorable moment to spring upon his victim. Sin here means that corruption of nature which we inherit from our first parents, and which makes us prone to all manner of sin. A course of evil doing intensifies and strengthens this native depravity or corruption (the corrupt inclinations of the flesh), though the will still has power over it, and ought at once to suppress the sinful inclinations arising out of it, so that no man, after he has sinned, is able truly to say that he could not help it. This is the meaning of the following sentence: *unto thee shall be his* (sin's) *desire, and thou shall rule over it*. Cain had inherited a corrupt nature, and that made him prone to hate God and his neighbor. By evil doing he had suffered this corruption of his nature to grow still stronger and more dangerous.

But he had also in himself (in his inward man) a will, conscience, reason ("law of the mind," or reason, *nous*, Rom. vii. 2-3), and he could and should, therefore, have resisted the evil impulse of doing violence to his brother. Indeed if he had always done well, this impulse would never have arisen within him; but even now it was not too late to suppress it, and to begin to be a better man. From the case of Cain we learn to understand the necessity of keeping strict rule over our inclinations at all times; and further we learn that we can do this only, and so escape temptation to great sins, by always doing well, in small things as well as in great.

VERSE 8. *And Cain talked with Abel.* Literally, "*Cain said unto Abel,*" to which some ancient versions add, "*Let us go into the field.*" Some suggest, however, that Cain mockingly reported to Abel the divine warning which he had received in regard to the danger of sin. At any rate this warning did not hold him back from his crime. *It came to pass that, when they were in the field, Cain rose up against Abel his brother, and slew him.* The first death that occurred in the human family caused by the murderous hands of a brother! The first man that was ever born into the world a murderer, who slays his own brother! A fearful reflection! Those who have so much "confidence in human nature" may here take a lesson. And it is a remarkable fact that this first murder grew out of religious hatred. It was because Abel was more pious than Cain and more pleasing to God, that Cain hated him. That hatred began at the altar, when the brothers offered their gifts! How appropriate, therefore, the admonition of our Lord in Mat. verses 23-24. Cain's was the first crime committed in the name of religion. How many have been committed in her name since? The crucifixion of Christ proceeded from a religious motive. "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 7. So shouted the Jews into the ears of Pilate. For the murder of twenty thousand Protestants in France on the night of St. Bartholomew, Te Deums were chanted in the churches at Rome. Does this not prove that religion is evil? No; it

only proves that it is the dearest interest of the human heart, which, when perverted, may be a source of boundless evil, but in itself is a source of boundless good. The best things, when abused, become the worst.

VERSES 9-12. *Where is Abel, thy brother?* A question designed to quicken his conscience and lead him to repentance. *I know not.* A lie, which still further enhances the enormity of his crime. *Am I my brother's keeper?* Bold impudence, resenting the Lord's question as if it were an affront. Yes, in a profound sense every man is his brother's keeper. Had Cain loved Abel as a brother, and cherished his life as his own, he would not have committed this deed. *What hast thou done? the voice of thy brother's blood crieth, etc.* Thus the Lord unmasks his crime. He thought he had done his deed alone and in darkness. But the eye of the Lord had seen all; and his brother's blood was crying to heaven for vengeance against him with a voice that must have made the very soul of the criminal tremble. *And now thou art cursed from the earth, or more than the earth.* The earth was cursed before for Adam's sake; but Cain is cursed more than the earth, and his curse will drive him from the very face of the earth. This curse will produce two effects. The ground shall no more yield its strength to the red-handed murderer; and he himself shall be a fugitive and vagabond in the earth, a homeless wanderer, forever pursued by the voice of his brother's blood crying against him for vengeance.

VERSES 13-14. *My punishment is greater than I can bear.* An expression of despair rather than repentance. His sorrow was not after a godly manner; but it was the sorrow of the world which worketh death, (2 Cor. vii. 9-10). He is in this respect like Judas Iscariot, who, after his great sin, instead of going penitently to the Lord for pardon, went and hanged himself. The part of his judgment which he bears most grievously, is that he is *driven out from the face of the earth*, that is, from that cultivated part of Eden in which he had thus far had his home, and to which he was as much attached as many an earthly-minded man now is to his farm. This he mentions first and last. It is

something worse to him than to be driven out from the face of the Lord. And there is another thing which he fears: *everyone that findeth me shall slay me*. This statement has sometimes been supposed to create difficulty, like the statement concerning his wife, which follows afterwards. According to the statements of the Bible, there were as yet no men in the earth, besides the immediate family of Adam, and whom then should he fear? This is true; but it is something that Cain did not know. How could he know that in the wide world, beyond his Eden home, there were not other races of men, who might be as cruel to him as he was to his brother? Besides, his evil conscience would cause him to see an avenger in every bush and thicket. "'Tis conscience that makes cowards of us all."

VERSE 15. *Whosoever slayeth Cain, vengeance shall be taken on him sevenfold*. This was said to him for the purpose of calming his fear of death, not for the purpose of quieting his conscience. For the same purpose also *the Lord set a mark upon Cain, lest any finding him should kill him*. What this mark was it is impossible now to say. Lange supposes that it was a defensive weapon, which Cain was allowed to carry for the purpose of affording him some sense of security, and warning off assailants. This supposition may be as good as any. After the flood God commanded the crime of murder to be punished with death. See Gen. ix. 6. The reason for this commandment is that man was made in the image of God. Murder is an attack upon God's own majesty, as this shines forth from the constitution of man. But whoever rises up against the being and majesty of God in this way, must perish. The murderer must be put to death. This penalty, however, must be inflicted, not from the individual feeling of vengeance, but from a feeling of obligation imposed by the divine law. He who inflicts it must know himself to be the organ only of divinely established order and law—of the state. But in the time of Cain there was no state yet, and hence he could not be properly punished for his crime. Cain became the ancestor of a race distinguished for its rapid progress in worldly culture and inventions, and also for its

rapid progress in violence and sin. The sin of the ancestor lived on and multiplied in his posterity, until at last the earth was so filled with violence, that the judgment of the flood was necessary to the preservation and salvation of the better portion of humanity.

Important to Speakers and Singers

Mr. Henry Pitman, a brother to the famous inventor of phonography, gives in his "Hints on Lecturing" a collation of evidence on the art of breathing as of elocutionary and hygienic importance. He relates the convictions of the great German metaphysician Kant, that he secured immunity from hoarseness, coughs, bronchitis, etc., breathing only through his nose. When out for exercise he preferred being alone, in order not to have his mouth open to the raw air. The great actor, Cooke, when dying, told his friend and faithful attendant, Broster, that, although he could make him no bequest in money, he would give him something worth more. He advised Broster to teach elocution and to impart to pupils, under pledges, the secret of his (Cooke's) extraordinary powers of voice and its unflagging quality, which was to carry on respiration through the nostrils, so as not to irritate the delicate organs of the voice.

Broster took his advice, and used it so well as to retire with a fortune. He made every clergyman who took lessons sign a bond that in the event of his becoming a bishop, he should pay a farther fee of 100 guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer, disclosed the secret as a thing of the greatest importance to all. Prof. Plumptre, in his lecture on elocution, calls it a golden rule "to avoid gasping breath through the mouth, and to inhale it only through the nostrils."

IN the wilderness of sorrow, temptation, and care, Jesus often goes forth to meet and converse with His people; and when He meets with them there, He speaks to their hearts.

JULY 25.

LESSON XXX.

1880.

Ninth Sunday after Trinity. Genesis ix. 8-19.

THE SUBJECT.—THE COVENANT WITH NOAH.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you, and every living creature with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a

cloud over the earth, that the bow shall be in the cloud:

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18. And the sons of Noah, that went forth out of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19. These are the three sons of Noah: and of them was the whole earth overspread.

QUESTIONS.

What was the flood? Gen. vi. 17. What reason had God for bringing it upon the earth? Gen. vi. 11-13. Had God given warning of it before it came? How long before? Gen. vi. 3. What was the design of this? How long after the creation of Adam was it when the flood came? How long before Christ? How was the flood brought about? Gen. vii. 11-12. How long did it rain upon the earth? How long did the flood continue? In what sense was it universal?

Who were saved from the waters of the flood? Gen. vii. 1. Who was Noah? What was his character? How were Noah and his family preserved? What was the ark? What was its size? Gen. vi. 15. How many persons were preserved in the ark? vii. 13. What other creatures were with Noah in the ark? vii. 2-3. Where did the ark rest after the waters of the flood had subsided? viii. 4. Where are the mountains of Ararat?

Did God intend the flood only as a punishment for men's sin? What further purpose did it serve? Could the plan of human salvation have been accomplished, if the violence of those days had not been arrested? Of what then is the flood a figure? 1 Pet. iii. 20-21. In what sense was Noah *saved by water*? How is this a figure of baptism?

VERSES 8-11. Whom does God here address? What does He say that He is about to do? What is a covenant? With whom does God say He will establish the covenant? What are the contents or promise of this covenant? ver. 11 and viii. 22. What is the cause of the present stability of the order of nature? What is the purpose? With whom did God establish a

covenant afterwards? What was the promise of that covenant? Gen. xvii. 7. Did the covenant established with Abraham make void that established with Noah? Does the covenant established with Noah and Abraham comprehend us too? What is the promise of the covenant now in its Christian form? Ans. Salvation, or eternal life.

12-17. What does God say shall be the token of the covenant here established? ver. 13. What bow is this? What is meant by *token*? Did the rainbow not exist in nature previous to this time? But did it now receive a higher significance than that which belonged to it before? Of what does God give us a sign and pledge in the rainbow? Does the stability of the order of nature signified by the rainbow depend upon God? What was the token of the covenant established with Abraham? Gen. xvii. 10. What is the sign now of the Christian covenant? Mark xvi. 16. Can God break His covenant? Can those fail to be saved, who comply with the conditions of the covenant? In what sense can men break the covenant?

18-19. How many sons had Noah? What were their names? Have all the races of men now living in the world proceeded from these three? Which of these was the ancestor of the Israelites? From which then did Christ descend? What is the meaning of the word *Shem*? Which was the ancestor of the European races? What does *Japheth* mean? Is this race now the most wide-spread in the world? What race of men have descended from Ham? To which race do we belong? Did Christ come to save all races? Should we labor for their salvation?

NOTES.—For some time the wicked race of Cain and the pious race of Seth, the third son of Adam, who was appointed in the place of Abel as the bearer of the divine grace and promise (Gen. iv. 25), were kept distinct and separate; but at last they began to mingle with each other, in the way of marriage (Gen. vi. 2), and otherwise, and the result of this was such a multiplication of wickedness, that the earth was soon filled with violence. God, therefore, determined to destroy the wicked inhabitants of the world by means of a flood or deluge of water. Of this determination, however, he gave warning for a hundred and twenty years (Gen. vi. 3), in order that men might repent and turn from their wickedness, so that the threatened judgment might be averted. But this gracious purpose was not realized; and at last, in the year of the world 1556, and B. C. 2448, according to the Biblical chronology, the flood came. "All the fountains of the great deep were broken up, and the windows of heaven were opened." Gen. vii. 11-12. This language implies an overflowing of the land by the sea, together with enormous and long-continued showers of rain. The flood lasted altogether about the space of one year, and extended over all that portion of the earth which was then inhabited, the height of the water reaching to the tops of the highest mountains. In respect of mankind, therefore, the flood was universal, though probably not so in respect of the earth itself.

Noah, the son of Lamech, a righteous man, who found grace in the eyes of the Lord (Gen. vi. 8), together with his household, consisting of himself, his wife, and his three sons and their wives, were saved in the ark, a vessel, which was so constructed as to float easily upon the water. The length of the ark was 450 feet, its breadth 75 feet, and its height 45 feet. Into this were put also a pair of all the animals of that part of the world affected by the flood, which were not capable of subsisting in the water. When the waters of the flood had subsided, the ark with its precious freight, rested upon one of the mountains in the chain of Ararat, which stretches nearly through the centre of

the ancient kingdom of Armenia. From this point the human race extended itself again over the earth.

The design of the flood was not simply to punish the human race for its sins, but rather to save it from total destruction. If the violence and sin which existed in the world previous to the flood, had not been arrested or checked, the human race would soon have sunk to such a depth of corruption and depravity, that the divine plan of salvation, which God had announced in Paradise, could never have been accomplished. The flood, therefore, besides being a divine judgment upon sin, was like all divine judgments, even the last not excepted, at the same time also an act of saving grace. In this view the flood is a figure of baptism. Noah and his family were saved in the ark by water. 1 Peter iii. 20-21. The destruction of the ungodly portion of mankind was the salvation of the godly portion that still remained. So the dying of the old man, signified in baptism (Rom. vi. 3-6), is the necessary condition of the quickening of the inward or new man. Thus the flood is a type or figure of baptism.

VERSES 8-11. *Behold, I establish my covenant.* The word covenant comes from the Latin verb *convenire*, and means *a coming together*, (especially of minds), an *agreement*, a *league* or *contract*. In this sense the word is now commonly used in legal phraseology. The Hebrew word for the same idea (*b'rith*), comes from a verb which signifies to *cut* or *divide*, in allusion to the division of sacrifices, between which the parties to a solemn league or covenant were accustomed to pass. The divine covenant is a league or compact between God and man, into which God enters of His own free grace, binding Himself to bestow upon man certain favors or blessings, on condition that man complies with the terms which God has appointed. The covenant is not a mutual contract or bargain, as if God and man were equal parties. It proceeds wholly from God. (*I establish my covenant*), and is wholly for the benefit of man. *With you, and with your seed after you, and with every living creature that is with you.* The covenant here established includes not only man, but also the

earth and the animal world. Man is the head of the whole natural creation, bound to it by organic bonds; so that the covenant with him must of necessity involve the lower creation likewise. Indeed the promise contained in this first covenant refers *especially* to this lower creation. That promise, forming the contents of the covenant, is expressed in verse 11..... "*Neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth.*" The order of nature shall henceforth remain unchanged. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. The cause of this stability of the order of nature is the divine will, of whose invariability, in the future as well as in the past, the covenant is for us a guarantee or pledge. The purpose of the stability of the order of nature is human salvation. The earth is henceforth to be preserved for man's sake, as the scene on which his salvation is ultimately to be accomplished. At a later period God established a new covenant with Abraham, (Gen. xvii.), the promise of which was, "I will be a God unto thee, and to thy seed after thee." This later covenant, however, did not make void the covenant established with Noah; as also the covenant in its present Christian form has not made void that established with Abraham. The ultimate aim in each is man's salvation or eternal life. All men are comprehended in the covenant made with Noah, and all Christians in that made with Abraham, who is the father of the faithful. Rom. iv. 16.

VERSES 12-17. *This is the token of the covenant.* Token here means both *sign* and *seal*. It is like the signature and seal attached to a legal paper, (deed, bond, etc.), whereby this becomes valid and binding in law. The token is the sign and seal which God sets to His covenant, and by which He binds Himself to perform the promise contained in the covenant. *I do set my bow in the cloud, and it shall be for a token,* etc. The token of the covenant is the rainbow. This existed in nature previous to the time here under consideration. The Hebrew verb in the above

sentence is in the perfect tense, and should be rendered: *My bow have I set in the cloud, etc.* But while the rainbow existed in nature long before this time, and was an object of admiration to many generations of men before the flood, it now received a higher significance, and became the sign and seal of God's good will to men. In like manner, we know that the rite [of circumcision was practised previous to its becoming the sign of the Abrahamic covenant; as also baptism was practised by the later Jews and by John the Baptist, before it was appointed by our Lord as the sign and seal of the Christian covenant. The rainbow, caused by the refraction and reflection of rays of light from drops of water or vapor, according to the invariable laws of light and water, is for us a sign and pledge of the stability of the whole order of nature. But, inasmuch as the stability of the order of nature is dependent upon the divine will, therefore the rainbow is to us the pledge of the unchangeableness of God's will. By means of it God assures us that He has bound Himself, as long as the earth remaineth, to uphold all things in their appointed order and course. And this covenant bond He cannot break.

From the character of the covenant here under consideration, we may learn to understand the character of the more spiritual covenant into which we have entered by Holy Baptism. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This immutability of the order and course of nature is the effect of God's covenant. Men cannot change it. They cannot prevent the regular recurrence of the seasons. But men can fail to receive the benefit which the divine order of nature is intended to secure to them. Seed time and harvest will come, whether men desire it or not. But those who refuse to sow in seed time, will have nothing to reap in harvest time. So, "He that believeth and is baptized shall be saved;" for this is the divine covenant; "but he that believeth not shall be damned." He does not make void or break God's covenant; that still stands; but he fails to receive its benefit; just as the sluggard who will not sow in seed time, fails to

obtain the benefit of God's covenant in nature.

VERSES 18-19. *And the sons of Noah. . . . were Shem, and Ham, and Japheth. . . . and of them was the whole earth overspread.* Shem (*name, renown, fame*), was the ancestor of the nations of western Asia, the Persians, Assyrians, Aramæans, Hebrews and part of the Arabs. The most interesting and most highly favored nation of antiquity, that of the Israelites or Jews, descended from Shem. From him, also, according to the flesh, came our Saviour Jesus Christ. The descendants of Japheth (*widely spreading*), are the most widely scattered over the earth. Among them are included all the nations of Europe, except the Turks, and those in the extreme North, together with the Medes and ancient Indians in Asia. The ancient Greeks and Romans were descendants of Japheth, and so are the modern Italians, Spaniards, French, Germans, English, Russians, etc. Ham (*warm, hot*), was the father of the ancient Canaanites and Egyptians, and probably of most of the tribes of Africa. No matter how greatly the different races of men may differ in outward appearance, in color and features, in bones and muscles, or in inward, mental and moral endowments, they nevertheless form but one species. This is the plain teaching of the Bible. God has made of one blood all nations of men for to dwell on all the face of the earth. Acts xvii. 26. But this is a truth which the world was slow to discover. In the ancient world difference of nationality and language was enough to make men enemies, and so it is in the modern heathen world now. But the Bible has taught us to regard all men as brethren. Christ came into the world to save all; and our duty is to labor constantly to that end. Three-fourths of the human race are still strangers to the Gospel of Christ. It is God's will that all should be saved, and come to the knowledge of the truth. We can promote this end by helping to send missionaries to the heathen.

Believe confidently, pray fervently, expect largely, walk humbly, and repent daily.

The Meaning of Indenture.

Old English conveyancers, in preparing the record of the transfer of some important estate, drew up two copies of the same deed upon the opposite ends of one and the same parchment. Then the scrivener's knife severed the skin into two separate documents, by a line which was jagged like the teeth of a saw. The old name "indenture" survives to this day at the head of our deeds, when the old usage of actual "denting" or "indenting" has been generally abandoned. One party, the original grantor, kept the one copy; the other, the purchaser, retained the counterpart. Was there in after times doubt as to the genuineness of the document, antique simplicity soon determined the doubt by laying the two indented portions of the original vellum together. If tooth met tooth, if the indenture tallied without shrinkage and without overlapping, there was tangible, visible demonstration of the original unity. There was the same grain in the skin, and there was exact co-adaptation in the line of severance. The indenture stamped the genuineness.

A MERE professor of religion is like a butterfly, all surface—if the breath of heaven breathe upon it, it is driven hither and thither; but the Christian is like the dove: a strong-pinioned bird. She may meet the thunder-storm in her course, but she is determined to persevere; she will tack about, and give even the winds and the tempest to know she has a nest—that it is her home—that her heart is there, and she must reach it.

SOURCES OF CRIME.—Rev. William Searles, chaplain of the Auburn, New York, State Prison, in a recent address, said: "There are forty-four State Prisons in the United States, exclusive of penitentiaries and jails, and 40,000 prisoners in them. One-tenth of the criminals are in the State Prisons; so there are 400,000 in all. They have such relations to at least ten persons each as to carry sorrow and suffering to at least 4,000,000 of our people. What streams supply these prisons? Three—idleness, licentiousness, and intemperance."

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THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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—
“LIFE, LIGHT, LOVE.”
—

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AND RELIGIOUS INTERESTS*

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YOUNG MEN AND LADIES.

—
Rev. B. Bausman, D. D., Editor.
—

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LETTERS RECEIVED.

P. S. Bachman, J. Shipe, Rev. D. B. Shuey, Rev. C. R. Dieffenderfer.

TO OUR PATRONS

The “Guardian” entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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The Guardian.

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AUGUST, 1880.

NO. 8.

Editorial Notes.

Fifty years ago Theodore Fliedner was a young village preacher at Kaiserswerth, on the Rhine. A poor congregation promised little help for religion or charity outside their own flock. Feeble in health, Fliedner founded a Deaconess Institute, in which women were trained for special service in Hospitals, Asylums and Orphans' Homes. He has long since entered into rest, but his Institute goes on to bless the world. Thousands of women have been prepared here for usefulness, who are now doing noble work in both hemispheres. Among these were ladies of refinement and of noble blood, such as Florence Nightingale, as well as those of humble birth. Since then other Deaconess Institutes or schools of a similar kind have been founded; still, not many of them. The Lutheran Church of America, by the help of Pastor Fliedner has done some good work in this direction, in which Dr. Passavant, of Pittsburg, Pa., has been very active.

The subject was brought before the late General Conference of the Methodist Church in Cincinnati. Although her form of Church Government does not provide for the Deaconate office, in the usual sense of the word, it is felt that God has an important work for woman to do—that she has certain aptitudes and talents denied to man, which, for her own sake, as well as for that of the Church, ought to be utilized.

For centuries the Roman Catholic Church has had its Sisters of Charity, who are a great working force in her schools and institutions of charity. When the subject of Deaconesses in the Protestant Church was first broached it

seemed to many like a Romanizing scheme, for the Protestant Deaconesses have some things in common with the Sisters of Charity. They devote themselves solemnly to a certain life-work for Christ. Whilst they do not formally assume the vows of celibacy or of an unmarried state, they make their calling the first object in life, to which they devote themselves so entirely that they very rarely marry, for they could not serve as Deaconesses and at the same time care for a family of their own. They are taught to believe that God has very important work to do for unmarried women. In the order of divine Providence a large class of females remain unmarried. They belong to the best workers, to the most regular and devout worshippers of the Christian Church. At religious meetings on Sunday and week-day, in missionary and Sunday-school and charitable work, they are foremost among the busy working people in Christ's vineyard. Many, although still in the prime of life, never expect, do not wish to marry a mortal being. But they are willing and eager to be wedded to Christ in the service of His Church. For all such a call or sphere of suitable usefulness ought to be provided. A special schooling, like that obtained at Kaiserswerth, is needed for certain kinds of service, but those who can not enter this college can be fitted for usefulness in their own congregation and community. They can be assigned to missionary work in the Church, through visiting committees in the Sunday-school and among the general community.

Modern society harbors a foolish prejudice against unmarried people, no matter how noble their lives. If Lazarus and his sisters were now living in

America, people infinitely their inferiors would sneer at them as a "confirmed old bachelor" and as "queer old maids." A very prevalent view is that every son and daughter must get married. Hit or miss, for weal or for woe, for joy or for sorrow, you must marry. That of all evils to be avoided one of the greatest is that of unwedded life. And a lady, above all dishonors, must evade that of becoming an "old maid." Marry a young man of good character if you can; if that is impossible then marry a rake, and try, if possible, to reform him. If you succeed, well; if not, why you had better marry a worthless man, than not marry at all. Then comes want and woe; a crushed, broken-hearted wife dragging drearily through a life of penury and pain. They that marry may do well, provided they are wisely matched. If not, then they would be infinitely better off if they remained unmarried. With one of our exchanges "we believe Protestantism has a use for single women—single because sanctified to the Heavenly Bridegroom's service—as well and better than the uniformed sisterhood of Rome. We find special significance in the symbol of the Church as a woman of the wilderness, faithful among the faithless, and a startling suggestion in the fact that the kingdom of heaven, on its brighter side, is like a train of virgins with their lamps, awaking at the midnight call to attend the Bridegroom into the marriage supper."

England claims a high position in the family of Christian nations. Yet, as the ruler over more than 100,000,000 of heathen people in India, she not only permits, but actually supports idolatry among her heathen subjects to prevent a rebellion among them. Not only in India, but in England the manufactory of, and trade in idols forms quite an extensive branch of business. A large business firm in Birmingham advertises and commends its idolatrous wares to its East India patrons in the following style: "Yamen, the God of Death, wrought in fine copper, and very tastefully finished. Niroudi, the Prince of Demons, in a large selection; the giant on which he rides is boldly drawn, and his saber is formed in modern style.

Barounin, the God of the Sun, represented in life-like form; his crocodile is made of copper, and has a silver tail. Boubexen, the God of Riches; this god is of the finest workmanship. The artisans have used their best talents to produce this work. Smaller demi-gods and other inferior gods in large numbers."

Of this sort of religion the Psalmist says, "Their idols are silver and gold, the work of mens hands. They have mouths but they speak not; eyes have they but they see not; they have ears, but they hear not; noses have they, but they smell not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

Sin runs to seed—God visits the iniquities of the parents upon their children to the third and fourth generation. The evil that men do lives after them. It multiplies at a fearful ratio. About one hundred years ago a little vagrant girl, called Margaret, and four sisters, wandered through Ulster County, N. Y. Some of these children were of illegitimate birth. Their parents were poor, roving, idle persons, living from hunting, fishing and stealing. These children never went to a school or a church. In the winter they begged, and in the summer they lived off fish, game and stolen things. Of the four sisters little is known. Margaret grew up to be a wicked woman. The posterity of these girls has been reliably traced. Of 700 descendants of Margaret and her sisters, 91 were illegitimate, 368 legitimate, 250 of unknown legitimacy, 128 were known to be prostitutes; 18 kept houses of bad repute, and 67 were diseased and supported by the public. Only 22 ever acquired property, and 8 of these lost what they had gained; 142 received out-door relief during an aggregate number of 734 years; 64 were in the County almshouse, during an average of a year and a half each; 76 were of public record as criminals, having committed 115 offences and spent 116 years in prisons. At least one-half of the whole number were of disreputable character, having committed murder, forgery, theft and licentiousness. The whole number of their descendants living and dead was 1200. And it has

been estimated that the State of New York has paid more than \$1,000,000 as the price of neglecting Margaret and her little sisters. The full extent of the crime and misery, the wreck and ruin for this world and that which is to come that is traceable to these vagrant children of one hundred years ago, eternity alone can fully reveal. A neglected child, taken in hand and trained by a Christian, may save, not only one soul, but thousands of souls.

What shall the harvest be of all the ruinous, money-making schemes to mislead and ruin the young? Whilst Churches and Sunday-schools, try their utmost to aid them in the cultivation of pious habits and building up good characters, our town and city authorities license or permit schools of vice. By not enforcing the civil law against the opening of groggeries on Sunday, and winking at all manner of deceitful amusements by which the young are enticed away from Sunday-schools and Christian homes, they help to train up a class of drunkards, thieves and cut-throats to curse their future history. Rum rules the day when it comes to voting. It is a humiliating confession, but its truth can not be gainsayed. After one hundred years of existence our nation is more prolific in personal vices than at any time in its previous history. All of which reminds the GUARDIAN of what the *Advance* says: There is extant a parable about some portions of India where the people licensed and protected tigers, and then established hospitals for those attacked and wounded by them, and a fund for the decent burial of those killed, and a provision for their families; but this is a parable: they have more sense in India."

Foreign Missionaries meet with difficulties of which ministers in civilized countries have no idea. The latter have mostly to deal with people, who, however impenitent and wicked, have been, to some extent, moulded by surrounding forces. Imagine a purely heathen community, whose people have, for thousands of years, been taught and trained in certain degrading, heathen practices, never having heard of a

Christian truth or virtue. You can not speak to them of sin and salvation, for that would already assume a good deal of education. Neither Catechism nor Bible can be used. A certain missionary in South Africa who was asked how he proceeded in beginning his work with such people, said: "We must civilize them before we can Christianize them. I have often addressed hundreds of them, who were in the dress that was peculiar to the Garden of Eden, immediately before the fall. When I can get a man into a shirt I have hopes of his conversion."

Ole Bull has performed marvellous feats on his fiddle. Instead of amassing a great fortune, with his vast earnings, he has spent his large income in acts of charity. Although some of his projects have failed, like the one in Northern Pennsylvania, where he bought a large tract of land for a colony of his countrymen, his kind heart, even in his old age, seeks opportunities of doing good. He has, in a measure, rescued the violin from the profane and bacchanalian associations to which it had been perverted. The purity of his life, and his kindly, benevolent motives make this venerable patriarch of violinists one of the most admirable characters in the musical world. Some months ago the manager of the Globe Theatre, in Boston, offered him \$500 if he would appear at a *Sunday evening* entertainment, in that city. He grandly declined the offer. Not for \$500, nor for \$5,000 either, would he sell his conscience. Ole Bull can not be bought. He does not believe in Sunday concerts. Nor will he serve as a tool to help irreligious, unprincipled men to make money by desecrating the Lord's day.

We know a little boy given to swearing. Whenever he uses naughty words his sister scrubs his mouth with a toothbrush, dipped in a mixture of vinegar, pepper and salt. She makes thorough work of it, although the little offender yells like a wild Indian while she is performing her noble task. I wish this plan would be more generally adopted to correct boys of this wicked habit. Indeed I should like to see it applied

to older people. I would cheerfully help to hold some of them during the cleaning process. And more than that, should like to give them a good cow-hiding in the bargain. I have often wondered where people pick up so many wicked words. Perhaps some learn to swear from their parents or playmates. Young men learn it from mingling in low, vulgar company. In passing along the street good people are insulted with the loud oaths of bad men; even in Christian communities, where most persons are brought up in the Sunday-school, this sin prevails. People young and old must be taught the great sin of profane swearing. The fifth commandment is still in force: "The Lord will not hold him guiltless that taketh his name in vain."

"Because of swearing the land mourneth," Jeremiah 23: 10. "By *swearing*, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Hosea 4: 2-3. "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Leviticus 5: 1.

Here swearing is classed with murder and stealing. Even to listen to one swearing is accounted a sin. It brings the curse of God upon families and people addicted to it.

The Legislature of Maryland has enacted a law which punishes, with fine and imprisonment, "any person who shall profanely curse and swear, or use obscene language on, or near any street or highway, within the hearing of any person passing." Some other States have similar laws, but they are not enforced. Sure we are that if all profane people would be punished according to law; our prisons would be too small and the public treasuries would be full. Why does not the Christian public demand the enforcement of this law against swearing! If people will not regard the law of God and the rules of common decency, then let the law of the land take charge of them.

The crops have been reaped.—All

save the corn, which, having a later start, brings a later harvest. After a busy year of growth nature needs a rest—a vacation if you please. How quiet the fields and forests are. Even the birds seem to feel it. They sing less than in the spring of the year. Schools have their vacation. The children have play-day. In town and country they roam at will and have a good time of it, after many months spent at their tedious, toilsome school tasks. Colleges have held their commencements—why not say their endings, for that is what is really meant by the word. Crowds have gathered to see the boys make their last bow, and hear their graduating speeches. What a joyful reaping after a long and laborious sowing! A reaping, however, to be followed by other sowing for a greater harvest. Even in the business world there is usually a lull at this season of the year. Merchants and their salesmen idly loiter about, behind or before the counter. Clothiers sell little clothing, and work up stock for the coming autumn and winter. Indeed, in the religious world, one notices a corresponding change. The Classes have held their meetings, at which the several pastors have reported the fruit of their year's labor. Sunday-schools and the regular Church services have fewer people present than in other seasons of the year. Some Churches are closed, and the pastor hies him away to the sea-shore, the mountain, or across the ocean. And those that remain at home, at their post, try to lighten their burdens and keep cool as best they can.

"Wild oats" is a nasty weed. Like all weeds, and unlike more useful plants, it grows of itself, without being sown. Albeit, we speak of "sowing of wild oats," which as our readers know, means the rowdyish, wicked pranks of some young people, who hold that it is less hurtful to serve the devil in youth than in later life; that young people have a surplus of a certain kind of immoral steam which must be let off; a certain perverse force which needs full play, so that in after years the habits and life can be more orderly and virtuous. At the late commencement of the

Reformed Rutgers College, New Brunswick, N. J., the class of 1850 held a reunion. The reporter of the proceedings in the *Christian Intelligencer* says that the class was made up of the "odds and ends" of academic society, of an incongruous element, from all parts of the world. Some of these students made their meals of "a loaf of bread and a pint of molasses," sleeping on the floor with a cloak wrapped around them for their bedding. Some "filled their midnight lamp with their life blood, and slowly wasted it for the truth's sake. There were sad dogs who did not seem even to own a text book." Some gloried in their shame, and others prayed for their classmates by name every day. Some were prolific in scrapes and wicked tricks, so worrying the professors that two of them withdrew from their posts. Now, after thirty years they meet again. Two things are noticeable. "One is, that so far as we know, all who had spent their youth in the 'sowing of wild oats' had utterly failed in the heat and burden of the day, and were in their early graves, or were 'dead while they lived;' while those who had 'waited on the Lord,' though some of them with the least native vigor of constitution, had 'renewed their strength.' In the learned professions, in business or in private life, they have been a blessing to society and an honor to their *alma mater*."

In the April number of the GUARDIAN we spoke of the blessed work of Rev. Dr. S. R. Brown, as missionary in China and Japan. This good man entered into rest on June 20th, in a ripe old age, followed by the grateful tears and devout blessings of the many whom he led out of pagan darkness into the marvellous light of the Gospel. He was born in Monson, Mass., and thither he returned in the evening of his days; there he fell asleep, and in its quiet God's Acre his remains rest till Christ shall call them forth again. At his funeral, the Chinese Minister to the United States, Hon. Yung Wing, was among the most sincere mourners. For, when a boy, Dr. Brown took him into his school in China, and led him to the feet of Christ. He spent nearly the whole of his ministry as a missionary of

the Reformed Dutch Church, in China and Japan, in preaching the Gospel and teaching and training the young. Scores of his pupils have prepared, or are preparing for the ministry among their countrymen in China and Japan. He lived to see the whole of the New Testament translated and published in the Japanese tongue—a work recently completed, and in which he wrought an important part. He was an humble, practical, matter-of-fact man, "full of the Holy Ghost and of faith."

"The work he performed was achieved by doing day after day the seemingly ordinary routine work which God gave His servant to do. Dr. Brown sought for nothing unusual, nothing singular; he did what came to his hand. He did this diligently and faithfully. He never swerved from it, but continued steadily on. If the action of the Board of Missions, the tardiness or the apathy of the Church, if any action or failure to act on the part of men, limited, annoyed or displeased him, he said so; but nothing of this sort ever led him to cease for a moment his application to the work to which God had led him. If men did not provide for him, he looked to God to do so, and never in vain. In all circumstances the daily work steadily advanced, mere routine work, drudgery, perhaps, as it often was.

This work was performed without pretension or ostentation. Dr. Brown delighted in what he had been permitted to do, loved to rehearse it in the society of familiar friends, was pleased if it was appreciated, but sought no publicity. Constantly in his correspondence he wrote, 'this is not for publication,' 'this must not be printed as coming from me.' Few men in this country knew him. He expressed some regret during the last year of his life that he had failed to improve the opportunities he had to become acquainted with men. He did his work quietly, unobtrusively, avoiding publicity."

HAS it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing?—*Richter*.

Statesmen of the Old School.

BY THE EDITOR.

College commencements are now usually held in June. In my student days they were held in September. During the hottest days of summer the boys were kept plodding away at their tasks. Their play-days came in the mellow time of autumn. After a certain commencement in Marshall College, Mercersburg, Pa., four of us hired a two-horse carriage and made a journey to the city of Washington. It took us two days to get there, and proved a very enjoyable trip. This style of travelling suited us much better than that by railroad. Ourselves holding the reins of a span of dashing horses, stopping wherever we listed, at town, village or wayside inn, the jolting roads and pure air giving us a keen relish for our meals, all added spice to our journey. We superintended our own train, and could unbend in laughter and innocent mirth without seeming rude, molesting or being molested by anybody. The chief cities on our route were Hagerstown and Frederick, Md.

The last half day's travel was through a dreary region of country. The soil and the people seemed poor, the whole being in striking contrast with the regions of Pennsylvania and Ohio, where we hailed from. In the capital of the nation every thing was new to us. For days we rambled from place to place. We knew no one, and no one seemed to know us. Gadding about in every corner after new sights, we doubtless were taken for green country folk by some people, which idea was rather pleasing to us, as such an impression could not harm anyone, and would help to give novelty to our enjoyment.

To our student minds no sight equalled that of the United States Senate. It was at a very interesting juncture of our national history. During several sessions of Congress the "Famous Compromise Measures" had been discussed. These brought out the great men of the nation, the statesmen of the Old School. Although thirty years ago, their physique, features, voices and general appearance are as fresh in my

memory as if all had happened but so many days ago.

Millard Fillmore, (then Vice-President) was in the chair of the Senate. A man of a bland, calm, peaceful countenance, dressed in the finest broadcloth, of faultless finish and make-up. He had an oval face, and ruddy as that of an English squire, was cool and unruffled amidst the harassing excitement of discussion. In short, a face at once so amiable and composed that you would not suspect its owner capable of resentful feeling. To his left, on the next to the outer row of seats, sat a tall, slender man, of scholarly mien — William H. Seward. His light hair was just turning gray. His eyes were light — almost like glass eyes — and his eye-lashes strikingly white. His head and face were long rather than broad. He seemed to be thoughtful. Twice he spoke, and then briefly, in slow, measured enunciation, distinctly pronouncing every syllable; like a judge on the bench, coolly and with studied precision expressing his thoughts, gracefully but without the slightest animation, of which he seemed incapable.

In front of Mr. Seward sat John P. Hale, of New Hampshire, a man of medium height, stout and stalwart in body and mind. The picture of robust health, lively in his looks and style of speaking. He rarely spoke long, and was given to flashes of humor, which would often mollify the asperities of partizan debate, and dispose even his opponents to be at peace with him. A jolly, kind-hearted man, who could provoke and enjoy a hearty laugh.

Not far from Hale sat a dignified, venerable Senator. His dress and demeanor gave him the air of a polished gentleman of the old school. In height and form he was not unlike Hale; stout, well set, the picture of well preserved vigor in old age. A short speech gave me a good view of his physical and intellectual proportions. Neither in voice, style, nor smooth, pleasing utterance, was he equal to Clay, Webster or Seward. Yet for almost half a century Gen. Lewis Cass has ranked among the small class of great American statesmen, whose mind has left its impress upon the period of our national history, in which they lived and wrought. His well-

preserved health and buoyant spirit was largely owing to his strictly temperate habits. He practiced total abstinence from intoxicating liquors, a virtue which, as Governor of Michigan, he urged upon the Indians under his jurisdiction, and also sought to introduce it into the army. All honor to a man, who, in an age of growing wickedness in high places, was neither afraid nor ashamed to take such a courageous stand, at the risk of incurring fashionable scorn, and of losing the large vote represented by the liquor interest.

In front of the Speaker's chair sat Henry Clay. Although an old man, his form was still as straight and graceful as in the days of his prime. Tall, slender, his fine dressy garments and tightly-buttoned coat, without a flaw or speck, he looked every inch the polished gentleman. His few thin hairs seemed to be laid in their respective places with great care. Every thing external, from head to foot bore the marks of good taste. In all else but his face he seemed younger than he was. This looked careworn; his cheeks were perceptibly sunken, which made his large mouth look even larger than it naturally was. Would that this silver-tongued American statesman would speak a few words, thought I. Straight, stiff and thoughtful, he sits behind his desk. If only some one would arouse him with a little harmless attack. At length he opened his lips; twice his erect form arose to give utterance to a few short sentences. The voice was still clear, though perhaps not as musical as in his younger years. His long arms and bony hands he could use with the utmost grace, even at seventy years of age; although on this occasion he made little use of either. Evidently this is a prince of elocutionists. The excellent mastery and modulation of his voice, his clear and distinct articulation then still were fascinating to his hearers. The lessons he learnt when a youth in the forests and corn-fields of Kentucky, cultivating the art of public speaking by going out by himself, and reading and declaiming to the trees and the corn-stocks, are still bearing their fruit in his old age. Thus the right kind of discipline and training in youth will bless us through life. A bodily form naturally awkward and

gawky, he trained to gracefulness of motion. The son of a poor Baptist preacher, left an orphan at five years of age, without a classical education, indeed, with little education of any kind, but what he acquired without a teacher; by dint of his own exertions, he attained a place among the first statesmen of the nation. A rare treat it was to us boys to see and hear this veteran Senator, two years before his death.

A few seats from Clay sat Daniel Webster. As his custom was, in a dark-blue dress coat with polished yellow buttons, one could readily tell his massive head as that of the great "defender of the Constitution." His face looked sallow and almost haggard. He seemed unconscious of what was going on around him, in a dreamy reverie, fumbling a bit of paper with his hands, as if his thoughts were wandering among other scenes and other times. Only once was he aroused from his mental stupor, when he arose to explain an allusion of a certain speaker. He spoke in a low tone of voice and with measured distinctness. He was not as tall as Clay, but more strongly built. He had a larger and more intellectual head. He was given to these quiet and demure spells. In his best days it would often require a specially exciting occasion, or some other less laudable inspiration to arouse him to do his best. Both of these men had a large following, were the political idols of millions, and were now old and stricken in years; sallow, sad and disappointed in their aspirations, Webster nearly seventy, and Clay a few years older. Two years later they died, both in the same year.

To the right of the Speaker's chair was a little fussy, spare man, pale, impulsive, and seemingly impudent. Much on his feet, or legs, as some writers would now have us say. Now walking to this desk, now to that one, yet all the while wide-awake to what was going on. It was Henry S. Foote, of Mississippi, who died a few months ago. Just then the little man happened to figure conspicuously in the papers of the country, on account of his clashings with Thomas H. Benton. Their desks were not far apart, so that not only figuratively, but even locally one was a thorn in the side of the other. Benton was

physically the opposite of his tormentor. A man of great stature and frame, with a voice that fairly roared when he was enraged. Foote for months had bantered Benton, and blustered mightily; until the country feared a personal encounter on the floor of the senate. Benton's big fist or foot might have ended the senatorial career of the Mississippian, had the little body of the latter held quiet long enough to be struck. But like some annoying flies, whom, in spite of your superior strength and intelligence, you can not hit, Foote flitted about on the floor at will. He had great volubility of speech, and presented his most striking attitudes as the antagonist of Thomas H. Benton. In his later life Foote became engaged in three duels; in two of these he was slightly wounded.

Benton was by far the most striking figure in the Senate. When he arose to speak his mighty form towered head and shoulders above every body else. When excited or enraged his large face, high cheek bones, heavy eye-lashes capping his large rolling eyes, and his leonine rage were terrific. His large head was covered with bushy hair, not always the most tidily arranged. His stentorian voice and blunt style of speaking, gave him the air of a dictatorial, domineering character. One's only wonder was that under his blows his little assailant did not quail and skulk away into a corner. Benton was quite a character in the Senate; a man cut out of the rough, brusk, brave, tender and true. When Calhoun schemed to dissolve the Union, he publicly expressed his surprise that he was not supported by "Col. Benton, as he was from a slave state."

Benton replied, "that he had no right to expect such a thing."

"Then I shall know where to find the gentleman," rejoined Calhoun.

Benton roared back at him: "I shall be found in the right place—on the side of my country and the Union."

In his old age he continued to work like a Titan. At 76 years of age he kept on revising his works and writing new ones, and on his death-bed, when he could no longer speak aloud, he dictated in faint whispers to his amanuensis. The death of his wife, four years before his own, so affected him that

thereafter he was never known to go to any place of amusement or festivity.

In life's evening he spent years in writing the great work of his life, "Thirty years in the United States Senate." When it was nearly ready for the press, an accidental fire destroyed his manuscript. His great force of will led him to rewrite it. In feeble age he toiled on, and shortly before his death he finished this great and crowning work of his toilsome life. He was of robust health, like Cass, doubtless owing to his temperate habits. He used to say that when a boy he promised his mother that he would never indulge in the use of strong drink or tobacco, and that he had literally kept this promise through life.

John C. Calhoun was not on the floor of the Senate at the time of our visit. Clay, Cass, Calhoun, Webster, Seward, and Benton were the leading champions in the discussion of the "Compromise Measures." For the first four, it was the last great engagement of their eventful life. They all sleep their last sleep; the loud huzzahs once given to them are now given to others, who, in their turn, will have to taste the bitterness of disappointed political aspirations.

Clay, Cass, Webster and Seward were the idols of their great parties, and fondly hoped to reach the presidency. These four, although near getting it, were put aside for more available, though less worthy men. And what a sight are these four grand old men, closing their long and glorious political life under the crushing blow of their ungrateful admirers. Although they died full of honors, they were made to feel keenly the emptiness of human applause.

This glimpse at a group of old time Statesmen was to me of rare interest. Just before some of them left their scenes of legislative achievements, full of years and honor. I turned around as we walked out of the Senate gallery to take a last, lingering look at them. Subject to the failings and infirmities of our common mortality, they were withal grand men, from whom the political Wiseacres of our day could many a useful lesson learn.

The Village Blacksmith.

On February 27, 1879, the children of Cambridge, Massachusetts, presented the poet Longfellow with a large arm-chair. It was made from the wood of "The Village Blacksmith's Chestnut tree." But pray, what kind of a tree is that? Well, many readers of the GUARDIAN have read Longfellow's poem called "The Village Blacksmith." It was suggested by, and indeed describes a village blacksmith at his work, whom he often saw in his sooty shop and surroundings. It seems that the old tree had lately fallen or been cut down, and now the little folk of Cambridge must show their gratitude to the genial poet and neighbor, by having a chair made for him out of its wood. Our readers must surely remember Longfellow's picture of this sturdy blacksmith.—ED. GUARDIAN.

"Under a spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with heaviest sweat,
He earns what e'er he can,
And looks the whole world in the face,
For he owes not any man.

Week in, week out, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge,
With measured beat and slow,
Like a sexton ringing the village bell,
When the evening sun is low.

And children coming home from school
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor.

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her mother's voice,
Singing in Paradise!
He needs must think of her once more,
How in the grave she lies;
And with his hard, rough hand he wipes
A tear out of his eyes.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought!"

The kind poet has thus not only immortalized the humble village blacksmith, but taught all the world a wise lesson. To the gift of the Cambridge children he replied as follows:

FROM MY ARM-CHAIR.

TO THE CHILDREN OF CAMBRIDGE

Who presented to me, on my Seventy-Second Birthday, February 27, 1879, this Chair, made from the Wood of the Village Blacksmith's Chestnut-Tree.

Am I a king, that I should call my own
This splendid ebon throne?
Or by what reason, or what right divine,
Can I proclaim it mine?

Only, perhaps, by right divine of song
It may to me belong;
Only because the spreading chestnut-tree
Of old was sung by me.

Well I remember it in all its prime,
When in the summer-time,
The affluent foliage of its branches made
A cavern of cool shade.

There by the blacksmith's forge, beside the street,
Its blossoms white and sweet
Enticed the bees, untill it seemed alive,
And murmured like a hive.

And when the winds of autumn, with a shout,
Tossed its great arms about,
The shiny chestnuts, bursting from the sheath,
Dropped to the ground beneath.

And now some fragments of its branches bare
Shaped as a stately chair,
Have by my hearthstone found a home at last
And whisper of the past.

The Danish King could not in all his pride
Repel the ocean tide,
But seated in this chair, I can in rhyme
Roll back the tide of time.

I see again, as one in vision sees,
The blossoms and the bees,
And hear the children's voices shout and call
And the brown chestnuts fall.

I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill hammers on the anvil beat
The iron white with heat!

And thus, dear children, have ye made for me
 This day a jubilee,
 And to my more than threescore years and ten
 Brought back my youth again.

The heart hath its own memory, like the mind,
 And in it are enshrined

The precious keepsakes, into which are
 wrought

The giver's loving thought.

Only your love and your remembrance could
 Give life to this dead wood,
 And make these dead branches, leafless now so
 long,

Blossom again in song.

HENRY W. LONGFELLOW.

Over Land and Sea.

BY EDWIN A. GERNANT.

XI.—*The Bears of Berne.*

Our memories of Lucerne are almost equally divided between the works of art, one appealing to the eye, the other to the ear. Thorwaldsen's Lion and the Hofkirche Organ Concert, these each in its own way, have left impressions which can never be wholly lost. Imagine a gloomy old church with high-backed pews. The evening shadows are already falling and contribute to the "dim religious light," now broken only by the softly gleaming lamp, perpetually burning before the high-altar. It is half-past six, and about a hundred tourists, mostly English and American, have gathered into this ruinous-looking structure. There are concerts here daily during three months of the year. The Jesuit fathers at the head of the Kirche do not hesitate to turn their celebrated old organ to pecuniary account.

An ominous silence makes one impatient for the music to begin. At length there is a shuffling of feet and the noise of opening doors in the organ loft. The master-spirit has taken his seat, and soon we sit entranced by the bewildering harmony of sweet sounds, sounds, now soft as the breezes of summer, now crashing along the vaulted arches and causing the very floor beneath our feet to pulsate with wildest melody. There are no programmes for this concert of an hour. We must be content with enjoying, without knowing, what is

being performed. As we entered the church dark clouds hung heavily upon the horizon, and we thought of the umbrella left behind. Pilatus had indeed worn his cap all day, but we knew how very soon storms come up in these Swiss valleys. It seems almost sacrilegious to be intent upon anything save the music, and yet—well, we never were partial to unexpected duckings. However there may be no cause for alarm. A distant roll of thunder breaks in upon our uncertainty. The first drops of rain strike heavily against the dust-begrimed panes of the stained-glass window to our left. Was that a flash or only the sudden flaring-up of the sleepy old light swinging before the shrine of the Virgin? Faster and fiercer beats the rain. One can almost hear it gurgling as it pours out through the old water-spout, at the side of the church, upon the heavy cobblestone pavement, leading down to the Quai. And now the lightnings are beginning to play around us on every side, the thunders pealing almost incessantly. The sound of branches rudely torn by the wind from the trees without the Kirche, of limbs crashing to the ground, of birds screaming in affright, reveals the violence of the storm. The old church seems rocked to its very foundations. In the wild tumult of the tempest the musician has not been unmoved. A mournful, flight-induced wail from the organ-loft can be distinguished above the thunder strokes. Thankful for present shelter we can only hope that the worst will soon be over; that before night fairly sets in we may reach our hotel in safety. A storm fierce as this can, indeed, hardly be expected to rage very long. Besides,—but what is this? Some one has entered the church and through the opening doors we discover the last rays of the setting sun reflected from the foot-worn pavement in front! The organist has been playing us a knavish trick; or shall we refuse to believe our eyes? Comment is unnecessary. But, after this, we can more readily believe the classic story of the bunch of grapes so skillfully painted that the birds pecked at the life-breathing canvass.

Pilatus, to which we have already referred as guarding the harbor of Lu-

cerne, stands out boldly in the south-west. It is one of the most frequented mountains of Switzerland, and is said to surpass the Rigi in grandeur. The naked peak serves as a perpetual barometer, fully trusted by the natives. It draws to itself the clouds from the north and west, and this circumstance has given rise to a triplet, expressive of its value as a storm signal, which runs as follows:

If Pilatus wears his cap, serene will be the day;
If his collar he puts on, you may venture on the way;
But if his sword he wields, at home you'd better stay.

There are many curious legends associated with this snow-capped mountain. Hither Pilate, the Roman Procurator, is said to have fled when banished by Tiberius. Filled with remorse because of his share in the crucifixion of Jesus, he is believed to have cast himself headlong into the little lake near the summit. This story has given to the peak the odor of a bad reputation. Pilate's unquiet spirit still hovers around it. Rev. E. P. Thwing, in his "Out-door-Life in Europe," remarks: "The government of Lucerne forbade until recent times the ascent of the mountain, because it was believed that intrusion into the dark domain of the suicide, or the dropping of a stone into the pool on the top, would arouse a tempest in the cantons."

We spent two days in Berne—domiciled at the Hotel Schweizerhof—perhaps the least memorable in our Swiss experience. Not that this ancient city is without interest. But upon the writer it produced impressions less favorable than its sister towns. The Alp-glühen, or the view of the Bernese Alps in the setting sun, is one of the principal attractions to the tourist, and no where can this be seen to better advantage than from the open places in the streets of Berne, notably from the terrace of the Cathedral.

The city is built upon a peninsula, enclosed by the windings of the Aar, a beautiful, rapidly-flowing stream, one-hundred feet lower than the level of the streets. Many of the latter are curious in this that the houses on either side are built over arcades, the stories

from the second up, projecting over the pavements. This is a convenience for pedestrians in rainy weather. Throughout, Berne may be said to have adhered firmly to its traditions, preserving its peculiarities and resisting the introduction of many so-called modern improvements. For this all praise.

The bear is the heraldic emblem of the canton and city. As such it is a constantly recurring object, plentiful as watches in Geneva. Old Bruin, always cumbersome and comical when personified, is represented as beating a drum, carrying a spool, wheeling a pincushion in a barrow, shouldering a gun, and in every imaginable position and situation, made out of dark wood—generally walnut—and offered for sale as a souvenir. There are bears young and old, bears fat and bears lean, bears fierce and bears gentle, bears brown and bears gray, foppish bears and rustic bears, bears shaggy and bears bare, bears everywhere. Carved in granite two immense fellows guard the pillars of the Western Gate, equipped with shield, sword, and helmet. On the eastern side of the clock tower a troupe of automatic bears go through an amusing performance three minutes before every hour. One of the chief things to visit, it is nearly always surrounded by a gaping crowd. The pantomime advances in the following order: First a wooden chanticler comes forward, claps his wings and crows. Then the bears, in solemn procession, and on their hind legs, march about a seated figure wearing a crown. Harlequin now strikes a bell, the cock repeats his signal, the grotesque-seated figure turns an hour-glass and indicates the hour by opening his mouth and flourishing his sceptre; an old bear to the right nodding approval. Then a strange-looking figure in the top of the tower approves and strikes the hour on a bell. Finally chanticler again comes forward and concludes the ridiculous performance.

Public fountains are very numerous in the streets of Berne. That of the Ogre, commonly known as the Kindli-Tresser Brunnen is the most peculiar. It stands in the Korn-Haus Platz, near the Clock-Tower, and we may as well look at it now. It represents a giant

of grotesque figure devouring a child whose wildly struggling legs are still protruding from between his cruel jaws. At least a dozen other boys and girls, jolly-looking youngsters, looking out from his pockets and girdle. Although doomed to the same hard fate, they are all apparently unconscious of what is in store for them. But even in carrying out this cruel fancy Bruin, the irrepressible, has to appear. A troop of armed bears patrol the base of the fountain. Continuing down the same street we come to the celebrated Bärengraben. Not only is the bear the city's heraldic emblem, but he is almost regarded as her tutelary deity. The Venetians are not more devoted to the pigeons in the Square of St. Mark than are the Bernese to their favorite bears. Here four venerable, mild, and sleepy-looking Bruins are maintained, according to immemorial usage, at the public expense. Their home is a circular basin of stone, one hundred and fifty feet in diameter, surrounded by a wall no less than twenty feet high, and this in turn topped by an iron railing. A tall cedar rises in the centre of each of the two divisions of the den, and upon these trees the bears mount up to the level of the street. Each one has a trough or fountain and his own sheltering den. Visitors are enjoined not to offer them anything but bread or fruit. Violations of this law are subject to heavy fines. Thus the city authorities manifest their solicitude for Monsieur Bruin's health. Ten years ago a young English officer fell over the wall into the den. After a long and desperate struggle with one of the male bears he was torn in pieces. And though for a season this sad accident cast a gloom over the Bärengraben, they are now the scene of a constant throng of children and strangers.

The Cathedral is unquestionably the most interesting building in Berne. Begun in 1421, it is to-day one of the best preserved old churches in Switzerland. It is chiefly remarkable for its rich carvings, its quaint stalls, its sculptured portals, and the curious open-work balustrade on the roof. What seemed especially strange in a Protestant Cathedral were the Roman decorations and statues, inscriptions to

the Virgin, etc. The Reformation here, at least, did not run into the extreme of destroying that which, when regarded merely as art, need not interfere with truly spiritual worship. Thus, fortunately, the Cathedral at Berne is wonderfully rich in attractions for the antiquary and historian. The two altars and the several pulpits are interesting as specimens of pre-Reformation church furniture, and the heavy old organ rivals that of Freiburg. The choir-stalls are very elaborate and decorated with figures of the prophets and apostles. In front of the memorial to Magistrate Friederich Von Steiger, there is a fine marble Pietas, or statue of the Virgin Mary with the dead Christ in her arms,—and all this in a *Reformed* church! Of course we were interested and full of questions, but the keeper of the tower knew little of the Church in America, and still less of the cry of "innovations." So we prudently held our peace. Still the writer could not help wishing that some of his friends at home might see these things and—well, think about them.

Berne is famous also as the headquarters of the Evangelische Gesellschaft. This is not to be confounded with the American sect of Albright Methodists. On the evening of our arrival we attended the opening of the annual festival, which had called together the most prominent representatives of the missionary work from all parts of Switzerland. The Doctor's position and several introductory letters to some of the leaders secured us seats on the platform. The anniversary was held in a large, unpretentious, frame building, festooned with ropes of evergreen, both within and without. It had a seating capacity of about three thousand, and long before the services began a large crowd had assembled, a crowd which reflected in more ways than one the counter-result of that rationalistic tendency which during the last decades had made such frightful havoc in Protestant Switzerland. One extreme naturally begets another. To the writer the festival was by no means in all respects congenial. A pietistic tone pervaded all the exercises, and had a depressing effect upon all those who stood without the pale of the "movement." We

could not but feel that they regarded anyone bearing the name *Reformed* with a suspicion which, however, they were too polite to manifest in outward act. The orthodox party were evidently still below par, owing to the very general scepticism which in years past had driven so many truly pious souls from the ranks of the Established Church. And although the disease has at this writing been largely subdued, these good, well-meaning people of the *Gesellschaft* are evidently not yet freed from that morbid antipathy to the once stricken State Church. For the present their mission is legitimate. They are doing a good work in their own way, and will be found to have conserved great interest in the negative prosperity and development of Christ's mystical body.

Milton's Account of His Blindness.

In 1654 Milton wrote a description of his blindness, and the symptoms which attended it, for the information of his friend, Robert Philara, a learned Athenian, who had expressed a desire to submit the case to an eminent French physician, celebrated for the treatment of disorders of the eye. The letter is interesting for the particular description it gives of the poet's blindness, and also for the evidence it affords of his patience and resignation:

"When you unexpectedly came to London, and saw me who could no longer see, my affliction, which causes none to regard me with greater admiration, and perhaps many even with feelings of contempt, excited your tenderest sympathy and concern. You would not suffer me to abandon the hope of recovering my sight, and informed me that you had an intimate friend at Paris, Doctor Thevenot, who was particularly celebrated in disorders of the eyes, whom you would consult about mine, if I would enable you to lay before him the symptoms of the complaint. I will do what you desire, lest I should seem to reject that aid which perhaps may be offered by Heaven.

"It is now, I think, about ten years since I perceived my vision to grow weak and dull; and, at the same time, I was troubled with pains in my kid-

neys and bowels, accompanied with flatulency. In the morning, if I began to read, as was my custom, my eyes instantly ached intensely, but were refreshed after a little corporeal exercise. The candle which I looked at, seemed as it were circled with a rainbow. Not long after, the sight in the left part of the left eye (which I lost some years before the other) became quite obscured, and prevented me from discerning any object from that side. The sight in my other eye has now been gradually and sensibly vanishing away for about three years; some months before it had entirely perished, though I stood motionless, everything which I looked at seemed in motion to and fro. A stiff, cloudy vapor seemed to have settled on my forehead and temples, which usually occasions a sort of somnolent pressure upon my eyes, and particularly from dinner until the evening. So that I often recollect what is said of the poet Phineas in the *Argonautics*:

A stupor deep his cloudy temples bound,
And when he walk'd he seem'd as whirling round,
Or in a feeble trance he speechless lay.

"I ought not to omit that, while I had any sight left, as soon as I lay down on my bed and turned on either side, a flood of light used to gush from my closed eyelids. Then, as my sight became daily more impaired, the colors became more faint, and were emitted with a certain inward crackling sound, but at present every species of illumination being, as it were, extinguished, there is diffused around me nothing but darkness, or darkness mingled and streaked with an ashy brown. Yet the darkness in which I am perpetually immersed, seems always, both by night and day, to approach nearer to white than black; and when the eye is rolling in its socket, it admits a little particle of light as through a chink. And though your physician may kindle a small ray of hope, yet I make up my mind to the malady as quite incurable; and I often reflect, that as the wise man admonishes, days of darkness are destined to each of us, the darkness which I experience, less oppressive than that of the tomb, is owing to the singular goodness of the Deity, passed amid the pursuits of literature and the cheering

salutations of friendship. But if, as is written, man shall not live by bread alone, but by every word that proceedeth from the mouth of God, why may not any one acquiesce in the privation of his sight, when God has so amply furnished his mind and his conscience with eyes? While He so tenderly provides for me, while He so graciously leads me by the hand and conducts me on the way, I will, since it is His pleasure, rather rejoice than repine at being blind. And, my dear Philara, whatever may be the event, I wish you adieu with no less courage and composure than if I had the eyes of a lynx."

A Hero of Faith.

BY THE EDITOR.

The late Dr. Muhlenberg of New York was a man of rare saintliness. A Lutheran by birth and baptism, an Episcopalian by confirmation and ordination, but above all a Christian, he was in loving sympathy with all God's people of every name and order. When a student I saw him at a certain College Commencement, sitting on an elevated platform, then already a venerable gray-headed patriarch, through whose face shone the meek, mild, Christlike spirit of his soul. A certain brother of our Reformed Church, tells me that more than forty years ago, when Muhlenberg was Rector of the Episcopal Church at Lancaster, Pa., he was a scholar in his Sunday-school. When the Rector left he spoke to the scholars on these words, "Thou God seest me." My friend said that the fatherly tenderness with which he pressed home these words greatly moved their young hearts, and that it has followed him as a gracious blessing to this day. This verse seems to have guided the good Dr. in all his doings. He lived as in God's sight, and his heart was transparent to God and men. He was a life-long friend of Dr. Adams, now of the (Presbyterian) Union Seminary of New York. Once Muhlenberg preached for his friend, for which Bishop Potter officially censured him. Dr. Adams says: "That more than once I have said to my family, when returning

from some interview with him, in which he had honored me with a kiss, that I felt as if the Apostle John had embraced me, and repeated in my ear some words which had been whispered to him by the Master whose bosom he had leaned on at the Supper."

In his earlier years he wrote the well known hymn, in our Reformed Hymn book,

"I would not live always, I ask not to stay."

Like many other good men, his old age did not approve all he had written in younger life, and he was free to confess it. Of this hymn he said: "I do not believe in the hymn at all; it does not express the better feelings of the saint, and I would not write it now."

To many good people this hymn has become very precious. But as the author says, "It does not express the better feelings of the saint." To the child of God life is a great blessing. Whether joy or sorrow be our lot, we ought to accept it with a thankful heart, and improve it piously for the glory of God. It is well to think much of the rest of the grave and of our home in heaven. But I question whether the reading of "Hervey's Meditations" among the Tombs cultivates the healthiest kind of piety. A restless eagerness to get away from the burdens and duties of earth by being transferred to heaven may be carried too far. To work in whatever sphere God may place us with fidelity and cheerful contentment, until the Lord shall call us home, is the prayerful spirit of a Christian.

In a select social gathering of patriarchs of his age, where such men as William Cullen Bryant, Peter Cooper, the well-known millionaire philanthropist, and Dr. Adams were present, Dr. Muhlenberg was requested to ask a blessing at the table, which he did in the following original lines:

"Solemn thanks be our grace for the years
that are past,
With their blessings ten-fold, and though this
be our last,
Yet joyful our trust that through Christ 'twill
be given,
All here meet again at His table in heaven."

Dr. Muhlenberg spent the greatest part of his life in works of charity. He founded and presided over St. Luke's Hospital, New York, and was chiefly

instrumental in founding several other large institutions of this kind. Many fields of usefulness with large salaries, were offered to him but his compassionate heart preferred to serve and suffer for the relief of the unfortunate. In this service he spent his private fortune. His pure unselfish life secured liberal public confidence and support for the institutions with which his name was connected. Thus money flowed into their treasuries by the hundred thousands. He might have amassed a fortune, lived in showy affluence. Instead of this he lived a very simple life, and was frugal in his food and raiment. His rooms were plainly furnished, and when he died his whole estate consisted of two twenty dollar gold pieces—\$40 in all—which he had laid by to pay for his funeral. All he had and was he gave to Christ.

It is well for us to hold up before our minds models of Christian living like that of Dr. Muhlenberg. Through painful discipline God prepared him for his work. The shadow of a great sorrow settled upon his soul in his early years. He came out of the cloud transfigured and transformed. In Europe men of this class are oftener found than in America. Fliedner of Kaiserswerth, Zeller of Bergen, Wichern of the Rauhe Haus and Mül'ler of Bristol have laid themselves on the Altar of Charity, as whole burnt-offerings. One of these is the father-in-law of Bishop Gobat of Jerusalem; another a high official of the Prussian Ministry; all the almoners of millions, yet all poor for Christ's sake; making the poor, orphans, outcasts and cripples their daily companions. Each of these four renowned men, leading a life of such severe simplicity as many a day laborer's family would scarcely accept it. Such are the true heroes of faith. Their motive is not to wound or destroy, but to relieve and save life. Not only to do good but to *be* good oneself; not only to preach the pure and meek spirit of Christ but to live it; to live His life, to love with His love, "to endure as seeing Him who is invisible"—*this* gives us a Christ-like character.

Grace makes a man honest to himself, his neighbor and his God.

Mr. Ruskin to Young Ladies.

Do you want to be better dressed than your school-fellows? Some of them are probably poor, and cannot afford to dress like you; or, on the other hand, you may be poor yourself, and may be mortified at their being dressed better than you. Put an end to all that at once, by resolving to go down into the deep of your girl's heart, where you will find, inlaid by Christ's own hand, a better thing than vanity—piety. And be sure of this, that, although in a truly Christian land, every young girl would be dressed beautifully and delightfully, in this entirely heathen and Baal-worshipping land of ours not one girl in ten has either decent or healthy clothing; and that you have no business now to wear anything fine yourself, but are bound to use your full strength and resources to dress as many of your neighbors as you can. What of fine dress your people insist upon you wearing, take, and wear proudly and prettily, for their sakes; but so far as in you lies, be sure that every day you are laboring to clothe some poor creatures. And if you cannot clothe, at least help with your hands. You can make your own bed; wash your own face; brighten your own furniture—if nothing else. "But that's servants' work?" Of course it is. What business have you to hope to be better than the Servant of servants? "God made you a lady? Yes, He has put you, that is to say, in a position in which you may learn to speak your own language beautifully; to be accurately acquainted with the elements of other languages; to behave with grace, tact, and sympathy to all around you; to know the history of your country, the commands of its religion, and the duties of its race. If you obey His will in learning these things, you will obtain the power of becoming a true "lady," and you will become one if, while you learn these things, you set yourself, with all the strength of your youth and womanhood, to serve His servants, until the day comes when He calls to say: "Well done good and faithful servant; enter thou into the joy of thy Lord."

Search the Scriptures.

The Sunday-School Department.

"When Will Teacher Come?"

"Mother, *when will* teacher come?"

The voice was low and plaintive, and the tone indicative of a slight suspicion of doubt whether the teacher would come at all. The questioner was a boy of thirteen summers, and it was made from a bed of suffering. The room in which the boy lay bore all the tokens of poverty. His bed would have more properly been designated a box; there were no curtains to it, and the thin patchwork coverlet was a mass of indistinguishable dirty colors. Two pieces of carpet, faded and worn beyond recognition, lay, one before the bed, and the other before the fire doing service as hearth rug. The walls, which once had been whitewashed, were begrimed with smoke and tapestried with cobwebs. A wretched German engraving of Christ on the cross hung in a glass frame over the fire-place, and an ostrich egg swung from a hook in the ceiling. A rickety table stood in the middle of the room, with a sad medley of pots, unwashed dishes, and crumbs of bread heaped upon it. A large seaman's chest stood against one wall, and the only chair in the room was placed near the window; and was at this time filled with the portly dimensions of the boy's mother. In a word, all was squalor and wretchedness, and the only bright thing in the room was the fire, which blazed and crackled in the grate as cheerily as if it had been in the mansion of a king.

It was Sunday afternoon in a wet November; the rain poured down in torrents, rattled against the window-panes, and swelled the channels of the street to the dimensions of brooks, and, added to it, all the fog of a smoky town had shut out the blue of the sky.

The sick boy had turned from side to side during the monotonous, weary hours of Sunday, and as a relief to his mind had asked his mother to read from his

school hymn-book. For this purpose she had seated herself at the window, and, spectacles on nose, was slowly and laboriously spelling out the words, when she was ever and anon interrupted by the low, plaintive cry, "Mother, will teacher come? *When* will he come, mother?"

For three Sundays he had been absent from school, struck down by that enemy of the young, consumption, and his teacher had seemingly taken no notice of his absence. Day after day he expected a visit from the young man his teacher, in whom he placed implicit faith, although the teacher seemed to have good cause to doubt it, but no visitor came, and the heart was growing heavier and heavier. What a gleam of sunshine his face would have brought into that dismal room! and how pleased he would have been to come! but he did not *think*, did not inquire if there was any good reason for his scholar's absence!—took it for granted, in fact, that he was only playing truant, and would return soon.

"Mother, when will teacher come?" cried the boy more plaintively than before.

"Law! Louis, what a boy you be! How should I know?" cried his mother, without taking her eyes off the book, and then went on to the next hymn,—

"Rock of ages, cleft for me,
Let me hide myself in Thee;
Let——"

"Mother, what does 'Rock of Ages' mean?"

"Why, a rock that's lived for ages, to be sure," said the mother snappishly, for she did not like to be interrupted, and resumed her reading.

"Let the water and the blood."

"But, mother, it says, 'cleft for *me*.' What does 'cleft for *me*' mean?"

"Law! do yer think yer mother a dictionary? How should I know?"

"Oh dear! I wish teacher would come—he would soon tell me."

"Lie quiet, Louis, and don't interrupt me again."

"Let the water——"

"Mother, please don't read that hymn. I don't know what it means. Read 'I think when I read!'"

With a growl his mother advanced to the bed, and giving him the book, says,—

"Find it, then. But I don't see what good it is readin' all them hymns."

The place was soon found, for it was the boy's favorite, and his mother resumed her reading. When she came to—

"I wish that His hands had been placed on my head,

That His arms had been thrown around me," he gave a great sigh, but did not interrupt her until she came to the words—

"Yet still to His footstool in prayer I may go."

Then he hastily asked, "Mother, what's His 'footstool?'" But before she could reply he suddenly called out, "Hark, mother! they're singin'."

"Who's singin', boy?"

"The school; it's their last hymn. I can hear it;" and then he joined in the song with his sweet, rich voice.

"Canaan, bright Canaan, the glorious land of Canaan."

Exhausted by the effort, he fell back on the bed and was silent for a space, the twilight having by this time stolen into the room. Thinking she heard him call, she advanced to the bedside and listened.

"Take Louis to Canaan," pleaded the voice, "he wants to go there; there's bright flowers there, there's harps and crowns, and teacher says there's no wooden legs there, and no coughs, nor nothin' o' them things. And if you don't mind, Lord, bring mother there too; and may she not have so much washing to do, it makes her so tired and cross. Bless teacher, Lord—I wish You'd have sent him or he'd have come, but p'rhaps he's got a cough or a broken leg; and may his other boys be better than me. O Lord, I can't say more. Amen."

The boy then seemed to fall asleep, and with more tender feeling than she

had shown since he fell ill, his mother glided back to her seat by the window, where in the darkness she fell asleep also.

When she awoke she lighted the candle and went to look at her sleeping boy. The vision startled her—he was in the land of Canaan.—*S. S. Weekly.*

Daughter and Wife.

A bad daughter seldom makes a good wife. If a girl is ill-tempered at home, snarls at her parents, snaps at brothers and sisters and "shirks" her ordinary duties the chances are ten to one that when she gets a home of her own she will make it wretched. Those girls who fancy themselves so far superior to their parents that the mere privilege of enjoying their society in the house ought to be all the old should have the assurance to ask. While their mothers are busy with domestic duties they sit in the easiest chairs or lie on softest of sofas, and feeding on cheap trashy novels and cherish the notion that they are very literary individuals. The household drudgery is too coarse for such fine ladies as they. The business of their parents is to provide for them with nice clothes and to be content with admiring their handsome appearance in the intervals of labor. Girls of this sort are generally very anxious to get married, that they may escape the disagreeables of a home where they are held more or less under subjection; therefore are they smiling enough to eligible bachelors quickly smoothing down the frowns which alone they give to the members of their own families.

A caller who doesn't have a chance to see how they behave as daughters may be excused for fancying them lovely and lovable beings; but one who does see it is foolish if he commits himself by offering marriage to a girl of this sort. She is not fit to be the wife of a worthy man. If she will not assist her mother in the domestic labors, and badgers the servants is she not likely to be equally slothful and ill-tempered when she marries? If she now thinks herself too fine to work is it safe to expect that her views as to that matter will radically change if she becomes a wife?

SCRIPTURE LESSONS.

AUG. 1.

LESSON XXXI.

1880.

Tenth Sunday after Trinity. Gen. xi. 31-32: xii. 1-10.

THE SUBJECT.—THE CALL OF ABRAM.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

4. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

6. And Abram took Sarai his wife, and Lot

his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence into a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9. And Abram journeyed, going on still toward the south.

10. ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

QUESTIONS.

What is the subject to-day? Who called Abram? What was he called to do? How often did God call thus? Twice. Where do we learn of the first and general mind of God on this removal of Abram? Acts vii. 2-4.

Which call are we to consider now? His second, or special one.

VERSES 31-32. Who was Terah? How many sons had he? v. 27. Which one died early? v. 28. Which son accompanied him on the journey? What grandson? Who was Sarai? What other relation did she sustain to Abram? Gen. xx. 12. Whence did the colony start? What does the name *Ur* mean? Fire and Light. Were the inhabitants likely idolatrous fire-worshippers? Was the idolatry of Chaldea a reason why Terah's family were so ready to emigrate? What country did they have in view? Where did the party first halt? After whom was the place named? Who died here? At what age?

VERSE 1. Who spoke to Abram? Do we know *how* the Lord spoke to him? What was the burden of the Lord's saying? What all was Abram to leave? Was he told plainly whither he was to come? Heb. xi. 8.

2. What was to come out of Abram? What People or Nation was this? What was to become of his name? Was Abram's name changed at any time? (chap. xvii. 5). What does Abram mean? A high Father. What does Abraham mean? A Father of many. Of what very great family is Abraham considered the father? Believers.

3. What great promise concerning the Saviour

is here recorded? Was the birth of Jesus Christ a blessing to mankind?

4. How old was Abram by this time? Did he consider himself too old to enter upon the journey?

5. Who now constituted the moving colony? Were the *souls gotten in Haran* servants or neighbors joining Abram's company?

6. What place did they come to now? Where was Sichem? About six hours from Hebron. How may we read the phrase, the plain of *Moreh*? *The Oak of the Prophet*. Why so called? Because God instructed Abram here still further. What else occurred under this famous *Oak*? Chaps. xviii. and xix.

7. Who again appeared to him? Had he now entered Canaan? What promise is given him? Who was the Lord here? Probably Jesus.

8. To which place did he now come? How far is Bethel from Jerusalem? Five or six hours. From what circumstance did this place become so famous? chap. xxviii. 10-17. What did Abram build here? Did he generally have his tent and altar together? Might and should not all Christian families follow his example?

9-10. In what direction did they still move onward? What was prevailing in the country just now? Whither did Abram go then? Why was this famine? Ps. cvii. 34.

What example does Abram afford us, in the matter of faith and obedience? Are we too called to forsake country, friends, and our own life, even to enter a higher Canaan? When only must we forsake all, in order to enter the Promised Land?

INTRODUCTORY REMARKS.—Abram's native country had been Chaldea in the north-east of Mesopotamia, where the great kingdom of Babylon subsequently flourishes. He transferred himself into Canaan, a country lying far westward—just as families and colonies move to the West to-day. It was written truthfully, "Westward the Star of Empire takes its way."

Three things brought about Abram's removal into a strange country:

1. His idolatrous countrymen, the Chaldeans, drove him forth, because of his purer conceptions of God. So an old tradition says.

2. His own spiritual impulses suggested a new country, in which to realize the better his higher ideas of life and duty.

3. A divine admonition thereto in order to free himself from his idolatrous surroundings, and become the founder of the Israelites, a new race from which Christ was born. For all these considerations Abram left heathen Mesopotamia for Canaan, the Holy Land.

There were, perhaps, *two* calls of God addressed to him. One, the first and general intimation, is recorded for us in Acts, Chap. vii: 2-4. The second and special call we are now to study.

COMMENTS: VERSES 31-2. *Terah*, a descendant of Shem, took *Abram*, his first-born son, and *Lot*, the son of *Haran*, his (Terah's) son's son, or grand-son, and *Sarai*, Terah's daughter, and Abram's half-sister (step sister) because of another mother (Gen. xx: 12), as well as his (Terah's) daughter-in-law, his son Abram's wife. The reason of Terah's removing is not recorded. He probably inclined rather to cast his lot with his pious son, than to remain with the balance of his connections which remained. His willingness to become a pilgrim when aged already, speaks well for him, as well as for the other members of his household mentioned in the text. These went forth from *Ur*, a city of some note so called from the fire worship, which was maintained there. *Canaan* was afterwards Palestine. *Haran* became the primitive colony's first halting-place. It was so named in memory of Terah's deceased son (v. '28), Lot's father. We do not know how long they tarried here.

Terah died in this place, at the age of 205 years.

VERSE 1. *Now*, after resting on their journey awhile, and the father dying, *the Lord said unto Abram* again: *Get thee out of thy country*, since he was still within the land of their ancestry; *and from thy kindred*, the different branches of Terah's family, such as Nabor, another son of his, who accompanied them as far as Padan-Aram, (Chap. 24: 10 & 15); *and from thy father's house*, or from the place of Terah's departure out of this world. The phrase, *Get thee out* means *go for and by thyself*. Abram was to be completely isolated from the old trunk and blood. Abram stands as father and founder to a new race, in a spiritual sense, just as Adam and Noah were founders to different orders in a physical point of view.

Unto a land that I will show thee. We must remember that Abram did not know whither he was going (Heb. xi: 8).

VERSE 2. *And I will make thee a great nation*, i. e., the Hebrews or Jewish people. *And I will raise thee*, or providentially provide for thee and thy offspring, *and make thy name great.* The latter phrase alludes to the change of his o'd name, *Abram a high father* to *Abraham, the father of a multitude*, (Chap. xvii: 5), and all the spiritual descendants, or believers, to whom he shall stand as father. Abram is known in history as the "father of all the faithful," because of his implicit trust in God's word. *And thou shalt be a blessing*, or instrument through whom I may cause my benediction to descend upon mankind at large.

VERSE 3. *And I will bless them that bless thee, and curse them that curse thee*, etc. Abram becomes a mediator, as it were, by whom men and nations come to stand in right or wrong relation to God, now. All shall reap good or evil then, accordingly as they cherish or repudiate a like faith in God. He that believeth shall be saved; he that believeth not shall be condemned. In this way all are either of Abraham or not of Abraham's spirit, and consequently happy or miserable. *And in thee shall all families of the earth be blessed.* This is the second great promise of the Redeemer, the first is recorded in

chap. 3: 15. From Abram's loins the Messiah came, who put on our nature, tasted death for every man, and brought life and immortality to light.

VERSES 4-5. The age of Abram is given us here. All who left Ur for Haran accompanied him, Terah excepted. *And the souls that they had gotten in Haran*, must refer to his servants or such as had been converted to his plan. These *went forth to go into the land of Canaan*, and thither they came in God's good time. Canaan became a type of the Kingdom of God and Heaven. How many start for the better country, and do not arrive!

VERSE 6. Journeying south-west with his son and nephew, he arrived at *Sichem*, about two miles west of Hebron. *The plain of Moreh* should read *the oak of the Seer or the prophet*, because God manifested Himself there and taught Abram further as to his destiny. The famous OAK (Terebinth) of Abraham has been frequently photographed, and is pronounced "truly majestic and more venerable than any tree in the world," except the olive-trees of Gethsemane. Its trunk measures thirty-two feet in circumference, and is surrounded by a stone wall. Here, too, Abraham entertained his three heavenly visitors (chap. 18: 2-9); received the promise of the birth of his son Isaac, and heard of the destruction of the doomed cities (18: 23-38, & 19: 27-8).

VERSE 7. He traveled thence southward, pitching his tent east of BETHEL. It lies five or six hours north of Jerusalem, and is now called "Beitin." It is memorable on account of Jacob's remarkable dream (chap. 28: 10-17).

And there he builded an altar. It is a good habit to place an altar wherever we pitch our tent. Family worship is doing after Abraham's manner, on the part of the household. *And called upon the name of the Lord*, may be read, *and invoked in the name of the Lord.* He was taught to approach God in the name of a Mediator. Abram caught many glimpses of the plan of Christ's salvation during his pilgrimage, (John 8: 56.)

VERSES 9-10. Still proceeding in the same direction he arrived at Negeb, or most southern district of Palestine, where a famine forced him down to

Egypt. This is the first famine we read of, and in a most fertile land. Why was it? It is supposed God intended to make the country desolate for its wicked inhabitants, Ps. 107: 34. How long Abram remained in Egypt we are not told. His plea that Sarai was his sister was not an untruth, but it did not save him from what he feared. The king was glad to restore her to her lawful husband, in consequence of divine chastisement, and sent the patriarch away, after he had discovered their true relationship, under an escort and protection.

God's calling, addressed to Abram, and his implicit faith and prompt obedience, form the weighty subjects of this chapter. He stands before us as a pattern of faith. We are all called of God. Would that all men believed and obeyed!

A Capital Prescription.

A rather eccentric yet eminent physician was called to attend a middle-aged rich lady who had imaginary ills. After many wise inquiries about her symptoms and manner of life, he asked for a piece of paper, and wrote down the following prescription:

"DO SOMETHING FOR SOMEBODY."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washer-woman.

"It's not meself, Doctor, it's me wrist that's ailing me. Ye see, I was after goin' out in the black darkness for a few bits of wood, when me foot struck this basket. It stood there like a big mercy, as it was, full of soft flannel from Mrs. Walker. She towld me that your medicine cured her, doctor. So if you plaze to put a little of that same on me wrist, I'll be none the worse for me nice present."

"It is a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription:

"DO SOMETHING FOR SOMEBODY."

—Ex.

AUG. 8.

LESSON XXXII.

1880.

Eleventh Sunday after Trinity. Genesis xiii. 1-18.

THE SUBJECT.—ABRAM AND LOT.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went on his journey from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5. ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13. But the men of Sodom were wicked and sinners before the Lord exceedingly.

14. ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

QUESTIONS.

What two characters have we before us? How are they related? Where had we left them on last Lord's Day? Do we know how long they tarried in Egypt? No.

VERSE 1. Into what *south* did they now again come? South of Canaan.

2. How was Abram circumstanced? How came he by all these possessions? By presents from rulers and nobles.

3-4. (For questions and answers, see verse 8th of last Lesson).

5. Was Lot likewise well to do?

6-7. What difficulty now confronted them? What reasons were there for strife? Between whom was there strife?

8-9. What did Abram pray against? For what special reason did he so pray? In what respect were they brethren? What proposal did Abram make to the nephew? Was this generous on his part?

10-11. Whither did Lot look? What cities stood within that region? Of what country

did the valley remind him? Did he move thither?

12. What is said of Abram's residence?

13. What was the character of Lot's neighbors? Is it a disadvantage to have such neighbors? On what does the character of a place depend?

14-17. Who spoke to Abram? What does the Lord ask him to do? What does He again promise him? How do you understand by—*seed as the dust of the earth*? How do you understand *for ever*? To the end of the Jewish economy. How are we to take the phrase—*Arise, walk through the land*?

18. Where were Abram's headquarters now? Near what place was it? Who owned the land, the oak, etc? Chap. 14: 13. What did Abram erect here too? Are riches a blessing and a curse to us, accordingly as we control or are controlled by them? Which of these men seemed to make a blessing of his riches? To whom were they a misfortune?

My God, the cov'nant of Thy love
Abides forever sure;
And in His matchless grace, I feel
My happiness secure.

What though my house be not with Thee,
As nature could desire?
To nobler joys than nature gives,
Thy servants all aspire.

REMARKS. We have to do now with Abram and Lot—uncle and nephew. On last Lord's day we left the patriarchal household in Egypt. How long a stay the pilgrims made there we are not told—probably a considerable one. Nor is it related for us what influences the religion, science, and civilization of that country had upon Abram, during this episode in his life. No doubt his surroundings impressed him greatly. Josephus says, Abram, in return for what he received, imparted to the Egyptians a knowledge of arithmetic and astronomy. He, too, acquired great substance—flocks and herds and herds and slaves. Leaving Egypt, he returned again to his former locality—Bethel. Now Abram and Lot separated, because of disputes between their herdsmen, there not being sufficient room for all their cattle in common. After this separation the possession of Canaan was again (for the third time) assured to Abram and to his seed. He is commanded to walk over the length and breadth of it, as a token of inheritance. We find him settling at the Oak of Mamre, near Hebron, as his headquarters.

VERSE 2. *And Abram was very rich in cattle in silver and in gold.* Wealth, in that day consisted of flocks and uncoined monies. The possessions of the rulers and nobles in Egypt were enormous. With these Abram associated while there. They considered him a chief and would make large presents to him, as was the custom. Besides, it was providential that Abram should be thus largely enriched, both in order to start well in a new country, as well as to represent to him, by these temporal blessings, his spiritual, in signs and tokens, as it were.

VERSE 5. *And Lot, also, was rich.* His uncle was his guardian and friend, he having lost his father, Haran, before his grandfather, Terah, emigrated from Ur in Chaldea. As long as Lot remained the ward of his uncle the two prospered. His possessions consisted of *flocks and herds*, as well as *tents*, for his herdsmen and slaves.

VERSES 6-7. *They could not dwell together.* 1. Their flocks were great and constantly increasing. 2. The neighboring tribes, the Canaanites and

Perizzites, occupied the regions adjoining their pasture-lands. 3. There was envy between the herdsmen of Abram and Lot.

VERSES 8-9. *Let there be no strife, I pray thee, between me and thee!* Though uncle and nephew had not, as yet, quarrelled, the elder foresaw that it would come eventually. He deprecates the loss of peace. *For we are brethren;* of the same blood, family and country; as well as of the same faith and religion. He suggests a separation; and intent only on peace and from a pure and parental affection for his nephew he permits him to make his choice—*left or right.*

VERSES 10-11. *The plain of Jordan* enticed Lot by its fertile soil and flowing streams. He did not consider the character of its inhabitants who would be his near neighbors, or what disadvantages in many respects his contemplated home might bring him. It bore some resemblance to the land of Egypt, where he had prospered greatly, and hence he will locate there. It seems he acted independent of his uncle's counsel.

VERSE 12. Abram remained within Canaan, which bordered on the Jordan valley which Lot had selected. Having not arrived at his journey's end, he is spoken of as a pilgrim who *pitches his tent*, or temporary residence.

VERSE 13. *But the men of Sodom,* Lot's neighbors, were *wicked*, or corrupt at heart, and *sinnners*, or evil-doers. "The people make the place," we say.

VERSES 14-17. *And the Lord,* the Angel of the Covenant (Jesus) now promises anew the Land of Canaan to the patriarch and his posterity. *To thy seed forever* means to the end of the Jewish dispensation. And as Abram is the representative of the Faithful, and Canaan of God's Kingdom, his posterity shall possess the earth forever. *Arise, walk through the land* is a figurative way of saying that he has already taken possession of it.

VERSE 18. *Mamre*, next Hebron, becomes a fixed staying-place. Mamre was an Amorite, with whom Abram made a league (xiv. 13), and the OAK TREE was called after its possessor.

Wealth causes both *happiness* and

misery, accordingly as we control it, as Abram, or are controlled by it like Lot.

In the midst of temporal prosperity, Abram forgot not the Lord. Ever and ever his tent and the altar rose aside of each other.

The Baron's Son.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western bank of the river you may see lifting its ancient towers on the opposite side, above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman, whom we shall simply call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the old Baron. As soon as this gentleman came into the castle, he began to talk of his heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"

The gentleman said that he knew nothing about God, for he had never seen Him.

The Baron did not notice at this time what the gentleman said, but the next morning took occasion first to show a beautiful picture which hung on the wall.

"My son drew that picture," said the Baron.

"Then your son is a very clever man," replied the gentleman.

Then the Baron went with the visitor into the garden and showed him many beautiful flowers and plants.

"Who has the ordering of the garden?" said the gentleman.

"My son," replied the Baron; "he knew every plant, I may say, from the Cedar of Lebanon to the byssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron took him into the village and showed him a small, neat cottage, where his son had established a school, and where he caused all the poor children who had lost their parents to be received and nourished at his own expense.

The children in this house looked so happy and innocent that the French gentleman was very much pleased, and when he returned to the castle he said to the Baron:

"What a happy man you are to have such a good son."

"How do you know I have a good son?"

"Because I have seen his works, and I know that he must be both clever and good if he has done all you have shown me."

"But you have never seen him."

"No; but I know him very well, because I judge of him by his works."

"You do; and please now draw near to this window, and tell me what you observe from thence."

"Why, I see the sun traveling through the sky and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and see pasture-grounds, and orchards, and vineyards, and cattle and sheep feeding in green fields; and many thatched cottages here and there."

"And do you see anything to be admired in all this? Is there anything pleasant, or lovely, or cheerful, in all that is spread before you?"

"Do you think that I want common sense, or that I have lost the use of my eyes, my friend," said the gentleman, somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of His handiwork as are now before you? Let me never hear you, my friend, say that you know not God, unless you would have me suppose that you have not the use of your senses."

AUGUST 15,

LESSON XXXIII.

1880.

Twelfth Sunday after Trinity. Genesis xiv. 12-24.

THE SUBJECT.—ABRAM AND MELCHIZEDEK.

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13. ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14. And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17. ¶ And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that *were* with him, as the valley of Shaveh, which *is* the king's dale.

18. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand unto the LORD, the most high God, and possessor of heaven and earth,

23. That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

QUESTIONS.

With what two characters have we to do to-day? What several opinions have been held concerning Melchizedek? Some have made him to have been Shem; others, an angel; and others again Christ in human form. This was the most likely? A character who served as a good *type* of Christ. Where is such a relation between Melchizedek and Christ spoken of in the Holy Scripture? Ps. cx: 4; and in Hebrews, Chaps. v. vi. vii. Does our Lord say that Abraham had such visions of Himself? (John 6: 56.)

VERSE 12. What befel Lot? Who took him captive? V. 9. Is it then not always well with us if nought but riches fall to our lot?

13. Who was informed of Lot's fate? By whom was Abram informed? What does *Hebrew* mean here? A foreigner. Why is he so called? He had come from beyond Euphrates.

14-15. What did Abram do then? How many men had he of his own? Who joined their forces to these? V. 24. Where did he overtake those kings? Where was *Dan*? The extreme north. Whither did he chase them? With what success to himself?

16. Did he rescue Lot? Whom and what else?

17. Who met him on his return? Who was Chedorlaomer? V. 9. Where did the king meet Abram?

18. What other king met him? Over what city was he king? What was this city afterwards called? Jerusalem. What did the king offer Abram? Why? What does this offering resemble? Is there then, perhaps, something more to be discerned in it than a mere repast? What is Melchizedek here called? Were his

heathen neighbors—priests likewise appointed of God? How did he differ from them, then?

19. What did he do to Abram? Was there any grace conferred by this transaction, do you think? What was the usual Old Testament form of blessing the people? Numb. vi: 23-6.

20. How did he speak concerning God? How may we render the word *blessed* in this connection? Praised. What is a *tithe*? Why did Abram give the tenth part of all he had taken to Melchizedek?

21. What proposal did the king of Sodom make? Why did he wish to take the men? To relieve Abram of a burden. Why did he wish Abram to retain all the spoil?

22-3. Did Abram agree? What did he mean by saying that he had lifted up his hand? Do men still make an oath after this manner? What did he mean by not taking a *shoelatchet* or *thread*? Why would he not receive anything from him or any one? Who then should have all the glory?

24. What part did Abram, however, accept? Did he speak so for his confederates? What choice did he give them? How are there three kings spoken of in verse 13? What does *confederate* mean?

What have we learned of Lot in this lesson? Was it right for Abram to make war on Lot's enemies? When would it not have been a right course in Abram? What strange character have we learned to know now? To whom may we compare him? What does the name *Melchizedek* mean? My king of peace and righteousness. Have we such a king now?

PREFACE. Lot was taken captive by four kings, and rescued by his uncle. On Abram's victorious return, Melchizedek met him with bread and wine, and took tithes from him. Many are the conjectures concerning Melchizedek. Some consider him to have been a survivor of the flood—even Shem. Others say he was an angel. Still others suppose him to have been the Son of God appearing in human form. It is, perhaps, best to regard him as a type of Christ. Whatever is told us of him, seems to confirm this view. In Psalm cx. 4, our Lord is described as a priest "after the order of Melchizedek." So, too, in chapters v. vi. vii. of Hebrews, the typical relation of Melchizedek to our Lord is stated at length. He is the only character, before Christ, that filled the three offices of Prophet, Priest and King. He is spoken of as "without father or mother," from the fact that his genealogy became entirely lost. He comes and goes again after a surprising and mysterious manner. Abram certainly recognized in him a superior character, and one occupying a higher spiritual rank. There is, therefore, no reason why we may not regard Melchizedek as a prefiguring of Christ. The ancient Patriarch saw the Messiah more than once in his day (John viii. 56).

COMMENTS.—VERSE 12. *And they took Lot.* The marauding kings (v. 9), are here meant. This misfortune came of settling in a wicked neighborhood. An old fable tells us of a flock of geese that was taken with a flock of cranes, simply because the former were found feeding with the latter. One net enclosed all.

VERSE 13. *There came one, a fugitive, and told Abram of Lot's misfortune.* *The Hebrew* means *the foreigner here*, since he had emigrated from beyond the river Euphrates. He had entered into a covenant of friendship with the three brother chiefs; *Mamre, Eshcol* and *Aner*. This is meant by being *confederate*.

VERSES 14-15. *Abram * * armed his trained ones, 318 men, together with the forces of his neighbor chiefs (v. 24), and went in pursuit.* *Dan* was the extreme north point of Canaan, as Beer-Sheba was the most southern point. "From Dan even to Beer-Sheba" meant over

the whole land. *Hobah* lay near the famous city of *Damascus*, which is said to be the oldest city in the world. It lay within the bounds of Syria. Near this place St. Paul was converted. *And he divided himself* (that is, his forces), and this showed no little courage and skill in marching against victorious armies, with a small company by *night*.

VERSE 16. And he brought back all the goods * * his brother (*i. e.* brother's son) Lot. Abram was completely successful, we find.

VERSE 17. *Who the king of Sodom* was, we are not told. It could not have been *Bera* (v. 2), as he fell at the lime pits (v. 10). *Chedorlaomer* was the chief of the several chiefs.

VERSE 18. Now *Melchizedek*, king of *Salem*, met Abram. This was the place on which Jerusalem afterwards stood. *The valley of Shaveh*, called also *the king's dale*, lay eastward. He brought bread and wine to refresh Abram. As there is some resemblance to the Lord's Supper in these gifts, some mysterious signification is readily seen in the transaction too. *He was a priest of the most high God.* God had appointed him to the priesthood, and thus differed from the self-appointed priests of the surrounding heathen tribes. He carried forward the true religion in his own family, and among his subjects. He held his office by a special call and gift of God. The name *Melchizedek* means—*My king of Peace and Righteousness*.

VERSE 19. *And he blessed him.* This was a part of the priest's office. The form of his blessing was likely, the same as is recorded in Numb. vi. 23-6. Doubtless some great grace was imparted to Abram through this service, by which he could the better believe and endure.

VERSE 20. *And blessed be the most high God.* This word, *blessed*, when applied to God, may be rendered *praised*.

And he (Abram) gave him (Melchizedek) tithes of all. This means the *tenth* part of all the spoils he had taken from the confederate kings. Abram thus acknowledged God as the author and source of all. Tithing afterwards became a duty and custom with the Jews. From this revenue the Temple-service and priesthood was sustained.

God must have first revealed it to the ancient worthies.

VERSE 21. *And the king of Sodom felt so grateful for what Abram had done, that he proposes now to relieve him of all the captives that were taken, and leave all the spoils to Abram. He thought Abram would but be burdened with these men.*

VERSES 22-3. Abram would not agree to the proposal. *I have lifted up mine hand unto the Lord, &c.* He means to say, that he had sworn to the Lord, or vowed solemnly, not to take any profit from his adventure. By an up-lifted hand men still make oath. *From a thread even to a shoe-latchet means, not the least thing. No one but the Lord should have it to say—I have made Abram rich. How well if a man can say—"Not a dollar lies in my coffer which is not there by God's will!"*

VERSE 24. *Save only that which the young men have eaten.* His soldiers had lived by what they had captured. This he excepts from his vows. But his confederates—*Aner, Eshcol and Mamre*, he permits to act according to their mind.

A number of striking incidents may be reflected on in this chapter:—

Lot's misfortune and his rescue; Abram's war against oppression and cruelty, undertaken solely to deliver from slavery, and not for self-enrichment; the blessing conferred upon his work by God's servant. Melchizedek; and the likeness between Christ and Melchizedek.

We have one greater than Melchizedek. He has a kingdom of Peace and Righteousness. He is our prophet, priest and king.

IN the Bible of Mrs. Hegeman, who was killed by the recent Madison Square disaster, at the Hahnemann Hospital Fair in New York, is the following entry, which is worthy of serving as a guide to all Christians: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show, to any fellow-being, let me do it NOW. Let me not defer, or neglect it, for I shall not pass this way again."

Communion Hymn.

[FROM THE GERMAN.]

Lord Jesus Christ, Thou highest good,
The source of ev'ry blessing;
We, of Thy body and Thy blood,
Our faith in Thee confessing;
Thy great and glorious name to praise,
Our souls to save through endless days,
Would eat and drink believing.

O Jesus, us Thyself prepare
For work so high and precious!
Thy robe of honor may we wear
Through aid divine and gracious.
Help us Thy worthy guests to be,
And thus inserted into Thee,
For Heaven's employments fitted.

Abide in us, that we in Thee
Unto the end abiding,
From sin and want may e'er be free,
And still in Thee confiding,
Until we, through this feast most blest,
Shall each in Heaven as Thy guest,
Be there forever happy.

May 13, 1880.

S. R. F.

An Experiment.

When the kind-hearted Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face and dirty hands, he would stop him, and inquire if he ever studied chemistry. The boy, with a wondering stare, would answer no. "Well, then," said Friend Hopper, "I will teach thee how to perform a curious chemical experiment. Go home, take a piece of soap, put it in water, and rub it briskly upon thy hands and thy face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment; I advise thee to go home and make it."

A SINGLE STAIN.—Do young persons ever think how little it takes to stain their character? A drop of ink is a very small thing, yet, dropped into a tumbler of clear water, it blackens the whole. And so the first oath, the first lie, the first wrong act or thought of evil, may seem trivial, but it leaves a stain upon the character. Look out for the first stain.

AUG. 22.

LESSON XXXIV.

1880.

Thirteenth Sunday after Trinity. Gen. xv. 1-18.

THE SUBJECT.—THE COVENANT WITH ABRAM.

1. After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding great reward.

2. And Abram said, LORD GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in the LORD; and he counted it to him for righteousness.

7. And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, LORD GOD, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10. And he took unto him all these and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcasses, Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

QUESTIONS.

What does the word *covenant* mean? A coming together. To what parties does it apply in the Bible? What does God offer on His part? Favor or Grace. What does it exact of man? Faith and obedience. Was the making of a covenant usually accompanied by an outward sign? Gen. 9: 11-17; Gen. 17: 10-15; Ex. 31: 16-17; Gen. 21: 30; 21: 31; Gen. 31: 52.

VERSE 1. After which things? Is this the first instance we have of God revealing Himself by *His word*? Who was the word, according to John 1: 1? Under what form may God have revealed Himself in this *vision*? Dream, Voice, Angel, Person, Spirit. What did God say? Had Abram probably been in perplexity? What is a shield? What does it mean here?

2-3. Had Abram any children as yet? Who does he say might, in all probability, become his heir? What office had Eliezer?

4. What does God promise now?

5. What object lesson does God show Abram? Was this by day or night? What was Abram to learn from the multitude of the stars? What great nation came of Abram?

6. Did Abram believe at once? How did God regard this act of faith? Can we please God by believing Him? What great doctrine does this verse contain? See Heb. iv.

7. Of what does God remind Abram? What was God's object in leading him from home?

8. After what does Abram now ask?

9. What does God command him to do? How many animals were mentioned for him in this verse? Were these the creatures which were afterwards used in the Law of Moses for sacrificial purposes? Did God then grant a vision to Abram, of what all was to come?

10. Did Abram obey? Was it customary, in those days, to slay an animal when a covenant

was entered upon? Why was the animal divided? To show the separation and enmity of the parties. Why were the birds not divided? To show the possibility of a union.

11. What came down as Abram was waiting for the fire to descend from heaven? Did Abram allow these to pollute or to devour the flesh of these animals? Does this show that he was ready to keep his part in the covenant sacred?

12. What fell on Abram now? What did he see? What did this great darkness signify?

13-14. Into what strange land was Abram's seed taken? How long was Israel in bondage? Was Israel delivered again?

15. What promise was given to Abram? Were his fathers in Paradise? How old was Abram when he died? 25: 7. Is *burying* or *burning* of corpses God's will according to this saying?

16. How long was a *generation*, according to the saying given us in verse 18? What tribe still lived in Canaan? Were they to be driven out?

17. What did Abram see by sun-set? Does the *smoking furnace* indicate Israel's affliction? Does the burning lamp foretell God's presence? Between what did these pass? Was such a passing between and meeting together the usual manner on such occasions? Did this show a covenant, or *coming together*?

18. What land was now covenanted to Abram? Between what rivers did it lay? When was the promise fulfilled? In David and Solomon's day. 2 Sam. 8: 3, etc.; 2 Chron 9: 26. What do we learn in this chapter? (1.) God's condescension to reveal Himself to man; (2.) The object of such condescension; (3.) The condition by which we may come into covenant relation with Him; (4.) And the type of the better covenant between God and man, in Jesus Christ.

PREFACE. The word COVENANT has several meanings. It signifies 1) *an agreement* between two equal parties. But as man is not in the position of an independent person, as God is, we cannot so conceive of it, as between God and His creatures. More; it means, then, 2) *a promise* on the part of God—an act of grace or favor. The only part man bears, accordingly, is the fulfilment of certain acts of obedience. God's dealings with man are always represented under such a covenanting manner from Adam and Noah and Abram, down to Christ. The making of a covenant was generally accompanied by a *sign*, or outward symbol. The rainbow (Gen. ix.); Circumcision (Gen. xvii.); the Sabbath (Ex. xxxi. 16-17); a gift (Gen. xxi. 30); an oath (xxi. 30; a pillar or heap of stones, erected (Gen. xxxi. 52); or the slaying of an animal, as in the case before us. The term COVENANT means in Hebrew *a cutting*, having reference to the custom of dividing a beast in two, and the passing between the parts, in order to confirm or ratify the compact. This was followed, frequently, by *an eating together*, since such an act amounted to a league of friendship, in the East.

This remark may help us to understand the following narrative:

COMMENTS.—VERSE 1. *After these things*, which we have studied on last Lord's day, *the word of the Lord* came to Abram. Here we have the first instance noted, of God revealing Himself by His *word*. The learned understand by "His word" *a person*—just as Jesus is meant by the word (John i. 1). It is vain for us to conjecture the manner of this *vision*. It may have been a personal appearance; an audible voice; a dream scene; an angelic apparition; or a spiritual impulse. *Fear not*. Abram no doubt experienced great mental struggles, whenever he contrasted the great promises of God with the little prospect at hand. Hence God cheers him. *I am thy shield*, or constant covering and protector. *And thy exceeding great reward*, or promoter of thy success.

VERSES 2-3. Abram now contrasts his *childless* condition, with numerous posterity which God had promised him. Even *Eliezer*, his *steward*, or chief servant, and not of his own blood or kin, seemed from

present prospects to become his heir. No wonder that he was perplexed and sought light.

VERSE 4. *This (man) shall not be thine heir*. God relieves him of all anxiety on this point, and promises natural heirs to Abram.

VERSE 5. *And He brought him forth abroad*, by night, doubtless and asked him to try to number *the stars* of heaven. What a striking object-lesson this was! *So shall thy seed* (posterity) *be*. The Jews became very numerous; and the faithful, of whom Abram is the spiritual father, far more numerous.

VERSE 6. *And he believed the Lord*. This was an act of heroic faith. He did not in the least doubt the fulfilment of all, in God's own time and way. *And He (God) counted it* (this act of faith) *to him (Abram) for righteousness*. Here we learn that we may become righteous before God by faith in Jesus Christ. Read Rom. chap. iv.

VERSE 7. God now assures Abram that his removal from the father-land had not occurred in consequence of a mere spirit of adventures but by a providential ordering, in order to found a great nation in Canaan through him.

VERSE 8. *Lord God*. The Hebrew name thus translated, reads—*My Lord, director, supporter, &c.* He trusts all, and only asks for further support to his faith—a stay or staff to lean upon.

VERSE 9. *Take me a heifer, goat, ram, turtle-dove, pigeon*. The animals here mentioned are those and only those which were subsequently allowed to be used in sacrifice, under Moses and the law. It seems God gave Moses a bird's-eye view of the whole order of offerings and sacrifices that was to be established, which all pointed to the Lamb of God; Jesus Christ.

VERSE 10. Abram obeyed. He *divided them*—all the animals were separated along the spine and marrow-bone. This signified, in covenant-making, that the parties were at a distance from each other. The birds were not so cleaved, to decide that there was a possibility of uniting the parties—man and God. The contracting parties then passed between with divided parts, meeting in the center. This signified that they now came together, agreed, and were made one. The slaying of an animal meant to

teach that blood must be shed, before such an atonement could be made between God and mankind. In case either party broke his engagement so solemnly ratified, he agreed to be cut asunder. This was the ancient idea among those nations, (Matt. xxiv. 15; Luke xii. 46).

By all this God showed Abram, that having been in a state of alienation and hostility, He and Abram are now one. It was a covenanting transaction, or coming together. We now effect agreements by a written instrument, to which we subscribe our names, and bind ourselves in a certain penalty in case either party breaks the contract.

VERSE 11. Whilst Abram was waiting for fire to descend from heaven to consume the sacrifices, *fowls came down to pollute or devour them. Abram drove them away*, and thus showed his anxiety to preserve the contract inviolate.

VERSE 12. *In a deep sleep*, God now shows Abram the sad and hard lot of his posterity in Egypt, under the picture of a great darkness.

VERSES 13-14. God explains the period of Israel's bondage, and their deliverance too. All this history verified.

VERSE 15. Abram himself shall die *in a good old age*, 175 years old, chap. xxv. 7. God wanted his body *buried*, not "burned," as some now would say. His soul was to be gathered in Paradise — *to thy fathers in peace*. This verse teaches the doctrine of immortality.

VERSE 16. *In the fourth generation*. It is probable that *generation* here means about one hundred years to agree with verse 13. By that time *the Amorites*, who occupied Canaan, should all be expelled.

VERSE 17. *A smoking furnace and a burning lamp*. The former figure denoted the *sore affliction* of Israel and the latter, the *Divine presence*; these symbols passed between the divided parts of the sacrifices, and met. God thus confirmed the contract.

VERSE 18. Thus nearly 2000 years before Christ, the Abrahamic covenant was established. The land of Canaan, lying between *the river of Egypt* (Gihon, a branch of the Nile), and the *Euphrates*, was given to Abram and his seed. The promise was fully accomplished in the

age of David and Solomon, (2 Sam. viii. 3, &c.; 2 Chron. ix. 26). Three great subjects confront us in this chapter:—

1. The condescension of God, to reveal Himself to mankind, in Abraham and Christ.

2. The object of such revelation is declared to be, the redemption of our race.

3. The covenant relation reveals the grace of God and the necessity of faith on the part of man. The Epistle to the Hebrews shows us how the covenant with Abraham was but a type of the covenant of Christ.

The Character of Christ.

"In my view of the life, the teachings, the labors and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable, too warm, no gratitude too earnest and deep of which He is not justly the object. It is with sorrow that I feel my love for Him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside any of His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life. For my part, if I thought the religion of skepticism were to gather strength, and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come."—*Wm. C. Bryant*.

THE Pittsburgh *Advocate* says the following anecdote is related of the late Bishop Ames: While presiding over a certain Conference in the West a member began a tirade against universities, education, etc., and thanked God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted him with the question. "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the bishop, in his sweet musical tones, "is that the brother has a great deal to thank God for."

AUG. 29.

LESSON XXXV.

1880.

Fourteenth Sunday after Trinity. Gen. 18:16-33.

THE SUBJECT.—ABRAHAM'S INTERCESSION.

16. ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the LORD said, Shall I hide from Abraham that thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23. ¶ And Abraham drew near, and said Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked;

and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26. And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

QUESTIONS.

What subject have we before us? What does *intercession* mean? What strange characters visited Abraham? Vs. 1-2. How did he entertain them? Vs. 3-8. Was all this in accordance with the Eastern mode of hospitality? Were these visitors *real men*? Heb. 13: 2.

VERSE 16. Whither did his strangers now look? Where was Sodom standing? What did Abraham do for them? Why was this done? Does Christ refer to this piece of ancient hospitality? Matt. 5: 41.

17-19. What was intended to be said by this question—*Shall I hide from Abraham?* etc. Does Christ, too, speak in this interrogatory way? Matt 7: 9-10; 16. Why would Jehovah have Abraham and his posterity to know of God's dealings with such cities and people? To what might it prove an encouragement continually? To what might it serve as a warning? May all men and nations learn their destinies from the records of those that once had been? Can you explain in what way we may see this? What is meant by *the way of the Lord*?

20. What two cities are mentioned for us? Where did they stand? What was the character of their inhabitants?

21. What is meant by the Lord going *down*? Was it to God, or to themselves and their neighbors, that their reputation was to be proved?

22. How many of his guests now departed? By what name is the angel, that remained with Abraham, known? Who may He have been?

23-32. What did Abraham now do? What question did he raise? What question, in this lesson, is of the same kind? What several propositions did he make to the Lord? Did God condescend to agree to the several proposals? What does the word *peradventure* mean? What was Abraham's bearing towards the Lord? V. 27. How does he name the angel? V. 25. Of what family did he probably think when he spoke of but *ten righteous ones*?

33. What is meant by the phrase—*the Lord went his way*? When only did the angel vanish? Whither did Abraham go? What great lesson is taught us in this section? The duty and value of intercessory prayer. When is such prayer of value? James 5: 16. In what did Abraham show his *righteous* character? How did he show the *fervency* of his prayer in this instance? What is it to be *importunate* in such prayer? Was Abraham's intercession of this nature? Is there any promise of Christ, given us, that such prayer will be heard and answered? John 14: 12-14. Consider the parable of the unjust judge. Did Abraham's intercessory prayer avail anything? What family was rescued? Should we then doubt, since Christ is at God's right hand? Do you know the difference that holds between *petition* and *intercession*? Do you exercise yourself in the duty and privilege of prayer?

INTRODUCTION. Jehovah communicated to Abraham the divine purpose of destroying the cities of the plain, because of their wickedness. He acceded to the patriarch's prayer, that the cities should be spared if ten righteous men could be found in them. The two angels who had gone before, arrived at Sodom in the evening, and were entertained by Lot, but were threatened with shameful treatment by the depraved inhabitants. Seeing that the vengeance of heaven was deserved they proceeded to execute it. Securing Lot with his wife and two daughters, and sparing Zoar as a place of refuge for them. Jehovah rained down fire and brimstone from heaven, turning all the region of Jordan to desolation, so that when Abraham looked out on the following morning, he saw the smoke ascending over the vast ruins.

COMMENTS. VERSE 16. *And the men* (or angels in the form of men) who had visited Abraham (ver. 1-2) and informed him of the birth of his son Isaac, *rose up from thence*, that is, were about to depart, they *looked significantly towards Sodom*. And Abraham, according to the custom of the age and country, when highways were not yet, *went with them to bring them on the way*, or direct them. To this custom our Lord refers, (Matt. 5: 41).

VERSES 17-19. *Shall I hide from Abraham*, etc. He means that He will not conceal the great destruction from him. In Holy Scripture a question is often asked when it is intended to declare a thing. *Seeing that Abraham shall surely become a great and mighty nation*, by whom my revelation shall be preserved as an encouragement and a warning to all posterity. His posterity was to see in the exact fulfilment of God's promises and threats, a motive to *keep the way of the Lord* and to *do justice and judgment*, or to preserve the true religion—the way of the Lord—to maintain truth in their creed and righteousness in practice. From what has been, we can always infer what will be, both in reference to the good and bad. Men and nations can see their destinies in those who have gone before. The Past is full of signs and omens.

VERSE 20. *Because the cry of Sodom and Gomorrah*. The vale of Siddim lay

near the Dead or Salt Sea. It contained many slime pits, or wells of bitumen, which burns like oil. Some five cities were built around, of which two were the largest. The dwellers in them were depraved at heart and sinful in all their doings. They were beyond all hope of reformation.

VERSE 21. *I will go down now*, by a preacher of righteousness, or an angel, *and see whether they have done altogether according to the cry*. By this is meant that their iniquity shall be examined into, and fully exposed. It is a figurative way of saying, that their reputation shall be fully proved, or condemnation ensues. God destroys neither man nor people, before an opportunity is afforded them to see the reason of their downfall, and the means of escape.

VERSE 22. *And the men*, that is two of them, * * * *went towards Sodom*, whilst the third remained with Abraham. This principal Angel is here called *the Lord*. With Him Abraham now intercedes.

VERSES 23-32. *And Abraham drew near* very humbly and reverently no doubt. *Wilt thou also destroy?* etc. This is like the form of speech in verse 17, and means, that God will not do so. *Peradventure* occurs a number of times in his address, and signifies *if it should be the case*. From *fifty* he descends to *ten righteous men*. He preserves the infinite distance between himself, who is *but dust and ashes*, and the Lord, *the Judge of all the earth*. In our prayers we ought never to forget this, lest we become impertinent and impudent. Knowing that his nephew's family dwelt in Sodom, in which the true religion was upheld, he could not think that a less number than ten was to be found. Whenever we pray for others, it is *intercession*. This is what Abraham was engaged in. He is very earnest, just as fully as if he were praying for himself. So ought we to be. He is besides very *persevering*, or "importunate" as we sometimes say. His is not a single, cold, petition; but a prolonged begging. "The effectual, fervent prayer of a righteous man availeth much" (James 5: 16). And in this case it was verified, two—all that were worth saving—were saved. That which was doomed, perished.

VERSE 33. *And the Lord went His way, vanished, after He had taught Abraham the great usefulness of faith and prayer. And Abraham returned unto his place, or home.*

This chapter notes only the preliminaries to the destruction of these cities. The great lesson taught us, just here, is the indispensable duty we owe our fellow-men. Every man who loves God, loves his neighbor also, and he will do all in his power to save him from evil, and to promote his well-being in body and soul. All of us can, at least, intercede for our fellow-men. As long as Abraham prayed, God spared. What an encouragement does this example hold out to them who fear God, to intercede for their ungodly relatives and neighbors! Especially since Christ has ascended to the right hand of the Father. Whatsoever man asks of the Father, in His name, Jesus will do it (John 14: 12-14.)

A Pleasant Picture.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer any little service that he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him, and I have sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."—*Exchange*.

A Serpent among the Books.

One day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books now-a-days; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read, and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped by the gorgeousness of the wood-painting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!"—*Presbyterian*.

DEEM not that happiness can be thine unless thou art prepared to follow after holiness. These are but synonyms. To be holy is to be happy; to be unholy is to ensure misery. Heaven could not give one without the other.

ONE hundred and forty-eight million copies of the Bible, translated into two hundred and twenty-six different languages and dialects, and distributed in different parts of the world, constitute one of the achievements of foreign missions within the last hundred years.

DEATH is not the cruel monster that we deem him. He is one of God's brightest angels, sent from heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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REFORMED CHURCH PUBLICATION BOARD, Publishers,
No. 907 Arch Street, Philadelphia.

Vol. XXXI.

SEPTEMBER, 1880.

No. 9.

—
“LIFE, LIGHT, LOVE.”
—

THE
GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE
*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
AND RELIGIOUS INTERESTS*

OF
YOUNG MEN AND LADIES.

—
Rev. B. Bausman, D. D., Editor.
—

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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LETTERS RECEIVED.

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TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

REFORMED CHURCH PUBLICATION BOARD,

907 Arch Street Philadelphia.

The Guardian.

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SEPTEMBER, 1880.

NO. 9.

Editorial Notes.

There is that rattling parrot again. From my study table I hear her droll mimicry. For whole days she sits mute and moody in her cage. At other times she is taken with a cheerful mood, when she blabbers right along for hours. Like some people, she evidently is given to dreary moods. Something, perhaps the peculiar state of the atmosphere, affects her speech. The beak of a bird, most of all the hooked beak of a parrot, is poorly formed to articulate the forms of human speech. Polly, however, by much practice speaks her little English with greater plainness and precision than some human beings we wot of. By frequent repetition she can say, "Pretty, Polly," and "Polly wants a cracker," very distinctly. And when the servant girl does not heed her requests, she calls "*Mary*" in all the peculiar tones of voice which indicate an exclamation, a question, or of angered impatience, such as: "*Mary!*" "*Mary!!*" "*MARY!!!*" What peculiar thoughts, or whether any thoughts at all, may be back of her sayings I know not. But sure I am that I have heard persons of intelligence read a Scripture passage, a hymn, or something else, who did not modulate the tones of their voice half as well to suit the idea to be expressed as Polly does. And yet her intelligence is very limited. She never gets at the idea of her words, 'only the words' she says mechanically. The beak speaks what she has no mind to understand. Just so many people, rattle-brained people as they are called, learn to rattle off set phrases, flood you with an ocean of talk whose import, if it have any, they do not know themselves. Much teaching is like that which Polly gets, consist-

ing simply in cramming the memory with certain phrases and words, without a mastery or understanding of the lesson. Some can easily memorize long lists of scientific or theological terms, without knowing what they mean. As for Polly, she says her piece for a cracker, whether she is hungry or not. It is the nature of the animal. "Every bird pipes according to the shape of its beak," as the German proverb has it. But no system of teaching has a right to treat men as a parrot. The all-wise Creator never designed the growth of his beak or speech to be trained in that way. His first great duty is to discipline and inform his mind, and to acquire the right use of language to express what he knows. Above all to learn to know the truth of God, to speak, live and love it. In listening to Polly I am often led to think of much of the empty talk of many young people. The haphazard, slipshod slang phrases monotonously repeated to express nonsense or nothing; empty brains babbling and blustering by the hour are far less endurable than Polly's clamors for a cracker, and her elocutionary rehearsals of "*Mary's*" name.

An exchange says, the "burning question" at the late meeting of the Irish Presbyterian Synod was the use of *instrumental* music in churches. Many great and good men hold that it is a sin to use organs or instruments of any kind in connection with religious services. At this Synod the fight on this subject waxed hot. Both sides, for and against, were so determined that efforts were made to prevent the discussion of it. Those using organs are hotly denounced for their alleged sins; and these are just as conscientiously de-

terminated to enjoy liberty in this matter. The Presbyterian Churches of England and Scotland have fought many battles about the same subject. Instead of leading the praise of the congregation with an organ, they have a *precentor*, or what the Germans call a *vorsinger*, to raise the tune. On a small pulpit, a little lower than and near that of the minister, this dignitary takes his place, arrayed in a black gown. At the proper time he rises, and starts the hymn to be sung, sometimes with an unmelodious, nasal voice. The singing of the largest and most influential churches of Edinburgh and Glasgow is led by the precentor. The hearty general congregational singing atones for the short-comings of the leader. The sturdy Scotch make a conscience of the matter, and in their zeal to praise God according to the harmony of sweet music, show a very unharmonious spirit. Many of the people are ahead of their pastors in this matter. At the above Synod one of the ministers refused to promise the removal of the organ from his church until he had first consulted his people. He did consult them and they refused to remove it. Sometimes other musical instruments are brought into the church to the great annoyance of the pastor. Like the case of an old Scotch pastor we have read of, who in spite of his protest saw one Sunday that some of his young people had brought several musical instruments to the choir loft, to aid the praises of the congregation. Among these was a violin. Now of all wicked instruments to the mind of one of these good men, the wickedest is that which lends its support to the gay and giddy dance. Of course he had to proceed with the service, but in announcing the first hymn, he said, "Let us *fiddle* to the praise of God the — psalm."

By reason of this propensity to stickle and wrangle about little matters no less than about great, not only the Scotch, but the Germans too, have suffered many a defeat. At the battle of Bothwell Brig, the brave Covenanters lost the field by their wrangling with each other. Instead of closing their ranks against their common foe as was their wont, they wran-

gled about points of doctrine and differences of opinion. Meanwhile their enemy under Monmouth were sweeping the bridge, and Claverhouse with his dragoons was swimming the Clyde, and won the day. Not only in Europe but how often in America do God's professing children take each other by the throat in uncharitable violent controversy about points of minor importance, instead of joining hands and hearts in the great common fight against sin and Satan. Many men show much more zeal and spend more energy in belaboring Christian people who may not subscribe to their sectarian shibboleth than they do against the assaults of infidelity and skepticism, and of the prevalent corruption and vices of the day. Some of the best talents of the Church and much of the most forcible ammunition of learning are wasted by God's professed people in abusing each other. Meanwhile Satan, the common foe of our holy religion, with his wily minions, is carrying fields which might be won for Christ. A very sad feature of this whole case is that much of this bitter contention is occasioned by causes that ought to unify God's people. We shudder at the conduct of some of the rude prelates of a corrupt age, who trampled each other to death around the altar of God; at the proceedings of Councils which helped to formulate creeds, where so-called Christians shed the blood of their brethren. Alas! the modern Church, claiming greater purity of doctrine and of life, in attempting to agree in what words and forms we are to pray and sing praises to God, becomes embittered with the effort, and a work that ought to be an incentive to peace and good will becomes the innocent occasion of strife.

Few if any literary institutions in this country are so richly endowed as Harvard University, at Cambridge, Mass. Its magnificent buildings and their surroundings are a joy to behold. The venerable Josiah Quincy, in reminiscences of his early life in the *New York Independent*, describes Harvard of sixty years ago. He says:

"Few realize that college life sixty years ago was just a year longer than it is now. Cambridge was not deserted

during the vacation; while at present, from July to October, everybody is off and all the rooms are vacant. The students' apartments of my day were not so attractive that one would wish to linger in them. I cannot remember a single room which had carpet, curtain, or any pretence of ornament. In a few of them were hung some very poor prints, representing the four seasons, emblematical representations of the countries of Europe, and imaginative devices of a similar nature. Our light came from dipped candles, with very broad bases and gradually narrowing to the top. These required the constant use of snuffers—a circumstance which hindered application to an extent that in these days of kerosene and gas can scarcely be appreciated.

“When speaking just now of the decoration (or absence of decoration) of college rooms, I ought to have noticed one significant exception. My class-mate, Otis, had ornamented his mantelpiece with two curious black stones, which excited great interest in his visitors. He had made a journey to Washington, to see his father, who was a senator, and had brought these varieties home, as precious memorials of his travels. He had a strange tale to tell concerning them. It seemed that the people in Baltimore actually burned just such stones as these; and, wonderful to relate, there was no smoke in their chimneys. I believe that these singular minerals have become so popular in Harvard College that they are now brought there in considerable quantities. The only change is that they are no longer displayed on the mantelpiece, but just below it—in the grate. They will be recognized under the name of anthracite coal.”

The late Rev. D. Zacharias, D.D., of blessed memory, and for many years an influential minister of the Reformed Church, was of German parentage. He could speak the German language well, and felt a pious pride in his Teutonic extraction. Many of his relatives in Berks county, Pa., to this day chiefly use the language of their forefathers. We remember hearing him speak of the Westphalian home of his ancestors, and how much he wished to visit it.

His son, Mr. George Merle Zacharias, a Licentiate of the Reformed Church, has during the past year been traveling in Europe. He wisely leaves the beaten path of tourists, and with his staff and traveling pouch leisurely strolls afoot from place to place. The following extract from the *Lancaster Intelligencer* describes his visit to the home of his ancestors:

“I arrived in little Elsoff, near Berleburg and Arnsberg, Westphalia, last Saturday, and will remain a week in the dorf in which my great-grandfather was born. There is still one descendant living, whose guest I am. In my entire trip I have looked forward to the time when I should visit this little village. It lies so remote from the railroad that it was a little difficult to find, but starting from Cassel on foot, I arrived here after several days. It is nestled among the mountains of the province of Westphalia, and as a settlement dates from a very early period. Already in 1130 was preaching held here, when most probably the dorf grew up, forming the accessory of a convent-cloister, which is known to have been located here. Elsa Hoff was the name, which was gradually contracted into Elsoff. The village church in which my ancestors were confirmed and received the communion so early as 1642, dates from the period referred to above. Its interior is exceedingly plain, but is interesting, as the stone arches have no signs of decay. These spring from the side-wall in an irregular way, which clearly indicates their early construction. No change has been made in the form of the church, but the reconstruction of the tower, for which purpose a lady in Rochester, N. Y., who was born here, gave \$300, and the emperor of Germany a smaller sum, which spoke well for American generosity. The church still belongs to the Reformed branch of the Evangelical state church. The pastor has been very kind to me, and has made me visit him and family each day, dining or taking the Abend-essen as I might wish. He has examined the old-church books for me and traced my family name to 1614; earlier than this few of the church books speak, as during the successive wars of this period so much was destroyed in all Germany,

and particularly in the fanatical Bauer-Krieg."

In the GUARDIAN of September, 1856, I described a visit to the birth-place and early home of my father, in Freilaubersheim, near the western banks of the Rhine. In June last a nephew, J. W. B. Bausman, and wife, made a pilgrimage thither. They approached the quaint little village along the Kreuznach road. At the southern end the sexton was plying his busy spade in the church-yard. They entered the open gateway, and on many a tombstone found their name, with a slight difference in the spelling. In Germany it is spelt Bausmann. The kind sexton, as sextons usually are, was well posted in the history of village families, and, leaning on the handle of his spade, answered many a question to the curious tourists. They mused around the venerable church, where these relatives, living and dead, were baptized and confirmed, and where they communed and worshipped. Then wandering through the few narrow streets, they viewed the one-story houses, rudely built and some of quaint design. They called on the Burgemeister (burgess), who seemed greatly pleased with their visit. To their agreeable surprise they found in him a distant relative, who was the best-informed man in the village in matters pertaining to the history of the family. One branch of it he lineally traced back to 1539.

The Burgemeister sent a messenger for cousin Yost Bausman, who soon gave the tourists a hearty German welcome. They spent a day with his family, asking and answering many questions.

On the 5th of February last it was one hundred years ago that my father was born in this village. The cradle no less than the grave of one's parents is a hallowed spot. That a descendant of a former citizen of the village, one hundred years after his birth, should be introduced to another, a near kinsman, by the chief magistrate and as the representative of the place, is a feature peculiarly European.

Since my visit many changes have taken place here. My uncle, then already an old man, lived twelve years longer,

and died at the age of 90 years. Aunt died a year earlier. Yost Bausman is still round and ruddy at 60. His children, then chubby little urchins, are bright and active young people. The whole village laments the loss of my dear friend, Pastor Karl Linz, who has been called to a large church in the city of Darmstadt.

Dear reader, I crave your pardon for inflicting upon you this brief talk of myself and mine. I know it savors of vanity—seems in bad taste. But this midsummer weather gives one liberties not accorded in other seasons. Besides, this incident has reminded me that I have spoken to the readers of the GUARDIAN for twenty-five years. After so long an acquaintance people naturally feel a good-natured interest in each other's personal history. Moreover, whilst a person writing in this fashion seems to be writing impersonally, he is all the while picturing before others his own thoughts and feelings—his living, real self. All writing really outwrought from the mind and heart of the author, is partly his living self—to be true he must be intensely personal, whether it appear so or not. The web he weaves draws its threads from his own being. If properly wrought, it grows newer and truer every day; with advancing years it wears not out. He works like

"A weaver who sat at his loom,
Flinging his shuttle fast,
And a thread that should wear till the hour
of doom
Was added at every cast."

Presidential campaigns are naturally a necessary evil. But they are not without their moral. Both parties seek to perfect their organization. Towns, townships and wards are districted into sections; clubs and canvassing committees seek to enlist every voter into the service. Their great aim is thoroughly to organize their forces. From circles of a few dozen the body rises and widens into counties and states, until the whole nation is covered by it. The time, work and money spent to gain a temporal end show a zeal which puts many lukewarm Christians to shame. "The children of this world are wiser in their generation than the children of light." One great secret

of successful Sunday-school work is system and organization. When Dr. Guthrie first became pastor of the old Gray Friar parish in Edinburgh, he had forty elders to help him. He would assign to each one a certain number of families and persons to visit, exhort and pray with. In other words, he divided his large parish into smaller circles, and over each of these he placed a capable ordained helper, who personally knew and visited every soul under him. Organize your material. Map out work for your people. Give each one something to do. But keep a clear eye and firm hand over all. Let there be a guiding mind at the helm to control the whole.

Some people find pleasure in being the bearers of bad news; and in telling it, they try to make it worse than it actually is. Somebody did something dreadful—broke his neck, is about dying or enduring an ill worse than death, every time they meet you. And if you happen to know that matters are not half as serious as reported, they will feel it their duty stoutly to defend the darkest version of the story. Says Mrs. Smith as she meets you in the market: "Just think of it. Mrs. A.'s child run a splinter into its foot and has the lockjaw; and the doctor says her daughter is going into consumption. Yes, and just think, Mr. A. is on a spree again. And Mr. D.'s son has typhoid fever; and his little brother fell out of the window and broke a limb." And though the speaker is the kindest of persons, who thinks that he is doing others a favor by telling them all this, a certain pleasure is evidently felt in bearing bad news. It reminds one of the little boy. Mamma, seeking to console him, said: "Why do you cry, John? What has hurt you?" "Mamma (and he bawls more lustily than ever), yesterday I fell down and hurt myself." "Yesterday! Then why do you cry to-day?" "O! because you were not at home yesterday."

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour.

Old New England.

BY THE EDITOR.

In New England, as in the Middle States, the customs and regulations of public worship have greatly changed since the beginning of the last century. In some respects changed for the better, in others for the worse. Sewall's reminiscences give us interesting pictures of the habits of those earnest times. With the help of the researches of a writer in the *Christian Intelligencer*, we present our readers with a picture of New England church customs. Many old people still remember the time when in the coldest winter-weather, they worshiped in churches without a stove. The floor consisted of a brick pavement. The preacher and the hearers were in danger of freezing their feet and ears during public worship. Such unheated churches would now be little visited by the comfort-loving Christians of our times. Whereas, the robust piety of the last century gladly endured bodily discomfort for Christ's sake. On horse-back and afoot people would come many miles to church, in foul as well as fair weather, to partake of the bread of life.

One hundred and fifty years ago, the Puritans of New England called their places of worship meeting-houses; usually, they were very plain buildings. The South Church in Boston, the chief place of worship in the city, had no stoves. It was so cold in winter that the frozen bread in the "sacramental platter," rattled sadly. In cold weather, old bald-headed people had to wear scull-caps during the services. The services were simple, and the sermons usually able and very long; from an hour and a half to two hours in length. Instead of renting the pews, committees were appointed to assign seats to the members. This assigning of seats was done at fixed times, and was called "dignifying the meeting-house." The Puritans, although plain people, were great respecters of persons. The poor and lowly folk, and children, were given back seats. Military officers, and other officials and wealthy people were seated in front. As a poor man increased in riches or worldly honor, he was moved forward toward the

pulpit. As he sank towards poverty his seat was moved rereward.

These seating rules varied in different places. In 1730, the rule at Bedford was "to have respect to them that are fifty years old and upward." At Rehoboth, in 1718, it was "firstly, to have regard to dignity of person, and secondly, to age, and thirdly, what charge they have been at in building the meeting-house." "Age, office and estate, negroes excepted," were to be duly considered. Negroes were seated in the further corners of the galleries, "and sometimes in a pen above, on the wall above the gallery." The most of these were slaves, "rated with horses and cattle."

"Military dignity, officers of the militia and men who had been in the Indian wars," who abounded in large "stories and small titles" claimed first seats. Even drummer Stetson is mentioned as an important man. In 1700, the people of Newbury voted that "the worshipful Colonel Daniel Pierce, should have the first choice for a pew, and Major Thomas Noyes, shall have the second choice." Gloucester voted "that Captain William Haskell should sit in the fore-seat;" and later "that Mister Joseph Hibbard's wife move out of the long fore-seat into the short fore-seat." At Wallingford "the deacon's seat" was assigned to one Captain, and the "first pew" to another, and "the second pew" to another.

These Puritans, whose sons, fifty years later, were foremost in fighting against George III., were given to all manner of bowings to the king's officers. "Thos. Fitch," "the king's commissioner, was voted the "upper great round-seat," in the Norwalk meeting-house. People "hard o' hearin" were allowed to sit on the pulpit stairs. In some meeting-houses they had seats around tables in the front part of the church. The town council of Framington decreed "that as for the dignity of the seats, the table and the fore-seats are accounted to be the two highest." In many towns the first seats were given to those who had "dignity of rank;" the second to those who held "places of public trust; the third, to those of "pious disposition and behaviour;" the fourth, to those who had an "estate;" the fifth, to those who had "peculiar serviceableness of any kind."

The venerable Josiah Quincy, tells the following of John Adams in the Quincy meeting-house: "The meeting-house in Quincy, associated with John Adams, may be worth a brief description. I have no distinct remembrance of the building previous to its enlargement, in 1806, but have heard its appearance previous to that date often described by Mr. Adams and by members of my own family. It was built in 1731, and, according to our present ideas, was queer and comfortless. The body of the house was occupied by long seats, the men being placed on one side of the broad aisle and the women on the other. The oldest inhabitants were always seated in front. 'I never shall forget,' Mr. Adams once said to me, 'the rows of venerable heads ranged along those front benches which, as a young fellow, I used to gaze upon. They were as old and gray as mine is now.' The deacons were accommodated just under the pulpit, while the sexton had a bench in the rear, perhaps to keep a watch over the young people on the back seats. One of the oddest things about the church was a little hole high up in the wall, through which the bell-ringer might be seen in the exercise of his vocation. It was the duty of this functionary to keep his eye upon the congregation, and to mark by the customary tolling the arrival of the minister. As time wore on, some wall-pews began to appear in the old meeting-house. These were built by individuals, at their own expense, permission having been first gained by a vote of the town. And there are curious votes upon this subject in the early records. On one occasion it was voted that a prominent personage might 'build him a pew over the pulpit, provided he so builds as not to darken the pulpit.' And a friend of mine here suggests that, as a figure of speech, pews may now be said to be built over the pulpit with some frequency, and regrets that the good divines of the town, whose life-long sway was arbitrary and unquestioned, did not have the wit to prevent that perilous permission. For, notwithstanding the wholesome caution of the old record, it has been found impossible 'not to darken the pulpit' when the pews are built above it.

An ancestor of mine was permitted

to fence off the first pew, and his example was quickly followed by others. This was a recognition of caste in the one place where men should meet on terms of perfect equality. I cannot but think that this innovation upon the good custom of our forefathers has had its effect in alienating from religious services a large portion of our population. A notable addition to the Sunday exercises in the Quincy meeting-house followed the introduction of the pews; for the seats in these aristocratic pens were upon hinges, and were always raised during the long prayer, for the purpose of allowing those who stood to rest themselves by leaning against the railing. At the conclusion of the devotion, the sudden descent of all the seats sounded like a volley of musketry, and was a source of considerable terror to those who heard it for the first time. When the increase of population rendered desirable an enlargement of the meeting-house, it was sawed through the middle; and, the two halves being separated, an addition was built to reunite them. The President's pew was conspicuous in the reconstructed edifice, and there the old man was to be seen at every service. An air of respectful deference to John Adams seemed to pervade the building. The ministers brought their best sermons when they came to exchange, and had a certain consciousness in their manner as if officiating before royalty. The medley of stringed and wind instruments in the gallery—a survival of the sacred trumpets and shawms mentioned by King David—seemed to the imagination of a child to be making discord together in honor of the venerable chief who was the center of interest.”

This “dignifying” the Puritan meeting-houses often had a very undignified effect. It gave rise to social and family jealousies, and quarrels. “To press into the seats of others,” was declared a sinful act, “whereby the Sabbath is profaned.” It seems singular to read that the ancestors of New England's present champions of equal rights, should every Sunday have prayed “for our superiors, inferiors and equals.”

Among the early Puritans, every one was required to attend public worship. Those neglecting to attend it on each

Lord's day, without a good excuse, were fined ten shillings for each offence. If the offender could or would not pay the fine at once, he was put to jail or “set in the cage or stocks.” A Plymouth Colony required all inn-keepers “to clear their houses of all persons able to go to meeting, or to pay ten shillings fine” or “be publicly whipped.”

In many country places there were few public roads. The early settlers had great trouble to reach the meeting-house and the mill. “Horse ways” wound through dense forests, and across fields and farms. Like the early settlers of Pennsylvania, when there were no paths the traveler was guided by trees marked with notches or strips of bark cut off of the trees.

“Old roads winding as old roads will,
Here to a ferry and there to a mill.”

For more than a century there were no public roads in New England. When narrow roads or “cartways” were first made, the makers of them at certain places put bars or pikes, across the road, which were turned open to persons passing, on the payment of toll. From this we get our word “turnpike.” People traveled a great distance to meeting. A farmer would seat his wife upon a pillion behind him, and a child before him. To relieve those who had no horse, the owner and his family would dismount and walk, hitching his animal to a tree for the use of his less fortunate neighbors, coming after him.

Meeting-house bells came early into use. The village on the present site of Cambridge, near Boston, got the first one, in 1632. It was a small one with a shrill sound, which soon tired the people. Ere long they used a drum, instead of the bell, to call the people to worship. The bell ringer at Springfield was to receive fifty shillings a year for ringing it, and three pounds for keeping “the meeting-house door bowlted.” The record says in 1697 the selectmen of Newbury, put a flag on their meeting-house at the time for the ringing of the first bell, and had it taken down when the last bell had rung. Thus the people who were deaf to the sounds of the bell, could see the time of worship from the flag.

In 1772 John Hancock, of revolu-

tionary fame, whose name written in a bold vigorous hand heads the list of signers of the Declaration of Independence, gave a large bell to the Brattle street meeting-house, in Boston. On it the inscription was cast :

"I to the church the living call
And to the grave I summon all."

"The bell at Lexington, which was hung in a tower near the meeting-house of 1702, must be considered the most famous of all the bells of New England, for on the morning of the nineteenth day of April, 1775, it sounded the first national alarm. It was the original 'liberty bell.' Sylvanus Wood, of Woburn, aged seventy-four years, testified, June 17, 1826, "that about an hour before the break of day, on said morning, I heard the Lexington bell ring, and, fearing there was difficulty, I immediately arose, took my gun, and, with Robert Douglass, went in haste to Lexington, which was about three miles distant." This historic bell disappeared in 1794, when the old meeting-house was pulled down."

Nor bells nor fines could bring all these early Puritans to meeting. They were made of like stuff as other children of Adam. The beating of drums and blowing of horns were often called into the service of the Lord. "In 1646 each family at Springfield, Mass., was yearly taxed a peck of corn, or fourpence in wampum to beat a drum from the minister's house to the end of the settlement every morning, and at meeting time. At Dedham, twenty shillings a year, 'in cedar boards,' was paid to Ralph Day, for a like service. At Haverhill, in 1650, Abraham Tyler was chosen 'to blow his horn half an hour before meeting, and receive one pound of pork annually from each family for his services.'"

The bells were rung, or, where there was no bell, the town-drum was beaten at five o'clock every morning, when the people were expected to get up and light their candles, and at nine o'clock every evening, when they were expected to extinguish their lights and get into bed. During the last century it became a custom to ring the bells at noon, announcing the dinner hour.

In New as in Old England, for a long time in every town, the evening bell

gave notice that in every house the fires should be put out, and the people go to bed. As Gray has it:

"The curfew tolls the knell of parting day."

In the early days of New England the minister and the high magistrate ranked the chief men of the town and neighborhood. The Puritans laid much stress on birth and blood. No youth of mean immoral parentage was deemed a fit candidate for the holy ministry. A practice which all churches would do well to imitate. They retained the notions of Old England about the advantages of social rank. At feasts and funerals the minister and magistrate were assigned the chief seats.

When the British Government founded Episcopal Churches in the Puritan colonies, new customs were introduced, which tempted some of the young people to forsake the simple worship of their fathers. Upon holy-days they would "occasionally steal in where they might hear an organ, and see the minister alternately in black and white robes." For some of these churchly practices the older Puritans had a hearty abhorrence. A formal burial service at the grave was to them a "papistical" practice. Judge Sewall says: "The office for Burial is a Lying, very bad office." The observance of the church festivals he energetically fought against, and rejoices when they are poorly kept. On a Christmas day he writes: "Snowy day. Shops are open, and carts and sleds come to town with wood and faggots as formerly, save what abatement may be allowed on account of the wether. This morning (in family worship) we read in course the 14, 15 and 16 Psalms. From the fourth verse of 16 Psalm, I took occasion to debort mine from Christmas keeping and charged them to forbear." He was deeply and justly scandalized when "a notoriously Atheistic and debauched person" was honored at his funeral with the tolling of the church bells and with funeral rites "of the Christian religion."

If you think you are only to believe the Gospel, you are mistaken; you are also to live the Gospel; you should be a living epistle of Christ, "known and read of all men."

Over Land and Sea.

BY EDWIN A. GERNANT.

XII. *Uncle Sam Abroad.*

"The American," says a writer of twenty-five years ago, "is the great national eclectic, and, in the sense of adaptability, he is more cosmopolitan than the Englishman. In Paris, he is more French than the Parisian; in Rome, more Italian than the Roman; and in Britain, more English than the Englishman. He learns easily and accommodates readily. He has a more flexible accent, a more graceful taste than any other traveler. In Cairo he wears the turban with edifying gravity, and in the German Eilwagen, his neighbor asks him from what part of Germany he come. While in Paris, Mr. Bull has his shoes a little thicker in the soles, and his waistcoat a little shorter, and his cheeks a little more pronounced, lest he should seem to succumb to Gallic corruption; his cousin Jonathan arrives without a wardrobe, that he may appear in the very latest French fashion. His individuality lies in a certain rank independence and secret sense of superiority. And yet he is so complaisant that he will keep silence rather than offend, and even take sides against the essential American idea, as was so copiously proved during the European convulsion of 1848." So far so good. But in the same paragraph the author continues as follows: "He traverses historic lands with less scholarship and more money than any other traveler. It is too true that he requires every waterfall to be Niagara; every river the Mississippi; every plain a prairie; and every pond a Lake Superior. It is too true, that armed with Niagara, Bunker Hill, and a surplus in the treasury, he belabors Europe until a wise man smiles."

In the above liberal quotation we have both sides of the question. On the one hand we discover why it is that the American abroad, when truly cultured, proves himself the most delightful and interesting companion; and on the other hand what there is about him, when money and brains induce him to join the yearly exodus, which causes

him to be the laughing-stock of the upper classes of European society, the dupe or victim of servants, guides, and curiosity-venders, and the one thing—we had almost said animal—above all others to be avoided by his blushing and mortified countrymen.

As a people we are peculiarly adapted for the work of exploration. Nor are we wanting in enthusiasm when traveling for its own sake is the end in view. For many years already the undisputed pioneers of western civilization, we are naturally fitted for enduring the hardships of forest-clearing and road-building. And when we consider the enjoyments and benefits of foreign travel, surely to no one are the treasures and wonders of the European continent more surprisingly rich than to the honest and inquiring American. With indescribable fascination the old world draws him to her shores. At home his aspirations and longings for the romantically and historically beautiful remain to a large extent unsatisfied. His poetic perception finds itself living, indeed, in the midst of the most inspiring natural forms, rivers, plains, and mountains, unequalled anywhere outside of his own country, and yet these are, after all, *only* natural, and therefore insufficient. Not until centuries to come will they begin to betray that historic presence of man so necessary to spiritual enjoyment. Not until our glorious western landscapes shall be pregnant with human associations will they possess that power and exercise that moulding influence which now he seeks in vain, not until Art—the creation of God in a sense even more profound than nature itself—shall inhabit and glorify every form of material and natural phenomena, not until Genius shall

"Give to barrows, trays and pans,
Grace and glimmer of romance;
Bring the moonlight into noon,
Hid in gleaming piles of stone;
On the city's paved street
Plant gardens lined with lilacs sweet;
Let spouting fountains cool the air,
Singing in the sun-baked square;
Let statue, picture, park and hall,
Ballad, flag and festival,
The past restore, the day adorn,
And make each morrow a new morn:"

not until, here as in Europe, God's natural of earth shall thus embosom

and disclose His supernatural of mind, will the American cease to go forth to realize his aspirations and take possession of his dreams.

And right here, by the way, we have an answer, once for all, to those among us who ridicule the general tendency of our citizens to visit foreign lands before they have made even a partial examination of our own country. At first the point seems well taken, but at first only. In reality there is nothing in it. It proceeds from an unjust comparison of the old with the new world. Europe and America have each attractions of their own, and that which the tourist must decide for himself, is simply where will I be the most benefited and find the highest enjoyment. To the man of education and culture, to the artist, the philosopher, and the historian, to the lover of beauty in its highest forms, to the student of man in his most complete development, Europe certainly affords the fuller opportunity and richer reward. So far forth the question is easily answered, the objection falls to the ground. At best it is only an *argumentum ad hominem*, depending entirely upon the capacity, tastes and inclinations of the would-be-traveler.

"Not in vain the distant beacons. Forward let us range.

Let the great world spin forever down the ringing grooves of change.

Thro' the shadows of the globe we sweep into the younger day;

Better fifty years of Europe than a cycle of Cathay.

Mother-age (for mine I knew not) help me as when life begun;

Rift the hills, and roll the waters, flash the lightnings, weigh the sun.

O, I see the crescent promise of my spirit hath not set.

Ancient founts of inspiration well through all my fancy yet."

He who can make these words his own will not wonder at the enthusiasm which prefers the old world to the new, whenever the question of solid enjoyment and real benefit in traveling is raised. More than this. He will only be amused at those who institute learned comparisans between the Rhine and the Hudson, between St. Peters and the National Capitol, between the Black Forest and Central Park. So much by

way of defence in behalf of that fraternity of good fellows which is so pronounced in its admiration for, and interest in,

"The beauty that was Greece,

And the splendor that was Rome."

But not all Americans who take up the traveler's cap and cane are of this genial, cosmopolitan class. By far the greater number would better remain at home, both for the sake of the nation's reputation and their own peace of mind. Unfortunately, they are usually of that fortune-favored kind to whom pounds and shillings are but a trifling consideration, and who, although evidently out of all patience with themselves for ever leaving their native shores, will still continue to make the grand tour, not only once but frequently, as long as their goddess—fashion—so commands. Of course, all this is very painful and humiliating. It is only natural that we, as a people, should take pleasure in enjoying the respect and esteem of the older nations of Christendom. Accordingly, to find so many of our countrymen, and unfortunately women too, thus poorly representing our better life and culture, is much to be deplored. No wonder that as recently as last December, an English review, should speak thus disparagingly of our intellectual and artistic progress: "Evidence is difficult to obtain on such a vast subject as the use made of the reading and writing so freely imparted at the schools in the United States, but there is very good testimony showing that, with the exception of great centers of civilization, like Boston, the nation, as a nation, reads little but newspapers and story books." Not one of our readers but will feel indignant at the manifest injustice of this statement, but surely those making it are not alone to blame. Scarcely a day passes but affords some glaring provocation on the part of one or more of our traveling countrymen, justifying, at least in part, such unfavorable criticism. And though in many cases, as in Mark Twain's "Encounter with European Guides," mischief rather than boorishness, premeditated nonsense rather than ignorance, is the motive to action, it is, on the other hand, unfortunately too true that a large pro-

portion of American tourists see little more in the Roman Coliseum than an uninteresting mass of ruins, and return from a visit to the broken arches and crumbling temples of the Forum, sighing for "something nice and fresh."

Many years ago, when the Second Empire was yet in its glory, and when even more generally than now Johnny Crapeau regarded all foreigners as barbarians, and looked with special contempt upon his northern neighbors, the theatres of Paris went wild over an amusing vaudeville then in the height of its popularity. One whole act represented a dreary storm in a deserted and unattractive street. At length a man appeared upon the stage, "with his heavy box coat buttoned to his ears, shoes with soles of preternatural thickness, and a great umbrella. He strides upon the scene in lugubrious silence, and in the universal gloom mutters hoarsely, 'C'est Soonday,' and vanishes." A very fair representation this of the French idea of England and the English. If now the average European were asked, instead, to caricature his American cousin, the picture, in all likelihood, would be even less complimentary. He would probably represent him with plenty of money and any amount of impudence, sitting upon a chair before the Apollo Belvidere; his feet, higher than his head, resting upon the base of the statue; the cigar in his mouth evidently the only source of enjoyment; alternating his exclamations of weariness and disgust with loud-mouthed boastings of the superiority of his own native land.

We have allowed ourself to dwell thus at length upon what we would gladly believe to be at least so much of an exaggeration as scarcely to deserve thoughtful consideration, and certainly to call for no serious national regret. But the observation of travelers generally bears us out in our statement of the case. However, there is a more cheerful side of the picture. To it let us turn.

We have already referred to our capacity, as a people, to appreciate and enjoy. There is a certain wild enthusiasm indispensable to profitable traveling. This prerequisite the American possesses in an eminent degree. It is

part of his constitution, and, it must be acknowledged, often exposes him to deception by rendering him overly credulous. This danger, however, is but as the thorn to the rose, even desirable under the circumstances. Free from the petty national jealousies which interfere with the just recognition of each other's merits on the part of the several European states, he is at once an impartial critic of, and an equal friend to, all. Though perhaps most strongly attached to the country of his ancestry, he is generally far enough removed not to be blind to its failings, nor to the real worth, dignity and importance of its rivals. His own fair land being a country of magnificent distances, he crosses the Atlantic without fatigue, the ride from Edinburgh to London serves only to sharpen his appetite, and in going from Paris to Rome he grows weary, mainly because impatient to stand beneath the dome of St. Peters.

Thus unprejudiced and enthusiastic he goes forth and finds himself absorbed and interested from the very first. He is surprised everywhere by the novelty of antiquity. At home he had been wont to regard as venerable whatever could be satisfactorily shown to be more than a hundred years old. Now he is confronted on every hand with temples and monuments of many "of which history gives no account, and which have survived the race and the civilization which built them." The frequenter of the Louvre visits the galleries at Florence and coldly compares these last with the chief glory of his native Paris. Not so the American. With bated breath he beholds the master-works of genius, and whether in Rome or Munich, in Dresden or Florence, his unsurfeited soul mounts upward, and in all the freshness of a first love worships before the shrine of its long-sought ideal.

But our reader's patience would surely be taxed were we to continue to point out the superior qualifications of the genuine American! Still, inasmuch as attention has so frequently been drawn to the follies of our unworthy representatives abroad, we may be pardoned for indulging in a little national glorification. There is truth on both sides. What we meant to say, and perhaps would thus have better said, is simply

this, namely, that other things being equal, Uncle Sam is, *par excellence*, the traveler.

The Leafy Closet of Prayer.

Along a mountain stream, skirted with trees and alders, near the village of Ellington, Connecticut, there was a well-trodden foot-path, that led from a cottage to a place of prayer. At the close of the day, a mother was wont to leave the cares of her family, and in the quiet of this secluded spot to hold sweet communion with God. One summer evening she was criticised by a neighbor for the seeming neglect of her family, and for this habit of stealing thus "awhile away." When she returned home, her heart was much pained at what had been said. So she at once took her pen and wrote an answer to the criticism. She headed it, "An Apology for my Twilight Rambles Addressed to a Lady."

This mother was Mrs. Phœbe H. Brown.

In 1824 she gave Dr. Nettleton permission to issue it in his "Village Hymns." The first verses of the original hymn commenced thus:

"Yes, when the toilsome day is gone,
And night with banners gray
Steals silently the glade along,
In twilight's soft array—

"I love to steal awhile away
From little ones and care,
And spend the hours of setting day
In gratitude and prayer."

One of the "little ones" for whom she was thus accustomed to pray was the Rev. Samuel R. Brown, D.D., who has just rested from his labors as a missionary in China and Japan. What an example to praying mothers, and what an apt illustration of God's promises, showing that those who resort to "the secret place of the Most High shall abide under the shadow of the Almighty"—that when we pray to Him in secret, He shall reward us openly.

Mrs. Brown was the wife of Timothy H. Brown, of Monson, Mass. She was born at Canaan, N. Y., May 1st, 1773. Her father, George Hinsdale, having

died suddenly of small-pox when she was but ten months old, she was placed in the care of her grandmother.

In her autobiography written in her old age, Mrs. Brown pays a tribute to the deathless impressions of her grandmother's instructions, in which she says: "The bright and sunny period of my first nine years has never been forgotten, nor can be undervalued while memory and reason retain their empire." Being placed in other hands from the age of nine until eighteen, her life was one of bondage, hardly less severe and hopeless than that of slavery itself. She lived in poverty, never went to school a day, and for years did not get to church, and was compelled through all the plastic period of youth to spend her time in unrequited toil and in the most menial service. At the age of eighteen she left the abode of her sorrows and managed to go to school, where, with little children, she learned to write for the first time, and to sew, and some of the primary studies in a common-school education.

Returning to Canaan, the residence of her childhood, she was most kindly cared for by the Whiting family, and with them shared in the results of a revival, which near the beginning of the century visited that region. No sooner had she learned to write with the pen mechanically, than she began to write as the composer of verses, and essays in prose. Her pen was never laid aside until extreme age and disease prevented its further use.

The children growing up under the influence of so many prayers, did not disappoint a mother's wishes for positions of usefulness. The eldest daughter, Julia, was married to the Rev. Daniel Lord; the second to the Rev. Joseph Winn; the remaining daughter, Hannah, first to Mr. Lord, of Connecticut, and after his death to Deacon Elijah Smith, now of Illinois. All her children are now numbered with the departed.

Not only at the close, but also at the dawn of day, did she love to "steal a while away." Even when bending under the weight of old age, she wrote to a friend, saying, "I have risen before the light, that I may have a quiet hour for communion with my God and Saviour."—*Baltimore Presbyterian*.

A Last Look.

DAGONET.

I heard him, Joe, I heard him—
 I heard the doctor say
 My sight was growing weaker,
 And failing every day.
 "She's going blind," he whispered,
 Yes, darling, it is true;
 These eyes will soon have taken
 Their last long look at you.

Oh, take my hand, my husband,
 To lead me to the light,
 And let your dear face linger
 The last thing in my sight—
 That so I may remember,
 When darkness covers all,
 'Twas there I last saw, softly,
 God's blessed sunshine fall.

Cheer up, my dear old sweetheart,
 And brush away your tears,
 The look I see to-day, love,
 Will linger through the years.
 For when the veil has fallen,
 To hide you evermore,
 I want your smile to light me
 Along the gloomy shore.

Though twenty years have vanished,
 It seems but yestere'en
 Since first you wooed and won me
 Among the meadows green;
 Here from our cottage window
 I once could see the spot
 Where grew the yellow cowslip
 And blue forget-me-not.

But now a strange mist hovers,
 And though I strain my eyes,
 Beyond my yearning glances
 The dear old meadow lies.
 I want to see it, darling,
 The meadow by the stream,
 Where first your loving whisper
 Fulfilled my girlhood's dream.

So take my hand and guide me,
 And lead me to the air—
 I want to see the world, love,
 That God has made so fair.
 I want to see the sunset,
 And look upon the sky,
 And bid the sweet, green country,
 A loving, last good-by!

Stoop down and pluck a rose-bud—
 You know my fav'rite tree;
 My husband's hand will give me
 The last one I shall see.
 Ah, Joe, do you remember
 The dear old happy days—
 Our love among the roses
 In summer's golden blaze?

I take the rose you give me,
 Its petals damp with dew;
 I scent its fragrant odor,
 But scarce can see its hue.
 In memory of to-night, Joe,
 When dead I'll keep it still;
 The rose may fade and wither,
 Our love, dear, never will.

Quick! quick! my footsteps falter;
 Oh, take me in again;
 I cannot bear the air, Joe,
 My poor eyes feel the strain.
 Home, home, and bring my children,
 And place them at my knee,
 And let me look upon them
 While yet I've time to see.

Then take them gently from me,
 And let us be alone;
 My last fond look, dear husband,
 Must be for you alone.
 You've been my dear old sweetheart
 Since we were lass and lad;
 I've laughed when you were merry,
 And wept when you were sad.

I want to see you wearing
 Your old sweet smile to-night,
 I want to take it with me
 To make my darkness light.
 God bless you, Joe, for trying—
 Yes; that's the dear old look!
 I'll think of that sweet story
 When God has closed the book,

* * * * *

Now, be a brave old darling,
 And promise not to fret;
 I saw your face the last, dear,
 And now I've no regret.
 I saw your face the last, dear—
 God's hand has dealt the blow,
My sight went out at sunset,
A short half-hour ago.

Now you must be my eyesight,
 Through all the sunless land,
 And down life's hill we'll wander,
 Like lovers, hand in hand.
 Till God shall lift the curtain
 Beyond these realms of pain;
 And there, where blind eyes open,
 I'll see your face again.

—London Referee.

What Royal Children Do.

The education of Queen Victoria's grandchildren is conducted on the principle that the Prince Consort introduced into the family. Particularly is this true of the children of the Crown Princess of Germany. They have to rise early and retire early: During the day they have punctually to perform their

duties, and to keep strictly the time allotted to the various branches of study and recreation. They breakfast at eight with their parents, and the time between ten in the morning and five in the afternoon is devoted to their lessons, with an interruption of one hour for dinner. Accomplishments, such as riding and skating, receive the same attention as art and science. Their meals consist of simple dishes, of which they have their choice, without being permitted to ask for a substitute, if what is placed before them does not suit. Between meals they are not allowed to eat. Only inexpensive toys are placed in their hands, and the princesses dress themselves without the aid of chambermaids.

Interest the Young People in the Life and Work of the Church.

In this endeavor the teacher will require to be supported by the officers and members of the church, and by the spirit and tone of its administration. Some churches are like cupboards whose doors are never open, and they have a musty, fusty smell. Everything is done on the close corporation principle. Nobody knows anything, and nobody therefore cares for anything. Other churches are like gardens of the Lord, full of freshness and beauty. Everything is done in the light of day. God's own sweet, pure air of public opinion plays in and around everything. Even the children about the place know all about the life of the Church—its institutions, its meetings, its missions, its finances, its relations to other corps in Immanuel's army. Knowing much, they are interested deeply; and the responsibilities, no longer borne by the few, are sustained with cheerful forwardness by the many. I say to teachers,—Interest your charge in the church, until they feel that the church is their own concern, and for it—next to Christ—they are prepared to live and die.—*Sunday School Teacher.*

ACKNOWLEDGMENTS of good received were often sent in to Rowland Hill; also requests for special prayer. As his preaching engagements necessarily caused him

to travel extensively in various directions he constantly availed himself of the advantage of his carriage and horses. On one occasion a rigid Sabbatarian resorted to a very questionable expedient for rebuking Mr. Hill, and sent a request for prayer. Mr. Hill took it and began: "The prayers of this congregation are desired"—Having proceeded thus far, he exclaimed, 'Umph! for'—umph! well, I suppose I must finish what I have begun—'for the Rev. Rowland Hill, that he will not go riding about in his carriage on a Sunday!' Any ordinary man would have been disconcerted, but he looked up very coolly and said, "If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after the service, and let me put a saddle on his back, I will ride him home instead of going in my carriage." When his nephew, Mr. Sidney, asked him if this story were true, he replied, "Aye, that it is, true enough. You know I could not call him a donkey in plain terms."

Care for the Little Ones.

I passed a florist so absorbed with his "cuttings" that he did not hear my "good morning" till twice spoken. "I beg your pardon, sir," said he, "but you see one must put his whole mind on these young things, if he would have them do well; and I cannot bear that one should die on my hands, for I should almost feel as if I had murdered it by neglect. Young plants need a deal more care than old ones, that are used to storms and blight." Here is a word for us all. Tenderly, patiently, perseveringly, wisely, let us care for the little ones.

CHRIST JESUS ever liveth, ever loveth, ever pleadeth, ever watcheth, and ever waiteth to be gracious unto us; this is the antidote for every misery; believe it, and be wretched if you can.

REAL holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God as its end.

The Sunday-School Department.

In Sir Walter Scott's "Woodstock" a certain Dr. Rochecliffe figures prominently as a clerical schemer in the interest of British royalty. As a shrewd tool of the fugitive Charles he works well, but his clerical character fits him awkwardly. He often quotes Scripture to gain his ends, and whenever he does so he always adds: "The meaning whereof I will explain to you another time." Of course that time never comes, and he thereby avoids an exposure of his ignorance.

We have read of an old minister in Scotland who had the habit in teaching his people, of expounding the Scriptures book by book and chapter by chapter; and of course the good man sometimes came to passages hard to be understood. His way of getting over a difficulty was very convenient to say the least of it. He would say: "No doubt, my Christian brethren, there is a great difficulty here, as all the commentators are agreed upon that; so let us look the difficulty boldly in the face, and—pass on!"

Of another tradition he tells us that when his members would ply him with questions about difficult passages of the Bible, asking him to explain them, he would say: "Ye-es, this happens to be a very difficult passage of Scripture." Which reminds us of a certain school-teacher of the olden time, who would lazily hear his scholars say their spelling lessons in a sing-song style, himself prompting and correcting them in the same drawling tone of voice. When a scholar met a word he could not pronounce, the teacher, not knowing it either, would sing out, "skip eet, a-ah," which the obedient scholar took for the pronunciation, and accordingly sang out, "skip eet, a-ah."

All of which teaches a lesson to inactive, unstudious Sunday-school teach-

ers, who cannot interest their scholars because they never study their lesson. Boys and girls of the age of our Sunday-school scholars are usually bright and quick to discover a weakness in the teacher. Inability to explain the points of the lesson, or an attempt to conceal their ignorance by "skipping eet," or promising a future explanation, will very soon be detected by the bright minds of the children. Some things cannot be explained, and the attempt of scholars to be all the while nibbling at puzzling, abstract questions, which in the end are of no special importance, should not be encouraged. But the plain truths belonging to a correct understanding of the lesson ought as a rule to be explained. And every teacher that feels so disposed, can by proper efforts secure the needed help so as neither to "skip e-et, ah," nor to "pass on."

THE Pastors and Superintendents of Sunday-schools in the Reformed Church have received a letter from Rev. Ambrose D. Gring, our Missionary in Japan, proposing that each school should help to pay for the house which the Board of Foreign Missions has bought in Tokio. This house is to be used as a dwelling for Mr. Gring, and also as a place where the little children of Japan are to be gathered in a week-day and a Sunday-school. Thus it will serve the purpose both of a missionary's home and of a church. There are hundreds of Sunday-Schools in the Reformed Church. If each one will raise only five dollars they could more than pay for this home. Some can raise much more, and others, perhaps, will do nothing for it. Each school ought to try to give at least one month's collection towards it. Those that can ought

to give at least twenty-five or fifty dollars, or even more, so as to make up for the short-comings of the poorer schools. The young people and children ought to be enlisted without delay in the cause of Foreign Missions. It will not be long until they will have to take the place of their parents in the Church of Christ. We, as a Church, have done too little for this cause in the past. Let us see to it that by the help and blessing of God the coming generation will be more active in this direction than any preceding one in the Reformed Church. To do this we must train the children of the present for this work. Speak to them about the poor heathen children for whom Christ died, but who have no one to teach them the way to Him. A little gift bestowed for the purchase of this missionary home in Tokio, may prove a blessed lesson to the child, and help to kindle in its heart a spirit of active, unselfish beneficence through life.

Read Mr. Gring's letter before your school. Show the scholars its singular Japanese paper and printing, and the picture of the missionary house. The sight of these things coming from a far country, and their appeal will help to interest the minds and unite the hearts of the young.

A Kitten Story.

A lady contributor tells this story: "I had been out in Westchester county on a visit, and while there I found a kitten which I brought home as a plaything for my two children. To prevent any dispute about the ownership of puss, I proposed, and it was agreed, that the head should be mine, the body should be the baby's, and Eddy the eldest, but three years old, should be the sole proprietor of the long and beautiful tail. Eddy rather objected at first to this division, as putting him off with an extremely small share of the animal, but soon became reconciled to the division, and quite proud of his ownership in the graceful terminus of the kitten. One day, soon after, I heard poor puss mew-ing, and called out to Eddy, 'There, my son, you are hurting my part of the kit-

ten; I heard her cry.' 'No, I didn't mother; I trod on my part, and your part hollered.'"—*Wayne Press.*

A Bird Story.

It's strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment,
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows,
If his voice is as hoarse as a raven
Or clear as the ringing of bells,
I know not—but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister,
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells!

You may be in the depths of a closet
Where nobody sees but a mouse,
You may be all alone in the cellar,
You may be on the top of the house,
You may be in the dark and the silence,
Or out in the woods and the dells—
No matter! Wherever it happens,
The little bird tells!

And the only contrivance to stop him
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave and be kindly,
Be gentle and loving as well,
And then—you can laugh at the stories
The little birds tell!
—*Wide Awake.*

THE way to heaven is a heavenly way, and all that travel in it are heavenborn persons. Are you in this way? do you make progress?

A GOD of grace invites us to the throne of grace, to receive out of the fulness of grace, under the teachings of the Spirit of grace; thus God provides for us, instructs us to know our wants, and then bids us come and have them supplied.

SCRIPTURE LESSONS.

SEPT. 5.

LESSON XXXVI.

1880.

Fifteenth Sunday after Trinity. Gen. xix. 12-26.

THE SUBJECT.—LOT'S ESCAPE FROM SODOM.

12. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and daughters, and whatsoever thou hast in the city, bring them out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to de troy it.

14. And Lot went and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15. And when morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh, not so, my Lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me and I die:

20. Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

QUESTIONS.

What is the subject of this lesson? Who was Lot? Gen. xi. 31. What was his relation to Abraham? For what reason had Abraham and Lot separated? Gen. xiii. 7-9. How did Lot come to dwell in Sodom? Gen. xiii. 10-12. Where was Sodom? What other cities were in the same region? Gen. xiv. 2-3. What was the character of the people of Sodom? Gen. xiii. 13. What was Lot's character? 2 Pet. ii. 7. Does this mean that he was free from moral imperfection?

VERSES 12-13. Who were these men? verse 1. What did they command Lot to do? Why did they say they were going to destroy the place? Why was the Lord willing to save Lot and his household from destruction? For the sake of how many righteous men would He have been willing to spare Sodom? How is the general principle involved here expressed in Matt. v. 13?

14. What did Lot do then? What is meant by *sons-in-law* here? How many of these had he? What impression did his words make upon them? What mental and moral condition does this imply? Had the same degree of infidelity ever existed before? Matt. xxiv. 38-39. Will it ever exist again? Luke xvii. 28-30.

15-16. When had the angels first come to Sodom? What did they do in the morning? Was Lot very prompt to follow the angels' directions? What evil trait in his character does his lingering indicate? What did the angels do to hurry him out of the city? Why were they so urgent to save him? Why was the Lord merciful to him?

17. Who spoke to Lot after the angels had

brought him out of the city? What did the Lord say to him? Why was he not to look behind him? Whither was he to escape? What mountain was he to escape to?

18-20. What request does Lot make in answer to the Lord's direction? To whom does he make this request? Why does he think he cannot escape to the mountain? What was the name of the city to which he begged to be permitted to flee? Why does he speak of its littleness as a reason of his request in regard to it?

21-22. Does the Lord grant Lot's petition in this matter? What difference was there between Lot's intercession for Bela and Abraham's intercession for Sodom? What was the name of this little city called afterwards? Does Lot's flight from Sodom teach us the necessity of separating ourselves from the wicked in order to escape their destruction? Could Lot have been saved if he had not left Sodom?

23-25. What did the Lord do after Lot had entered into Zoar? What are we to understand by this rain of brimstone and fire? What was the nature of the earth in the region of Sodom? Gen. xiv. 10. Could the catastrophe have been brought to pass by setting on fire the inflammable material in the ground by means of thunderbolts? What was the name of the cities destroyed? Deut. xxix. 23. What sea covers the site of those cities now? What do you know of this sea?

26. What became of Lot's wife? What is meant by the expression, *looked back from behind him*? What does the statement, *that she became a pillar of salt*, mean? What lesson do we learn from her fate?

NOTES.—Lot was a son of Haran, grandson of Terah, and nephew of Abraham. He emigrated with Abraham from Haran in Mesopotamia to the land of Canaan (Gen. xii. 5), and seems to have followed the fortunes of Abraham until sometime after their return from Egypt, when a quarrel between their herdmen caused a separation (Gen. xii. 5–12). In this affair the character of Lot does not appear in as favorable a light as that of Abraham. Abraham allowed him to have the first choice of the land; and he, in a spirit of selfishness and worldly prudence, selected the well watered and fruitful plain of Jordan, which then rivalled Egypt, and even the garden of the Lord itself, in fertility. In this plain, which is now covered by the waters of the Dead Sea, were located the cities of Sodom, Gomorrah, Admah, Zeboiim and Bela, whose inhabitants were exceedingly wicked and corrupt. Lot, after separating from Abraham, was attracted more and more toward the rich cities of the plain, until at last he took up his residence in Sodom. In the war which afterwards broke out between the four kings of the East and the five kings of the plain (Gen. xiv. 1–12), Lot was made a captive and must have been convinced that his choice of the land, which had brought him all this trouble, was, after all, not as prudent as he had thought. From this unpleasant situation, however, he was rescued by the bravery of Abraham and his servants; but afterwards he still continued to reside in Sodom and became even more fully identified with the people than before. Lot has been called a just and righteous man (2 Pet. ii. : 7), and he undoubtedly was such in comparison with the unspeakably depraved inhabitants of Sodom. But he was very far from being free from all moral imperfections. His great fault was a spirit of selfishness and worldliness, which greatly embittered his life, and even made his escape difficult in the perilous hour of the overthrow of the cities of the plain. He was saved, but only with great difficulty.

VERSES 12–13. *And the men said unto Lot.* The men here are the two angels mentioned in the first verse of this chapter. They had appeared to Abra-

ham at Hebron about the middle of the day in company with the Lord Himself. From thence they went on towards Sodom, while the Lord remained with Abraham and made known to him His purpose of destroying Sodom and Gomorrah. In the evening the two angels appeared in the gate of Sodom in human form, as angels always do appear, and were therefore taken for men by Lot as well as by the inhabitants of Sodom generally. Lot received them with hospitality, and took them into his house for the night, while the men of Sodom sought to do them violence. *We will destroy this place, because the cry of them is waxen great, etc.* The cry of sins calling for vengeance. For the sake of ten righteous persons the Lord would have been willing to spare Sodom; but these were not to be found, and hence Abraham's intercession was unavailing, and the place was doomed to destruction. However, God does not destroy the righteous with the wicked. Lot, with all his faults, was still righteous in comparison with the desperately wicked inhabitants of Sodom. Hence the Lord was merciful to him and willing to save him. The general principle here involved is expressed in Matt. v. 13: "Ye are the salt of the earth." What salt is for a mass of perishable material, the saints, the righteous, are for the world. By them and for their sake the world is preserved. But when this shall be no longer possible, then the world will perish, while the righteous will be saved; as Sodom perished, while Lot escaped.

VERSE 14. *And Lot spake unto his sons-in-law, etc.* They had not yet actually married his daughters, but had simply engaged to marry them. Even these could have been saved for the sake of their relation to Lot, if they had not resisted the divine grace and so made their salvation impossible. Their number, so far as we know, was but two. We know that Lot had two daughters. Whether he had any sons or any other daughters we do not know. If he had, they had already become so much identified with the Sodomites, that they are not mentioned here.

But he seemed as one that mocked unto his sons-in-law. This implies a state of absolute infidelity. They had no faith

in God, and the idea of His destroying their city seemed to them to be utterly absurd. Such a degree of infidelity had existed once before, in the time of Noah (Matt. xxiv. 38-39). While Noah was preparing the ark, the world was going on in its customary way, eating and drinking, marrying and giving in marriage, believing in nothing and looking for nothing, until the flood came and took them all away. And so again it will be in the time preceding the second coming of the Lord. "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed" (Luke xvii. 28-30). Compare also 2 Pet iii. 3-4.

VERSES 15-16. *And when the morning arose.* The angels had come to Sodom in the evening. During the night Lot had warned his sons-in-law of the impending destruction, and probably made some preparation for his own escape. *And while he lingered,* etc. Lot was not very prompt to follow the angel's directions. He lingered, as men would linger for a chance to save their money and valuables, if their dwellings were on fire. Lot's lingering is an indication of his inordinate attachment to the world—of that selfishness and worldliness which he had already displayed in his division of the land with Abraham. *The men laid hold upon his hand,* etc. They forced him out of the doomed city against his own inclination. And this because *the Lord was merciful unto him.* He was not saved because of his righteousness, but because the Lord was merciful to him. But the Lord's mercy towards him was conditioned, after all, by his moral state. His moral state was such that the Lord could have mercy upon him; and this mercy of the Lord then covers his own moral imperfections.

VERSE 17. *When they had brought them forth abroad . . . he said.* It is the Lord Himself that speaks here, who is invisibly present with the angels. *Escape for thy life; look not behind thee,* etc. He was not to look behind him, lest his attachment to the place and his

desire to return, should cause him to delay his flight, and so he should be overtaken by the impending destruction. This actually happened to his wife. Hence the warning was not without cause. *Escape to the mountain.* The mountains of Moab, towards the east, are meant.

VERSES 18-20. *And Lot said unto them.* Lot addresses the angels, though the Lord Himself has just spoken to him. *I cannot escape to the mountain,* etc. He is now overwhelmed with fear, and imagines the danger to be nearer than it actually is. He thinks he will have no time to escape to the mountain, or fears some unknown evil there. Hence his request to be permitted to flee to the little city near by. *It is a little one: O let me escape thither,* etc. He thinks that its littleness is a reason why the Lord could easily grant his request in regard to it. It would be no great stretch of His punitive righteousness to suffer it to escape. Lot here also becomes an intercessor, as Abraham had been (Gen. xviii. 23-33), but his intercession proceeds from motives of self-interest, while Abraham's was purely disinterested. The name of the little city referred to at this time was Bela.

VERSES 21-22. *See, I have accepted thee concerning this thing also,* etc. Lot's intercession, though not entirely pure in its motives, nevertheless prevails, showing that the prayer of the righteous man avails much (James v. 16) even in spite of its imperfections. *Haste thee, escape thither.* There was one thing which Lot had to do in order to his preservation; he must flee from Sodom. Had he remained there, he would have perished. So we must at last separate ourselves from the wicked in order to escape their destruction. We are to labor for their salvation; but if they will not be saved, we must save ourselves by fleeing from them. *The name of the city was called Zoar, i. e., little one.* Zoar was situated near the southern extremity of the eastern shore of the Dead Sea, perhaps upon the peninsula which here stretches out far into the sea.

VERSES 23-25. *Then the Lord rained upon Sodom and Gomorrah brimstone and fire,* etc. Brimstone and fire: fiery brimstone; as burning brimstone. Jo-

sephus says that God set the cities on fire by means of thunderbolts. Others have conjectured that the rain of fire was a shower of burning meteors. From Gen. xiv. 10, we learn that the "vale of Siddim," in which these unfortunate cities were located, "was full of slime pits," or literally, *wells of asphaltum* or *bitumen*, an inflammable substance of the nature of our *petroleum* or *coal oil*. The phrase in the original is very strong: *there were wells on wells of asphaltum*. Every where the ground was saturated with this inflammable material, and deep in the earth there were vast reservoirs of the same. Besides, the region was volcanic, and there are evidences of volcanic action at no very remote period. Bearing in mind this peculiar formation of the earth, we can have no difficulty in understanding the catastrophe now under consideration. We can easily understand how the mine of combustible and explosive material, upon which the cities were built, could have been set on fire by lightning (fiery brimstone), and how the cities could have sunk in the subterranean conflagration, which was probably accompanied also by volcanic activity. Or we may even suppose the volcanic action to have been the primary cause of the catastrophe, and the rain of fiery brimstone only an accompanying effect, in the same way that thunder and lightning now often accompany volcanic eruptions. In either case the optical phenomena would have been about the same. At any rate the language of the 28th verse, "the smoke of the country went up like the smoke of a furnace," points to a vast subterranean conflagration. *And he overthrew those cities*. The names of these cities were Sodom, Gomorrah, Admah, and Zeboiim. The site of these cities is now occupied by the *Dead Sea*, also called *Salt Sea*, and *Sea of Asphaltum*. This is a body of water about fifty miles in length from north to south, fifteen miles in breadth, and depressed 1,337 feet beneath the level of the Mediterranean Sea. No living thing can exist in its waters, which are strongly charged with salt, bitumen and other impurities, and scarcely a plant can grow upon its shores. The whole region is one of death and desolation, upon which the

curse of God seems still to rest, as an awful warning to sinners of the "vengeance of eternal fire" (Jude 7).

VERSE 26. *But his wife looked back from behind him*. Perhaps from motives of curiosity as to what was going to happen, combined with feelings of attachment to the wicked Sodomites, and a reluctance to leave her home and fortune, she turned her eyes toward Sodom and lingered behind. And thus she was overtaken by the destruction, and at length encrusted by the saliferous exhalations which filled the atmosphere. Hence the statement that *she became a pillar of salt*. Josephus claims to have seen this pillar of salt, and so does Lieut. Lynch; but what they saw was only a pillar of rock salt, which never had any connection with Lot's wife. From the fate of Lot's wife we may learn the necessity of a prompt and decided renunciation of the world in order to salvation. Hence our Lord represents her as a warning example of the danger of selfishness and worldliness especially to those who shall live in the last times. See Luke xvii. 28-33.

A SENATOR'S ADVICE.—If I had a boy to-day, I would rather put him on an eighty-acre lot that never had a plow or an axe upon it, than place him in the best government office in the land. Make your houses pleasant. Make them so attractive that your sons and daughters will love their homes better than any other place on this earth. Make the business of farming so agreeable, that your sons will see that it is the most healthful and profitable occupation in which they can engage. Build good houses and buy good implements. Don't get an old cracked cook-stove, but put in a good range. In fact, have every convenience that you can, so that your wives and daughters will deem it a pleasure to perform their household work. In this way you can bring up your sons and daughters on the farm; but when you make the home repulsive, you drive them into clerkships and other menial positions, when they ought to be God's anointed lords of creation.—*Zachariah Chandler*.

SEPT. 12.

LESSON XXXVII.

1880.

Sixteenth Sunday after Trinity. Gen. xxii. 1-14.

THE SUBJECT.—TRIAL OF ABRAHAM'S FAITH.

1. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went into the place of which God had told him.

4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the

wood: but where is the lamb for a burnt offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

QUESTIONS.

VERSES 1-2. What does the expression, *after these things*, mean? What events are recorded in the two preceding chapters? What is it to *tempt*? Can God tempt men to evil? James i. 13. How may God's dealings with men become temptations? James i. 14. What is God's purpose in such dealings? What command did God here give to Abraham? Where was the land of Moriah? What does *Moriah* mean? What Building was afterwards erected on Moriah? What is meant by *burnt offerings* generally? Did God mean that here? What is the primary idea of a sacrifice? Ps. xl. 6-8. How did the custom of offering burnt offerings originate? How did Abraham come to understand the command of God here as requiring a literal burnt offering? In what form are we to suppose Abraham to have received this command? Did Abraham's temptation arise from the command, or from his misunderstanding of it? Can we think of God as commanding any thing that is wrong?

3-4. Did Abraham obey the divine command as he apprehended it? Are men bound always to obey the dictates of their conscience? But is the conscience always an infallible guide? What is an infallible guide? Whom did Abraham take with him? How old was Isaac at this time? How long were they reaching the place? Where did Abraham reside at this time? Gen. xxi. 33. What is the distance from Beersheba to Jerusalem?

5. What did Abraham say to his servants? Why did he not want them to accompany him? What is meant by *worshipping* here? How could he promise to return again with the lad, when he intended to slay him? Heb. xi. 19. What is to be said of such faith?

6-8. Why did Abraham lay the wood for the burnt offering upon Isaac? Of what may we

regard this as a type? John xix. 17. What did Isaac now say to his father? Does this imply that he understood the purpose of their journey? But did he also understand his father's intention? What answer did Abraham make? What does that mean?

9-10. What did Abraham do when they had come to the appointed place? In what respect must we approve and admire this act of Abraham? In what respect are we bound to abhor it? Were the heathen once in the habit of offering human sacrifices to their idols? What judgment is pronounced upon this habit in the Bible? Lev. xviii. 21; xxi. 1-5. Did God forbid such sacrifices in His own service? Deut. xii. 31; Jer. vii. 31.

11-12. Did God permit Abraham to complete the sacrifice in his own sense? Does that prove that Abraham's sense of the divine command was not God's sense? How did God reveal His will now? Was this revelation more objective than the former one? What did the angel of the Lord say to Abraham? Had Abraham even in his mistaken way proven his obedience to God? Did this experience also serve to give him a purer idea of God?

13-14. Was Abraham's word in verse 8th now fulfilled? Were all animal sacrifices substitutes for those who offered them? What does the expression *Jehovah-jireh* mean? Why did Abraham call the place by this name?

After having successfully passed through this trial, what communication does the Lord make to Abraham? Verses 15-18. What promises are contained in this communication? What is the meaning of *seed* here? Gal. iii. 16. How do we become children of Abraham? Gal. iii. 29. What sacrifices should we offer to God? Rom. xii. 1; Ps. l. 13-14.

NOTES.—The lesson which we are now going to study forms one of the so-called "difficult passages" of the Old Testament. The series of Scripture selections which we are following, however, brings it into our way; and we must, therefore, give it our attention, hoping that it will prove both interesting and profitable to scholars as well as teachers.

VERSE 1. *After these things.* After the events recorded in the two preceding chapters, in which we have an account of Abraham's migration to Beersheba, of his relations with Abimelech, king of Gerar, of the birth of Isaac and of the expulsion of Ishmael. The time that intervened between the expulsion of Ishmael and the offering of Isaac, may have been ten or twelve years. *God did tempt Abraham.* To tempt generally means to provoke or incite one to evil. But in this sense the word cannot be used of God. "God cannot be tempted with evil, neither tempteth he any man," (James i. 14). The word here translated *tempt* means to *try*, to *prove*, with a view of ascertaining what a man is. This may be done by leading one into circumstances that compel him to show what is already in him, or to come to a decision in regard to things about which he is still indifferent. In this way God may deal with men; and His purpose in all such dealings, is not to lead them into evil, but to promote the development of virtue, faith, piety. But such divine dealings may become temptations in consequence of the evil which is in men already. "Every man is tempted when he is drawn away of his own lust, and enticed," (James i. 15). These statements will become clearer in an explanation of the next verse.

VERSE 2. *Take now thy son * * * and get thee into the land of Moriah, i. e. the region or country round about Moriah.* Moriah means *the chosen of Jehovah*, and was the name of one of the hills of Jerusalem, on which King Solomon, in a later age, erected the temple. *And offer him there for a burnt offering.* A burnt offering, according to the general signification of the term, is an offering wholly consumed by fire on the altar of God. In this sense Abraham manifestly understood

God's command in reference to the offering of Isaac. But that this was a misunderstanding of the command, we can have no doubt, if we remember that God is a being of immutable truth and holiness, who can never require anything that is wrong, or that He has Himself at any time clearly condemned. The essential idea underlying sacrifices is that of self-surrender to God. Men everywhere have a feeling of dependence upon God, from which arises a sense of obligation to Him. They feel bound to obey God, to do His will. And this is the best sacrifice they can offer Him. Compare 1 Sam. xv. 22, Ps. xl. 6-8. But men are sinners; and therefore, the surrender of their will to the will of God can never be entire as it should be. Hence comes the tendency, at a very early time in the history of mankind, to *represent* the necessity and desire of inward consecration to God, by means of an outward offering, to do *symbolically* and *typically* what men desire, but are not able to do *really*. Such was, no doubt, the origin of burnt offerings. And from the vague feeling that God cannot be satisfied with the life of animals, but requires the life of man himself, came the custom of offering human sacrifices, which forms such a terribly dark feature of heathenism. The original idea of a sacrifice as consisting in a consecration of self and of that which is dearest to self to the will of God, thus degenerated into the mere notion of *slaying and burning*, which was tolerated in the legislation of the Old Testament, perhaps because of the hardness of the peoples' hearts, while in the beginning it was not so. The very word *sacrifice* (*sacrum-facere*) meaning simply *to make sacred*, to *consecrate*, is witness of a purer idea, though in the later usage of the Romans it meant, of course, to kill and burn. Now Abraham, probably in a dream of the night, receives the divine command to offer up his son. The son of promise was to be wholly consecrated to the divine will. But Abraham knew nothing else than that to *offer* meant to slay and burn. Moreover he saw the heathen nations all around him offer human sacrifices to their idols. Therefore the divine command, which in itself was purely moral and

spiritual, shapes itself in his mind into the command to offer a *burnt offering*. That this was a fearful trial to him, involving no doubt a strong temptation to disobey the divine oracle altogether, is very plain; but that temptation arose, not from the divine oracle itself, but from his erroneous apprehension of it. And this trial he must pass through in order to the confirmation and purification of his faith.

VERSES 3-4. *And Abraham rose up early in the morning, etc.* As already intimated, the divine command came to him during the night, probably in a dream. The form which the command took in his mind was conditioned by the degree of his religious and intellectual development. But he is at once ready to obey. He is not able to separate that part of the command which comes from God, from that part which comes from himself. As he apprehends the command, he is bound to obey it. In doing so, he obeys the voice of his own conscience. The conscience is a faculty which binds the will to the law of right, though it does not tell us what is right in particular cases. The conscience says, *Do right, obey God*, while it is the office of the reason and of revelation to show us what is right. The conscience, therefore, is not an infallible moral guide. The only such guide we have is the Word of God. And yet the man who obeys the dictates of his conscience, though he may sometimes mistake his duty, is in a moral point of view infinitely superior to one who tampers with his conscience, or refuses to listen to its voice. And this implicit yielding to what he takes to be the command of God, though it costs him the severest conflict with his natural affection, is what gives to Abraham such a grand moral character. *And he took two of his young men (servants) with him, and Isaac his son.* Isaac was at this time probably thirteen or fourteen years old. *Then on the third day, etc.* The distance between Beersheba and Jerusalem is between forty and fifty miles; and it may well have required three days to make the journey.

VERSE 5. *Abide ye here with the ass.* He does not want them to witness the fearful sacrifice. *I and the lad will go yonder (to the mountain) and worship.*

The word here translated *worship* means literally to *bow down*, to prostrate oneself before some one, which is still the oriental mode of expressing homage or adoration. But here there is connected with the word also the idea of sacrificing. *And come again to you.* If Abraham believed that God was able to raise him up from the dead, according to Hebrew xi. 19, we can well understand how he could in good faith promise to return again with the lad, though he intended to slay him. Such faith in a man walking clearly in the line of duty, is sublime and has the approbation of God, while in other circumstances it would be mere madness and superstition; as it was in the case of a man in New England not long ago, who killed his own child under the hallucination, that he was called to offer God a sacrifice like Abraham.

VERSES 6-8. *Abraham took the wood * * * and laid it upon Isaac his son.* Compare John xix. 17. Isaac bearing the wood for the burnt offering may be regarded as a type of Christ bearing His cross. *Behold the fire and the wood, but where is the lamb?* A proof that Isaac was aware of the purpose of their journey, but that he did not understand his father's intention to slay himself. *God will provide himself a lamb, etc.* This may have been simply an evasion extorted from Abraham by the innocent question of his son, an answer of desperation, or it may have been the expression of a lingering expectation that in the last moment God would meet him with a new revelation, and relieve him from the necessity of carrying out his purpose.

VERSES 9-10. *And when they came to the place * * * Abraham built an altar, etc.* Here the tragic act reaches its culmination. In intention Abraham has already accomplished the sacrifice, which was all that God desired of him; and now was about to accomplish it also formally. As an act of fidelity to his conscience and of implicit obedience to what he supposed to be the will of God, we must approve and admire this act of Abraham's; but as it was conditioned by heathenish error and delusion (the notion that Jehovah could be pleased with the smoke of human sacrifices, like Baal or Moloch), we are

bound to abhor it. These human sacrifices were an abomination to the Lord, and were most strictly prohibited in His own service, Deut. xii. 31; Jer. vii. 31.

VERSES 11-12. But God did not permit Abraham to complete the sacrifice in his own sense. And this proves that Abraham's sense of the divine command was not God's sense from the beginning. *And the angel of the Lord called unto him out of heaven.* The terms here used imply that this revelation was more objective than the former one. This is not received in a dream or vision of the night, as the former one was, to which Abraham, by reproducing it in his own waking consciousness, gave a form so different from that which the Lord intended. Here Abraham is awake. The voice comes from heaven, is objective, distinct and clear, and there is no possibility of misunderstanding it. *For now I know that thou fearest God,* etc. Abraham had stood the test. Even in his mistaken way, he had proved his obedience to God. Being faithful to the voice of duty, true to the dictate of his conscience, God at the critical moment dissolves his error and leads him in the right way. An example of God's dealing with His faithful children always. What God requires in His children is sincerity, conscientiousness, a willingness to follow Him. He will then show them the right way at the proper time. Even their errors will then become occasions for the purification and development of their faith. So it was with Abraham. After this trial he was a better man than before. He knew more of God's character. He could never afterwards have thought of God as being in any way like Baal or Moloch, or any one of the idols of the Gentiles. So much he had gained. And besides, he had discovered that obedience to God, though it may lead one through hard paths, will conduct him to happiness at last.

VERSES 13-14. *Behold * * * a ram caught in a thicket,* etc. Abraham's word in verse 8 is now fulfilled, perhaps when beyond his expectation. Undoubtedly the ram was led thither by divine interposition. *And Abraham took the ram and offered him up for a burnt offering in the stead of his son.* It is the idea

of all sacrificial offerings, as they are accepted and regulated by the Lord in the Old Testament, that they are substitutes for the life of those who present them. Man's life belongs to God; but he redeems it by means of the sacrifice. *Jehovah-jireh*, i. e. the Lord will provide. Abraham called the place by this name because the Lord had there provided Himself a sacrifice. And this was a type of the sacrifice which the Lord provided there in the fulness of the time.

After having successfully passed through this trial, Abraham receives another communication from the angel of the Lord, in which are contained two special promises: first, the promise of a numerous posterity; and secondly, the promise that in his seed (posterity) all the nations of the earth should be blessed; which in its ultimate significance refers to Christ (Gal. iii. 16), in whom all are by faith children of Abraham, and heirs of the promise of eternal life.

SITTING in the school-room, I overheard a conversation between a sister and brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word: *Willie has no mother.*" The brother's lips were silent, the rebuke came home to him, and, stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "*Willie*" compared with his own happy lot "*He has no mother.*"

Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no mother* to listen to his little sorrows? Speak gently to him, then.—*Good News.*

There was a good deal of sound and practical philosophy in the plain word of Don Quixote, when he said: "Keep your mouth shut and your eyes open." The word of the wise man is being verified every day. "A fool uttereth all his mind; but a wise man keepeth it in till afterwards."

SEPT. 19.

LESSON XXXVIII.

1880.

Seventeenth Sunday after Trinity. Genesis xxiii. 1-16.

THE SUBJECT.—THE BURIAL OF SARAH.

1. And Sarah was a hundred and seven and twenty years old: and these were the years of the life of Sarah.

2. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4. I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight:

5. And the children of Heth answered Abraham, saying unto him,

6. Hear us my Lord: thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7. And Abraham stood up, and bowed himself to the people of the land, and the children of Heth.

8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar,

9. That he may give me the cave of Macpelah, which he hath, which is in the end of his field; for as much money as it is worth he

shall give it me for a possession of a burying-place amongst you.

10. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of the city, saying,

11. Nay, my Lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12. And Abraham bowed down himself before the people of the land.

13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it me, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14. And Ephron answered Abraham, saying unto him,

15. My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

QUESTIONS.

VERSES 1-2. How old was Sarah when she died? Is the age of any other woman recorded in the Bible? Why is the case of Sarah an exception? How old was Isaac at the time of Sarah's death? What length of time intervened between the events of our last lesson and the death of Sarah? Where did Abraham dwell then? Where does he dwell now? Where did Sarah die? What does *Kirjath-Arba* mean? What other name did the place bear afterwards? What is it called now? Where is it situated?

3-4. What did Abraham do now? Who were the sons of Heth? Was Abraham a native of Canaan? Where had he come from? Gen. xi. 31; xii. 5. What promises had the Lord given him in reference to Canaan? Gen. xiii. 15; xvii. 8. Who owned the land now? What is the meaning of Abraham's request here? Is this the first case of burial we read of in the Bible? But was it the first that occurred? What is the meaning of burying the dead?

5-6. What offer do the children of Heth now make to Abraham? Why did they make this offer? What does the expression, *mighty prince*, mean? What is meant by *the choice of our sepulchres*? Does this offer of the Hittites imply that they wished Abraham to identify himself with them?

7-9. Why did Abraham bow himself to the people? Does he accept their proposition? Why not? What request does he make of them? Who was Ephron? Why did Abraham desire to get the cave of Macpelah? What does Macpelah mean? Were caves often made use of as places of burial for the dead? What did Abraham offer for the cave? Is this the first time we read of money in the Bible? Was Abraham rich? What good did his money do

him? Has it ever done more than that for any body?

10-11. What offer did Ephron make to Abraham now? Why did Ephron say he made this offer in the presence of the people? Did that obviate one of the difficulties in the mind of Abraham? But what difficulties did it leave? Was Ephron really sincere in offering the place for nothing, or did he probably expect to get an equivalent from Abraham in the way of presents?

12-15. How did Abraham express his thanks for Ephron's offer? Does he still insist on *buying* the place? Why? What price does Ephron finally fix on the land? What was a shekel? How many dollars would four hundred shekels of silver make? Was that a pretty good price? What is the meaning of Ephron's question, *What is that betwixt me and thee*?

16. Was Abraham willing to pay the price mentioned by Ephron? Did he do so? Was the possession of the field then made sure to Abraham? Verses 17-18. Is this the first notice we have in the Bible of the selling and buying of land? How do men acquire the right of possession in land? What kind of money did Abraham pay? What is it that gives to silver and gold the quality of money? Is this also the first notice we have of merchants? What significance is there in the fact that we have the first notice of money, of the transfer of real estate and of merchants in connection with a burial?

Was Abraham himself also buried in the cave of Macpelah? Who else were buried there? Gen. xlix. 31; l. 13. How old was Abraham when he died? Gen. xxv. 7. Do people get as old as that now? Why not? How long is it since the time of Abraham?

NOTES.—VERSES 1–2. *And Sarah was a hundred and seven and twenty years old.* “Sarah is the only woman whose age is recorded in the Bible, because as the mother of the seed of promise, she became the mother of all believers” (1 Peter iii. 6). When Isaac was born Sarah was *ninety* years old; hence at the time of her death he was *thirty-seven*. If now, Isaac was fourteen or fifteen years of age at the time of the event recorded in the preceding chapter, then a space of twenty-two or twenty-three years must have intervened between that event and the death of Sarah. During this interval, of which nothing further is recorded, Abraham again changed his residence from Beersheba to Kirjath-arba or Hebron. *Kirjath-arba* signifies *City of Arba*; “which Arba was a great man among the Anakim” (Josh. xiv. 15). The name *Hebron* (*conjunction, alliance*) was of later origin, as we learn from Josh. xiv. 15 and Judg. i. 10. Hebron is one of the most ancient cities of Palestine, situated in the territory of Judah, about twenty miles south of Jerusalem. By the name of *Habroun*, or *El-Khalil* (*friend of God*) it is still known as a flourishing town in a pleasant location, surrounded by vineyards, olive trees and orchards, and possessing some manufactures.

VERSES 3–4. *And Abraham stood up from before his dead, i. e., he left his tent where the corpse lay, and went to the gate of the city, where the people used to assemble, and where business was transacted. And spake unto the sons of Heth, i. e., the Hittites.* Heth was one of the sons of Canaan; and his descendants were among the nations whom the Lord determined to destroy because of their wickedness, and whose land He promised to give to the descendants of Abraham. *I am a stranger and a sojourner with you.* Abraham was not a native of Canaan. He had come from *Ur of the Chaldees* (Gen. xi. 31), a city or country in the northeastern part of Mesopotamia. The Lord had promised (Gen. xiii. 15; xvii. 8) to give the whole land of Canaan to himself and his posterity. But as yet he possessed not a foot of ground. When Abraham arrived, “the Canaanite was in the land” (Gen. xii. 6). Different sections of the country were settled by different tribes

of Canaanites, and these had made considerable progress in the arts of civilized life. They were no longer wandering nomades. They had built houses and cities, and developed the idea of the right of permanent possession of the soil which they cultivated. Abraham had not yet reached this state, but was rising toward it. *Give me a possession of a burying place with you.* As has just been said, the idea of property in land was already developed among the Canaanites. Abraham has thus far been leading a nomadic life, for which there was still room. But now when he comes to bury his dead, he feels the need of some spot which he may be able to *call his own*, which others will respect, and which shall be the beginning of the future possession of the land by his posterity. We have here the first instance of burial of the dead that we read of in the Bible, though not, of course, the first that occurred. The custom of burying the dead may be connected with the divine sentence pronounced in Gen. iii. 19, and involves a prophecy also of the resurrection of the dead. Hence, among God’s people the dead have always been buried; while among the heathen who know nothing of a resurrection and a future life, they have often been burned.

VERSES 5–6. *And the children of Heth answered * * * * thou art a mighty prince among us.* Literally: *a prince of God*, that is, one whom God has exalted and made strong. God had abundantly blessed Abraham in this world’s goods. He had three hundred and eighteen trained servants, born in his house, besides very great possessions in cattle and money. So great and rich a man it was good policy to respect and favor. Hence they offer him the possession of a sepulchre gratis, which he proposed to buy. *In the choice (the best) of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre.* This offer of the Hittites, if it was made sincerely, implies that they desired Abraham to identify himself with them. He had called himself a stranger and sojourner among them. By accepting a share in their sepulchres, and by burying his dead among them, he would have laid the foundation for such relations of intimacy between him-

self and the Hittites, as, in view of his great calling, could not have been desirable. The Hittites, however, would have considered it both an honor and advantage to have had so great a man accept such a favor of them.

VERSES 7-9. *And Abraham stood up, and bowed himself to the people.* His bowing to the people is an acknowledgment of his grateful feelings towards them for their generous offer. But while he feels thankful to them, he can still not accept their gift. For this there were two reasons. First, he was not willing to lose his independence and become identified in any way with the Hittites. Secondly, unless he paid for his burial place, he could not be sure of its permanent possession—he could have had no sure claim to it. Hence his further request: *if it be your mind that I should bury my dead out of my sight, entreat for me to Ephron*, etc. Ephron the son of Zohar, whose property Abraham wished to obtain, was no doubt a man of prominence and wealth, and perhaps also a magistrate of the city. *That he may give me the cave of Machpela.* This was a well-known cave, consisting perhaps of several chambers (hence called *Machpela*, division, doubling), and was well adapted for burial purposes; wherefore Abraham wished to secure it. The supposed site of the cave of Machpela is now covered by a fort-like structure which the Arabs call *Haram*, and from which all but Mohammedans are rigidly excluded. Beneath this building are said to be the graves of the patriarchs; and it is really said to be very ancient, dating back in its main features even beyond the Christian era. Caves in Palestine were anciently very numerous, and were often used as places of burial for the dead. *For as much money as it is worth he shall give it me*, etc. This is the first place at which we find money mentioned in the Bible; and here it is given in exchange for a grave. Abraham was very rich. He had abundance of money; and all the good it did him in the end was to enable him to buy a grave. It never does more than that for anybody, and in some cases not even as much.

VERSES 10-11. *And Ephron answered * * * * the field give I thee, and the cave that is therein I give thee;*

in the presence of the sons of my people give I it thee. The offer to make the transfer of the field to Abraham, in the presence of the people, was designed to invest the transaction with more solemnity, and thus to make it irrevocable. This might have obviated one of the difficulties in the mind of Abraham, that relating to permanency of possession; but it left the other, namely, that in regard to his future relation to the Hittites. And Abraham, therefore, still insisted on paying for it. Besides, we cannot be certain that Ephron was really sincere in making this offer. Had he been a modern Arab, he would have expected to get more than an equivalent for his land from Abraham in the way of a *present*. And, while it may not be entirely fair to attribute to a man, who lived four thousand years ago, motives and habits which distinguish a modern Bedouin, yet we should not forget that we have to do with a land and people where habits do not change much. The scene at Hebron is much like what might be witnessed in some Arab village now. At any rate, when Ephron prevailed upon to fix a price on the land, he names one that is high enough.

VERSES 12-15. *And Abraham bowed himself, etc.* He thanks Ephron once more for his offer, but still, for reasons already given, insists on buying the place. *And Ephron answered * * * * the land is worth four hundred shekels of silver.* A shekel (weight, from a verb which means *to weigh*) was a certain weight of money equal in value, if of silver, to about *sixty cents*. Four hundred shekels would, accordingly, be equal to about \$240.00; which must have been a pretty good price, in that age of the world, for a small piece of ground like the field of Machpela. *What is that betwixt me and thee?* What is such a trifling sum of money to either of two such rich men as we are? It would neither make Abraham any poorer, nor Ephron any richer.

VERSE 16. *And Abraham hearkened unto Ephron.* That Abraham insists on Ephron's setting a price on his land, proves that he possesses a good deal of worldly prudence. He does not make an offer, lest in his eagerness he should offer too high a price. That he does not object to the price, or try to have it

diminished, shows that he is not like his descendants in modern times. *And Abraham weighed to Ephron the silver.* In those times the nations had no coined money as we have now. Their currency, or medium of exchange, consisted of bars of silver and gold, of more or less regular outlines, whose value was determined by weight. Sometimes the weight was in some way impressed or stamped upon the pieces, so that their value could be known at a glance. This was the current money with the merchant. When large sums of such money were handled, as was the case here, it might still be weighed, for the sake of greater certainty in regard to the value. Silver and gold have been used as money from the very earliest ages of the world. Their rarity, durability and splendor are the qualities that especially adapt them for this purpose; and nothing else can ever take their place. This transaction between Abraham and Ephron is the first notice we have in the Bible of the selling and buying of land. In the earliest and rudest stages of society the land belongs to all men alike, and to none in particular. The right of individual ownership arises only in consequence of that *subduing* and *cultivating* of the soil, which God has ordained. It represents labor; and there can be no right of possession without labor. In this connection we also have the first notice of *merchants*. These early merchants were pedlers, travelling traders, who exchanged the commodities of one community, people or country for those of another. It is a significant fact, that we have the first notice the Bible gives us of money, of the sale of real estate and of merchants, in connection with a burial. Money, land and merchandise are at the foundation of all human industry. And where does all such industry end at last? In the grave! By this association, the Bible warns us not to forget, in the midst of our money-making, land-acquiring, merchandizing, that, as we have come into the world naked, so also we shall have to go out of it naked. Job. i. 21.

It remains yet to be observed, that Abraham himself, also, who died at the age of a hundred and seventy-five years, was buried in this cave of Machpela by Isaac his son. And there also were

buried afterwards Isaac and Rebecca, Jacob and Leah, and perhaps others of the patriarchs. Abraham was born 2215 B. C. and died 2040 B. C. almost forty centuries ago. And yet to this day his grave is an object of reverence alike to Jews, Christians and Moham-medans.

Please Sir, Don't Step There.

A layer of snow was spread over the icy streets, and pedestrians, shod with Indian Rubber, walked carefully toward the village church on a cold Sabbath morning in February.

Walking somewhat hastily churchward, for I was late, I noticed a bright-looking little lad standing upon the pavement with his cap in his hand and his eyes fixed upon one spot on the sidewalk. As I approached him, he looked up to me, and, pointing to the place, said:

"Please, sir, don't step there. I slipped there and fell down."

I thanked the philanthropic little fellow, and passed round the dangerous spot.

"Don't step there," was the theme of meditations during the remainder of the walk.

A thousand times since has the clear voice of that kind-hearted child rung in my ear, reminding me of my duty to those around me, and urging me to repeat it whenever it promises to be useful. "Please, sir, don't step there."

A Grand, True Answer.

An Englishman visiting Sweden, and noticing their care for neglected children, who are taken from the streets and highways, and placed in special schools, inquired if it was not costly. He received the suggestive answer, "Yes; it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery and crime, to become a scourge to society, as well as a disgrace to himself." Such is indeed a Christian way to manage youthful vagrancy, and worthy of being followed in any country.

—Presbyterian at Work.

SEPT. 26.

LESSON XXXIX.

1880.

Eighteenth Sunday after Trinity. Genesis xxiv. 1-10, 50-51, 61, 67.

THE SUBJECT.—ISAAC'S MARRIAGE.

1. And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

2. And Abraham said unto his eldest servant of his house, that ruled over all he had, Put, I pray thee, thy hand under my thigh:

3. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.

4. But thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac.

5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again into the land from whence thou camest?

6. And Abraham said unto him, Beware thou that thou bring not my son thither again.

7. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son.

8. And if the woman will not be willing to follow, then thou shalt be clear from this thine oath: only bring not my son thither again.

9. And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hands; and he arose, and went to Mesopotamia, unto the city of Nahor.

50. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

51. Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken.

61. And Rebekah arose, and her damsels, and rode upon the camels, and followed the man: and the servant took Rebekah and went his way.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife.

QUESTIONS.

VERSES 1-4. What admonished Abraham to make arrangements for Isaac's marriage? How old was Isaac at this time? Gen. xxv. 20. To whom did Abraham entrust the matter of choosing a wife for his son? What was this servant's name? Gen. xv. 2. Was he a pious and good man? Did Abraham trust him with all his property? Why did not Isaac himself choose a wife? Why did Abraham not wish him to marry among the Canaanites? What law prevailed afterwards in regard to intermarriages with the heathen? Deut. vii. 3. What reason is there given for this law? Verse 4. Whence did Abraham direct the servant to take a wife for Isaac? Why from among his own kindred? What questions ought to be asked before entering into a marriage contract? What is the most important thing? Ought persons of widely different religions to intermarry? What are the consequences if they do?

5-8. What is the meaning of the servant's question here? What was Abraham's answer? Does Abraham make any provision for the contingency pointed out by the servant? Does this imply that he considered such a contingency impossible? On what did he base his faith in the success of the enterprise? How had the Lord taken him from his father's house? Gen. xii. 1-3. Where had He promised the land of Canaan to him and his posterity? Gen. xii. 7; xiii. 15; xvii. 8. What does he say, therefore, the Lord will do? Whom does he mean by *his angel*?

9-10. Did the servant now swear to Abraham as he required? What did he do then? Why did he take ten camels? What else did he

take? Verse 53. Whither then did the servant proceed to go? Where was Mesopotamia? Who was Nahor? Gen. xi. 27. What was the city of Nahor? What was the distance from Hebron to Haran in Mesopotamia? Where did the servant stop when he came to Haran? Verse 11.

What sign did he now ask God to give him by which he might discover the woman? Verses 12-14. Who came to the well as he was speaking? Verse 15. How was Rebekah related to the family of Isaac? How did Rebekah fulfil the servant's sign? Verses 17-20. What did the servant do then? Verses 22-23. What did Rebekah do? Verse 28. Who was Rebekah's brother? What did he do? Verses 30-31. After being brought into the house what did the servant do? Verses 34-49. Is this the first speech recorded in the Bible?

50-51. What answer did Laban and Bethuel give the servant? Why did Laban join in the answer? Had this thing really proceeded from the Lord? Was this a marriage that was made in heaven? Are all marriages made in heaven? Why not? Did the father and brother give a cheerful consent to the marriage of Rebekah? Is that to their credit? Does it show that they, in a measure at least, shared the faith of Abraham?

61-67. Did Rebekah also willingly accept the proposition of a marriage with Isaac? From what motives? And how did Isaac receive his bride? By what sentiments are all the persons here animated? In what light ought the marriage relation to be regarded? In what spirit ought young people to enter into this relation?

NOTES—VERSES 1-4. *And Abraham was old*, etc. Isaac was forty years old at the time of his marriage. Hence Abraham's age was now a hundred and forty years. Compare Gen. xxi. 5. Sarah, who had been ten years younger than Abraham, was dead already for three years. Abraham, therefore, felt that it was time also for him to set his house in order, and prepare for his end. He was anxious especially that the rich blessings, which he had received from the Lord, should be preserved to his son Isaac, the heir of the promise. But whether this should be the case depended much upon Isaac's future family relations. Hence Abraham's chief concern now was to get the right sort of wife for Isaac; and his own age and growing infirmities admonished him to attend to this matter without delay. *And Abraham said unto his eldest servant of his house*. This servant was, no doubt, Eliezer, the steward of his house, who Abraham at one time supposed would be his heir. He must have been a thoroughly honest, pious and good man, to whom Abraham could not only intrust all his property, but to whom he could even commit so important and delicate a duty as that of procuring a wife for his son. According to oriental custom this duty devolved upon the father. This oriental custom is just the reverse of that which obtains among us. Among us the young people select their partners for life according to their own inclinations, and the parents have nothing to do but give their consent. In the east the parents make the marriage contract for their children according to their sense of propriety, and the children have nothing to do but to submit. Moreover, in the east children *never come of age*, that is, attain a state of legal independence, but are subject to the will of their parents so long as these live. Hence Isaac never thinks of looking about for a wife for himself. That is a matter that belongs to his father; and his father now commits it to his trusty servant Eliezer. *Thou shalt not take a wife unto my son of the daughters of the Canaanites*. There were two reasons for this: First, the Lord had promised to give the land of Canaan to Abraham's posterity, which involved the expulsion or extermination of the

Canaanites; and hence it was not proper for Isaac to contract an alliance with them in the way of marriage. Secondly, such marriage would have endangered his religious faith and piety, and thus put in jeopardy his whole future prospect. The marriage of a Canaanite wife would have drawn Isaac into the idolatry of the Canaanites, and that would have put an end to his blessing. Hence intermarriages between the Israelites and their idolatrous neighbors were so strictly prohibited in the law afterwards. See Deut. vii. 3-4. *Thou shalt go unto my country, and to my kindred, and take a wife to my son Isaac*. Abraham wishes Isaac to marry a wife from among his own kindred, because among these he would be most likely to find one of kindred faith and piety with himself. Abraham's kindred, the Terachites in Mesopotamia (Gen. xi. 27-32), were worshipers of the Lord, the God of heaven and earth, like Abraham himself; and they probably shared his faith, and in a measure his hopes of the future. Had Abraham been guided only by worldly considerations, he might have made an advantageous match for his son among the Canaanites. The rich Ephron would no doubt have been glad for the honor of becoming Isaac's father-in-law. But Abraham was governed wholly by spiritual considerations. And so ought it always to be. The questions to be asked before entering into a marriage contract, relate not simply to the beauty, the wealth, and the rank of the parties, but most of all to their morality, their faith, their piety, their religion. Is a young man sober, industrious, religious, does he belong to the Church? Those are more important questions than these: Is he good-looking, wealthy, well-connected? The most important thing is the matter of religion, as that always affects families most powerfully, either for good or for evil. Nor is the question as to the *character* of the religion which people profess, one of indifference. The Canaanites too were religious in their way. They had their gods, their temples, their priests, and their religious institutions. But that did not make the daughters of the Canaanites fit companions for Isaac. So, in general, people of widely different religions ought not to intermarry. Mar-

riages between Romanists and Protestants, or between persons from opposite ends of Protestantism, are rarely ever happy or peaceful. They could be so only on condition that religion be wholly banished from the family.

VERSES 5-8. The meaning of the servant's question here is : suppose a proper woman be found, but suppose she be not willing to come to live in Canaan, shall Isaac then go back again and live in Mesopotamia? Abraham says, No! *Beware thou that thou bring not my son thither again.* And this is all he does. He makes no provision for the contingency pointed out by the servant; implying that to his mind such contingency is impossible. The ground of his faith in the success of this enterprise he states in the following: *The Lord God of heaven, which took me from my father's house, etc.* Compare Gen. xii. 1, 3, 7; xiii. 15; xvii. 8. *He will send his angel before thee, etc.* Either a created angel or a form of the divine presence itself. Abraham probably did not distinguish very sharply between the two ideas. Compare Ex. xxiii. 20-23.

VERSES 9-10. The servant's faith was not as exalted as Abraham's; and, therefore, he was willing to swear the oath required by Abraham, only after he had received the distinct assurance, that, in case of failure, he should be free from its obligation. *And the servant took ten camels, etc.* With these, of course, he must have taken a number of servants. The object of traveling with so large an array, was to provide for the safety of the company, and also to make a proper impression of the wealth of his master. Besides he took also jewels of silver and of gold, and garments, of which to give presents to the bride and her relatives (ver. 53). *And he arose, and went to Mesopotamia.* Mesopotamia (in the original called *Aram* or *Syria of the two rivers*, also *Padan-Aram*, i. e., *plain of Syria*) is the name of the country lying between the two rivers Euphrates and Tigris. It was the native country of Abraham. *Unto the city of Nahor.* Nahor was a brother of Abraham, who remained behind at Haran or Charan in Mesopotamia, when Abraham migrated into Canaan. The city of Nahor, therefore, was *Haran*. This city was situated in

a vast plain, in northwestern Mesopotamia, between the rivers Euphrates and Chebar, and became celebrated in history for the defeat of Crassus by the Parthians, B. C. 53. The place is still known by the same name, though the city is now in ruins. The distance from Hebron to Haran is about four hundred and fifty or five hundred miles.

How long Abraham's servant was on his journey we do not know. When at last he had arrived at the gates of Haran, he took his position by a well of water, outside of the city, in the evening, at the time when the women of the city were accustomed to come out to draw water; and there he requested God to give him a sign, by which he might know the woman whom He had appointed for Isaac. While he was yet speaking, there came to the well Rebekah, a very fair maiden, who by giving him water to drink, and by offering to water his camels also, fulfilled the sign which Eliezer had asked of God. Rebekah was the daughter of Bethuel, and grand-daughter of Nahor, Abraham's brother. Rebekah's father and Isaac, therefore, were cousins. When Rebekah had reported the presence of a stranger at the gate of the city, her brother Laban went out and brought him in as the guest of the family. When Eliezer had been brought into the house and was invited to sit down to meat, he made known the circumstances and object of his journey, in a speech which is the first recorded in the Bible, stating also how Rebekah had met him at the well and fulfilled the sign that he had asked of God, and closing by requesting an immediate decision on the part of her relatives of the matter in hand.

VERSES 50-51. *Laban and Bethuel answered and said.* Laban, the brother of Rebekah, joins in the answer of the father, for reasons which must have been peculiar to this family, but of which we are not informed. Throughout the whole affair Laban is more prominent than we might have expected. *The thing proceedeth from the Lord.* They rightly recognized the will of the Lord in the whole business, and therefore answered, *we can not speak unto thee bad or good, i. e., nothing at all.* They want to be simply passive in the matter; and in that character they give their consent

by saying, *Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife.* It will be observed that they never think of asking Rebekah's consent. She is consulted as to the time of her leaving, but as to the main question, she is supposed to have no will at all. This is in accordance with oriental custom; which here works very well; for undoubtedly this marriage was made in heaven. This is, however, not the case with all marriages, whether contracted in American or oriental fashion. Where the only thing consulted, with a view to a marriage, is passion or earthly advantage, while the will of heaven is never taken into consideration, these marriages are seldom made in heaven. The cheerful consent which Bethuel and Laban here give to the proposed marriage of Rebekah, is much to their credit; for it shows that they, in a measure at least, share the faith and hopes of Abraham.

VERSES 61-67. *And Rebekah arose and her damsels, etc.* Rebekah also willingly accepted the proposition of a marriage with Isaac, because of the spiritual advantages which it presented to her. She was accompanied to her new home by her nurse and her damsels, or female servants. *And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her.* Isaac and Rebekah were a very happy couple, because they were guided and brought into union entirely by the counsel and will of God. "O ye maidens, see that the pious Rebekah has found her bridegroom, not as she gave way to idleness, or entered the unseemly dances, but as she discharged her duty. Follow her example, fear God, and labor diligently, and God will bring you to the one for whom He has assigned you." *Osiander.* All the persons connected with this history are animated by pure sentiments and serious thoughts. There is here nothing of that levity and frivolity, with which the subject of marriage is so often treated among young people now. There is no jesting or joking about the matter; on the contrary, all are serious, grave and earnest, and filled with a sense of the solemnity of the step before them. These are the sentiments with which young people ought ever to regard this subject: and

this is the spirit in which they ought to enter into the marriage relation. If such were the case, there would be no more marriages of which it might not be said that they were made in heaven; while there would be fewer unhappy families, fewer drunken husbands and broken-hearted wives, and fewer divorces.

"How Readest Thou?"

Recent disclosures make it abundantly evident that parents and teachers cannot be too watchful to see, that the minds of their children are not polluted by vicious reading. Homes and schools are invaded with devilish ingenuity and perseverance by miscreants, who grow fat on ruined souls. Keep out the bad, and, at the same time, occupy the ground with the good. An abundant supply of entertaining and instructive reading, though one of the best preventions of the evil, yet does not preclude the necessity for watchfulness. But the parent, who does not supply his children with good, interesting, valuable books and periodicals to the extent of his ability, invites the occupation of their minds by the coarse, the vicious and the vile.—*Presbyterian at Work.*

Conversion of Children.

Bishop Simpson says: "I am satisfied, that the day is coming when, in our Church, and in all the Churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in maturer years. The strength of the Church will be put on the great work of bringing the children early to Christ, saving the precious lambs, bending their wills early, impregnating their minds with divine truth from the very beginning, and seeing God's work manifesting itself in them while they are olive plants around the table. Then they grow up beautiful Christians, stable Christians, developed Christians, working Christians." To all of which we say Amen!

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Rev B. BAUSMAN, D. D., Editor.

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—
“LIFE, LIGHT, LOVE.”
—

THE
GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE
*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
AND RELIGIOUS INTERESTS*

OF
YOUNG MEN AND LADIES.

—
Rev. B. Bausman, D. D., Editor.
—

PHILADELPHIA:
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LETTERS RECEIVED.

Mrs. S. E. Crist (2), D. Miller, Rev. J. D. Zehring, J. Allshouse, Rev. W. G. Engle, J. S. Sahlman.

TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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The Guardian.

VOL. XXXI.

OCTOBER, 1880.

NO. 10.

Editorial Notes.

SEE to the moral condition of your servants. They may steal your property. And that is not the worst of it. They may rob you of your good name. Into many a house has a gossiping, lying servant brought grief. Admitted into the more private life of the family, they see and expose matters that were never intended for the public eye and ear. Lying and deceitful servants teach children their first lessons in deception. Many a human wreck can trace the beginnings of vice and crime to some wicked nurse or hired girl who sowed the early seeds of sin into the receptive mind of childhood. A pious, trustworthy servant is a great blessing to a home. I know of some whose services in the training of the children are invaluable. The little ones grow up under their affectionate care. Tender ties mutually bind both together in life-long love. The little ones learn their first prayers and next to their parents are first guided by the pious example of the servants. Beyond price are the services of such people in a house.

A certain popular preacher was taunted by a worldly man about his large congregation, who said that whilst it was large, it was chiefly made up of servants and low people. "I know it," said the pastor. "My Church is composed of such converts as Jesus Christ and His apostles gained. And, as for servants, I had rather be instrumental in converting them than their masters."

"Why so?" inquired the man of the world.

"Because," replied the pastor, "they have the care of all the children."

man in our family. He was an Irishman, a Catholic. He worked hard and faithfully. I never heard of him proving false in any respect. He told us pleasing stories as we followed him at his work, and had an eye on our boyish habits with an affection and a pride that was pleasing to behold. He slept in the same room with us boys. There were three beds in the room. In the one nearest to his, I and my brother slept. In the other another of the family. Among my many pleasing memories of this hardworking Irishman none impressed itself so vividly on my mind as his fixed habit of prayer. No matter how tired he was of the day's labor, nor what was going on in the bed-room, he never went to sleep without first kneeling down at his bed and praying. He prayed long and in a half audible whisper. Nothing could prevent him from engaging in this solemn act of worship. Strangers might enter the room, annoying conversation might be indulged in by others present, but he never seemed to be in the least disturbed. And as soon as we heard his devotional whispers, our voices were hushed. He never urged us to pray, but when he knelt down, all the rest of us felt that we ought to pray too. Good Michael Sheridan is now old and gray-headed. I have no doubt that he still bends his stiff old knees every night at the side of his bed in prayer, as he has been doing from a child. To this day I feel that the example of his nightly prayer, close by the bed of my boyhood, has been sanctified for my good. He prayed as a Catholic, and we prayed as Protestants, to the same God and Father. God bless this praying old friend of my early years.

WHEN a little boy we had a hired

HENRY WARD BEECHER says: "There

came a woman to live with us—Aunty Chandler we were taught to call her,—she became my fast friend and used to beg me off from whippings. There was a tree whose apples used to get me up and out early in the morn'g. I was often whipped for stealing them; but whippings used to make me very brave. One morning, just as I was stealing out to go for the apples Aunty Chandler stopped me: "Oh, Henry," she said, tears rolling down her face, "I can not bear to have you whipped so; why *will* you go and get those apples?" This was a new idea. It had never struck me that Aunty C. got the whippings on her heart. After that there were not ropes enough in all Connecticut to draw my young feet to that tree." At length Aunty Chandler went West with an emigrant train. He says: "I shall never forget it. I thought I was near the end of *my* Gospel when she went. Her life was strong in its good influence upon me."

"Next came a negro servant. He was my next evangelist. I used to watch him in the field, and in the house, and even now, with my mature reflection, I cannot remember ever to have seen him do a wrong act. As I watched beside him in the field, he used to tell me his experience, and where he learned this and that hymn. And then he would sing, as only the African can sing, and I used to wish that I had such religion as that negro enjoyed. When we went to bed, he and I slept in the same garret, he in one corner and I in the other. Some people would think it a dreadful thing to have to share a garret with a negro. When we went to bed he used to pile his pillows up behind him, so that he could *be sitting up*, take his hymn-book, fasten his candle up somewhere, so that he could see, and commence having a regular good time. He would sing hymn after hymn with such relish and enjoyment, the big tears frequently rolling down his dark face, that I used to be cut to the heart with remorse, that I, a minister's son, brought up with every advantage, should be so much worse than a poor negro. I would lie there and pretend to be asleep, while all the time ————was singing right at my conscience, and I was crying heartily to

hear him. Oh! how glad I should have been could I have changed places with that poor negro serving man. I think that *lived, acted out* religion does more good to children than all the talking that can be done, though talking certainly should not be omitted."

SPEAKING of faithful servants reminds me of one good Philip Melanchthon had. Ordinarily ministers of the Gospel can not afford to have their household affairs wastefully managed. Somebody must look well to their larders—to the crumbs, fragments and patches, that nothing goes to waste, else the man of God will come to sorrow. Melanchthon possessed little of this world's goods, yet gave much to objects of charity and religion. With all his great learning and valuable writing, his income always was trifling. His liberal gifts for the cause of Christ were a continuous puzzle to his friends. Where does the dear man get all the money from to give so much? It seems it all came from his faithful servant John, a native of Sweden. He managed the worldly affairs of the Reformer in such a frugal way that he always had something left for benevolent purposes. John made the concerns of the family his own, avoiding all needless expenditures, and carefully watched his master's property, in whose service he grew old. When he died the whole family mourned with sincere affection the loss not only of a servant but of a faithful friend. Surely Philip Melanchthon could not have rendered the Church his great services had it not been for the help his Swedish servant rendered him for a period of thirty-four years. When John died the Reformer invited the students of the University of Wittenberg, in which he was a Professor, to attend the funeral. The great and learned man delivered a funeral oration at John's grave. He composed a Latin epitaph for his tombstone, of which the following is a translation:

"Here, at a distance from his native land,
Came honest John, at Philip's first command;
Companion of his exile, doubly dear,
Who in a servant found a friend sincere;
And more than friend—a man of faith and prayer,
Assiduous soother of his master's care.—
Here to the worms his lifeless body's given,
But his immortal soul sees God in heaven."

MARTIN LUTHER and his Katie tell us of two of their servants, one very bad and the other very good. A maid servant seems to have had a troublesome disposition. One day she left them in a "pet," which perhaps means a fit of passion. Perhaps, as often happens, just at the spur of the moment when good dame Luther could least spare her, leaving the "things on the table," the rooms unswept, and the house full of company, as often happened in Martin Luther's hospitable home. What *should* they do without help at such a time? Katie hies to her brusque husband for counsel. Most likely Luther blurts out a few blunt sentences about the deceitfulness and ingratitude of servants, and then lets his good wife get through her troubles as best she can.

This absconded servant became very wicked. Possibly went after men of the baser sort. She wholly forsook God, and, as she later confessed, sold herself in body and soul to the devil. After a while she became very sick, whether as the result of her wicked life we are not told. In her great trouble she went to Luther. Bad as she had treated him and his family he took pity on her. "What do you want?" said he. "I want to ask your pardon," she replied. "But I have a still heavier load on my conscience, for I have given over my soul to Satan."

Seeing that she was penitent, and desirous of turning to Christ, he said, "O, that's nothing! What other sins have you been guilty of?"

"I have many," she replied, "but this is the greatest, and I cannot be forgiven; for I have already cast my soul away."

"Listen to me," said Luther. "When you were in my service, and you had given away all my children to a stranger would it have been right?"

"No."

"Well, then, your soul is not your own, but it belongs to the Lord Jesus. How can you give away that which is not your own? Go, pray the Lord Jesus to take to Himself again that which belongs to Him; but the sin which you have committed throw back on Satan, for that belongs to him." The wayward girl obeyed his counsel and was comforted.

BESIDES this unnamed maid servant, Luther for a long time had a faithful hired man in his family. He was a namesake of the Reformer's favorite little boy Johnnie. John was a godly servant, who loved his Saviour and his good Master Luther's family. The little folk fondly took to him, and never wearied of his simple stories. And their childish pranks and whims he not only endured but really enjoyed. At length John had grown old and feeble, and felt constrained to leave Luther's family. It happened at a time when his master was from home on a journey. He was written to about it, and in reply wrote as follows to his little son Johnnie:

"We must dismiss old John with honor. We know that he has always served us faithfully and zealously, and as became a Christian servant. What have we not given to vagabonds and thankless students who have made a bad use of our money? So we will not be niggardly to so worthy a servant, on whom our money will be bestowed in a manner pleasing to God. You need not remind me that we are not rich. I would gladly give him ten florins, if I had them, but do not let it be less than five. He is not able to do much for himself. Pray help him in any other way you can. Think how this money can be raised. There is a silver cup that might be pawned. Sure I am that God will not desert us. Adieu."

THE practice of card-playing, like that of drinking whiskey, cultivates a very dangerous habit. Usually once acquired, the victim loses the mastery over himself. Beware how you place cards into the hands of your children or neighbor. Gambling is one of the great sins of the day. Whether practiced with or without cards, at the card-table or in the stock exchange, it leads to dishonor and moral death.

Walter Scott says: "It is as intense as it is criminal. But to dribble away life in exchanging lots of painted paste-board round a green table for the paltry concern of a few shillings can only be excused in folly or superannuation. It is like riding on a rocking-horse, where your utmost exertion never carries you a foot forward; it is a kind of mental treadmill, where you are perpetually

climbing but can never rise one inch." Hands off of cards. In their wake follow wine, low women and woe. Shun the gaming table as you would a whirlpool on sea. It may at first meet you in a seemingly innocent form. Around may be seated a happy circle of intelligent folk; men and women of reputed worth. Be brave enough to resist their enticements.

ILLITERATE people, who put on fashionable airs in proportion to their ignorance and lack of culture, sometimes make sorry work in attempting to describe their sight-seeing in Europe. Thus one writes to a friend that she had just seen the "*Museum of iniquities* in Genoa, —using the word iniquities for antiquities. And yet had she attempted to describe some of the instruments of torture used by Philip II of Spain and others to persecute the Christians, the name might not have been so far wrong. And it might be applied to the scenes of drunkenness and boisterous howlings, the brutal fights and battered, bloody faces witnessed on the fourth of July in some of our American towns and cities.

BAD writing often gives the poor printer a world of trouble. Words which the writer himself could not decipher he must guess at, which guessing sometimes greatly annoys the author. And sometimes the blunders of the former make better sense than the ill-written notions of the latter. Thus when the printer made the reporter at a horse-race say that the *fool-sellers* (instead of pool-sellers) were very busy, there was more truth in the blunder than in the report as written. We need hardly be surprised that the belle of a fashionable social gathering was thrown into a frenzy of passion by a slight mistake the printer made in setting up the scrawlings of the reporter. The copy read: "Her feet were encased in shoes that might be taken for fairy boots." Instead of "fairy boots" the printer said "*ferry boats*."

A St. Louis reviewer wrote an article entitled, "Martin Luther—Diet of Worms." The printer made the title, "Martin Luther *died of worms*." Which reminds us of a translation of a certain

life of Luther, by a Lutheran minister still living. The German work says that when Luther was near his end, his physician gave him Einhorn—a certain medicine—soon after which he died. The translator puts it, "and Luther took a horn and died." In this case the translator and not the printer was the offending party.

POLITICAL campaigns, are to a nation what storms are to the sea—they trouble it, and cast much mire and dirt to the surface. The year of the Presidential election is usually dreaded by thoughtful, intelligent people. It unsettles the country, and entails upon society a frightful amount of dissipation. Intemperance, and all manner of vice, in many quarters have unbridled sway. Like battle-fields after the bloody conflict, the end of the campaign leaves the field covered with the wounded and the dead. Many aspiring hearts bleed with disappointment. For years they had hoped to reach the prize, and be elected perhaps to their desired office; after sacrificing money, time, comfort and even honor and self-respect, defeat comes in the end. Many of our foremost statesmen spent the evening of their days in drooping disappointment because many former admirers all forsook them to follow another idol.

IN retiring from public life in his feeble old age, Henry Clay said he left the field "as a wounded stag, pursued by the hunters in a long chase, scarred by their spears and worried by their wounds, who had at last escaped to drag his mutilated body to his lair and lie down and die." How sadly this scene of his closing life contrasts with a grand reception given him years before by the city of New York. The windows and house-tops along Broadway, as well as the wide street itself, were crowded with applauding multitudes as the great idol of the Whig party rode triumphantly along. Few, if any other men in the nation could have called forth such popular enthusiasm as did Clay on that day. Once the political bosses urged him to modify some of his views, if not his principles, in order to secure more votes for his election to the Presidency. To this he

replied: "I had rather be right than be President." This is one of the grandest sayings he ever uttered.

EQUALLY popular was Webster in his day, and equally eager to reach the White House. Although personally averse to slavery, declaring publicly that he would never own a slave, he, more than any other man, was instrumental in having Congress pass the "Fugitive slave law," making the North a sort of hunting ground for runaway negroes. It happened toward the close of his life. Was not his work in this direction a sort of bid to the South to aid in making him President? So it was thought, and by this one act, which a man with a different political history could have consistently done, he was branded, after a long and glorious career, as a time-server. In the National Whig Convention of 1852 he was deserted by Whigs and Democrats, by hosts of his great and influential admirers. The old man was so crushed, that friends visiting him after the adjournment of the Convention said that he and his family looked like persons who had just stood "by the death-bed of a dear one," and as if they had just returned from the burial of a member of the family. The feeling of his own New England spoke through the pen of Whittier:

"Of all we loved and honored, naught
Save power remains;
A fallen angel's futile thought
Still strong in chains.

All else is gone from those great eyes,
The soul is fled;
When faith is lost, when honor dies,
The man is dead.

Then pay the reverence of old days
To his dead fame;
Walk backward with averted gaze,
And hide the shame."

Old New England.

BY THE EDITOR.

Judge Sewell was a member of the South Church in Boston, evidently one of the pillars of this ancient flock. He served as precentor, or leader of singing, and despite his occasional blunders and

failings of voice, seemed pleased that he could be of use in the Lord's house. Many a godly battle did the stern Puritan have to fight against the encroachments of "popery" and pride. The wearing of wigs was then quite fashionable, even among ministers and other officials. Young men would have their wealthy locks shorn, so as to wear their head gear aright. To Sewell this was a falsehood and a sham. Most unsparingly did he rebuke the young men. He says of the sons of his pastor: "Henry last night heard that Josiah Willard had cut off his hair (a very full head of hair) and put on a Wigg. I went to him this morning. Told his mother what I came about, and she called him." And then the two entered into a very serious discussion of the vexed question, Sewell closing his admonition by advising the young man to read the tenth chapter of the third book of Calvin's Institutes. The young culprit promised to lay aside his "Wigg," "as soon as his hair was grown to cover his ears."

Judge Sewell was greatly opposed to the calling of any one a saint. "It is not Scriptural; it is absurd and partial to say *Saint* Matthew, &c., and not to say *Saint* Moses, *Saint* Samuel, &c. And if we said *Saint* we must go through and keep the Holy days appointed for them, and turn to the Order in the Common Prayer Book."

This rigid Puritan was a civil no less than a religious soldier. On training days he was always in line. One of the practices on this day was shooting mark. The judge was a poor shot, but rejoiced in the skill of his fellow-soldiers. These training days were opened and closed with singing and prayer. May 4, 1702, he says: "Prayed in the morn on the Townhouse. Praying for the Churches by name. After dinner, we sung four staves of the 68th Ps. viz., first Part, and the 9th and 10th verses of the 2d, with regard to the plentiful rain on the 1st and 2d of May and now, after great drought, Mr. Denny moved we might sing. Some objected against our singing so much. I answered 'Twas but *Four Deep*. Were treated at Mayor Savages."

The Puritans put themselves to a world of trouble to place old heads on young shoulders. Their children were

astir with the irrepressible nature common to childhood. Their life of innocent fun and frolic would break out in spots, in spite of all manner of rules rigidly enforced. Doubtless their system of early training, with all its good features, was seriously at fault. Instead of taking them along to Church, and leaving them sit in the same pew with them, the parents handed them over to inspectors and keepers of order. Warwick, Mass., assigned the three hindmost seats below for boys under twelve years old, and three seats in the men's gallery for older boys to sit in, and then selected two men "to look after the boys that they sit in their seats and be kept from playing." The children usually were assigned seats in the rear of the church or on the gallery. Then like a set of young colts, they stripped off the halters of home restraint, and indulged in most undevout pranks. A writer says: For two hundred years the boys were a pest to the minister and a nuisance to the town; and the popular disgust of New England was well expressed by a vote of Duxbury, Mass., in 1790, to choose a committee "to take care of the wretched boys on the Lord's day." Farmington complains that "indecencies are practiced by the young people in time of public worship by frequently passing and repassing one another in the galleries," and resolves that all of us that are "heads of families will use our utmost endeavor to suppress the aforesaid evil."

It is said that the records of every town complain of disorder in the meeting-house by the boys and youths playing. Inspectors of youth were paid officers, specially appointed for this purpose. In 1723 Dedham paid John Pike sixteen shillings "for keeping the boys in subjection six months." But he evidently found it hard work, for he demanded twice this sum at the end of his term. In 1681 Norwalk, Conn., set Thomas Barnum "over the boys," with instructions "if he see any disorderly for to keep a small stick to correct such with."

The town of Warwick must have had ungovernable little folks. In 1725 John King was here chosen "to keep the boys from playing and profaning the Sabbath day;" should he find it necessary to

thrash a boy, the town voted "to stand by the said John King in the exercise of his authority." But the Warwick boys seemed to have been too much for this uncrowned King, for later the town appointed four men "to take care of the boys on Lord's days, and whip them if found playing."

In 1760 Truro appointed three men "to whip the boys that are disorderly on Sabbath days at or about the meeting-house." Not long after it was ordered that the town's powder be dried, whether to blow up the naughty boys we are not told, but it looks a little in that way.

In the early history of New England owners of large estates were required by law to keep "a sufficient mastive dog," for "the better fraying away robbers from the town." Wild animals abounded, and committed depredations on man and beast. Premiums were paid for their destruction: sixpence for an inch and a half of a rattlesnake's tail with the rattle; three shillings for the head of an old fox, and one shilling for that of a young one. Wolf-catchers had "to nayle the captured wolf's-heads against the meeting-house, and give notis thereof to the constable." At Hampton, N. H., they were to be "nayled to a little read oke tree at the noreast end of the meeting-house," and at Portsmouth they were nailed "upon the meeting-house door."

We may well imagine that this energetic warfare against the beasts of the forest gave a world of sport to boys and dogs. Evidently this touch of nature made them somewhat akin in some of their instincts, for some of the records class boys and dogs together as disturbers of the congregation. We have seen dogs who insisted on going to Church with their masters, but were well behaved when there. They would quietly lie under the seat during the service, or at the end of the pew in the aisle. But have known several disturbers of the peace, which unsettled the whole congregation. One little black dog seemed to be in search of his owner. He ran through the pews and aisles and made sad havoc with the devout feelings of the worshippers. The sexton kept up a long chase in the presence of the flock. As the good man thought he had treed it in a certain pew back of some lady's

dress the villain darted out at another place. At length he caught the irreverent intruder at the back of the neck, held it up at arm's length, and with a face aflame with holy anger, triumphantly marched out through the aisle with his prize. The scene was too much for the gravity of the most serious.

It may be imagined that the New England dog whipper had his hands full when the boys and girls laughed in derision because he found it impossible to drive out fifty or a hundred dogs that had come to meeting, and were sniffing about in search of their masters' seats; that skulked under the benches and rushed up and down the gallery stairs, yelping and howling when the whip-lash fell upon their backs! At Sandwich, Mass., in 1767, two young women petitioned the town "to be relieved from a fine imposed for laughing in meeting" on such an occasion, when seriousness was impossible."

Dr. Thomas Guthrie, the celebrated Edinburgh minister, had a large pet dog, who for years acted body guard to his master in the pulpit. Sometimes the dog happened to come late, when the good man would stop in the midst of his eloquent sermon, kindly open the pulpit door when he heard the dog pawing against it, and let it in, and then go on with his sermon as if nothing had happened, the dog meanwhile lying back of the preacher until the end of the service. One time after the benediction had been pronounced, the dog put his fore-feet on the Bible board of the pulpit, and benignantlly looked down over it, at the retiring congregation. The ludicrous scene was too much even for the staid decorum of Scotch piety.

These early New England dogs, like its boys, were less civilized. In various ways "the wretched boys" and the dogs were alike regarded as a nuisance. As early as 1675 and 1677 the office of "tything-man" was created. At first his duty was to keep an eye on ten families, and on the habits of each of their members, see that the Sabbath laws were enforced, that they paid the taxes or "tythes," and that all were at home after nine o'clock at night. Like the Publicans or Jewish tax-gatherers of old, he came to be the most odious person in the town, peeping in at the doors and

windows, and spying after other people's business. In the course of time his office developed into that of a meeting-house policeman, whose duty it was to keep the children and the dogs in order. At New London, Conn., (1662) the sexton's duty was "to order ye youth in the meeting-house, and beat out dogs." At Charlestown, Mass., (1666) a man was hired at four pounds a year "to ring the bell to meetings and to keep out dogs in meeting times." At Dedham (1674) a man was paid eight shillings a year "for keeping out the dogs and shutting the door." The laws of Andover (1672) made the owners pay a special fee when their dogs attended meeting. They read thus: "Whatsoever dogs shall be in the meeting-house on the Sabbath day, the owner thereof shall pay six-pence for every time." At Medford (1745) such owners had to pay ten shillings. At Provincetown half a dollar, or the killing of the offending dog, was demanded. This tax on Church-going dogs of New England must have yielded quite an income. In some meeting-houses dog whippers were appointed. All who did not pay towards the whippers' wages had to pay a fine of six-pence every time their own dog came to the meeting "either of Lord's day or lecture day." In the records of Reading Mass., twenty-six men wrote their names, or those who could not write, their marks, agreeing "to pay the dog-whipper" to thrash other people's dogs for coming to meeting, while their own dogs for which they paid remained in peace and quiet as recognized church-goers.

The early settlers of New England brought with them the stern, extreme anti-papal notions of the Puritans of old England. Things in themselves harmless, and often highly proper, were condemned simply because the Roman Catholics or the Church of England practiced them. The singing in their meeting-houses was often very discordant. In process of time some of the more progressive members favored the forming of choirs, and the employing of competent teachers of music to teach the young people to take part in the praises of the meeting. It is said that the first effort of this kind was made in 1720 in the old Brattlestreet meeting-house, Boston, which flock seemed to have been more

high-toned than the rest. The county towns resisted the innovation with true Puritan energy. The very sound of the new-fangled musical terms was heathenish to them. They heard the disguised voice of the pagan pipe in the undevout "fa, sol, la, si, do." Some were for the "old way," others for "the new way." The former held that their way was more solemn; and doubtless the latter held that theirs was more musical. In some places the contention waxed hot. In others they sought to compromise the difficulty. At Windsor it was decided to sing in the old way in the morning, and in the new way in the afternoon. In the records of Stamford, Conn., it is written:

"Genewary ye 28, 1747. Voted yt. Mr. Jona Bell, or any other man agreed upon to sing or tune ye Salm in his absence in times of publick worship, may tune it in ye old way or new way, Which suits you best."

A custom prevailed for many years, such as we still have in some Pennsylvania German churches, to line out the hymns—read them "line by line at the request of people who could not read." At first this duty was assigned to a special reader. Later one of the deacons performed it. Finally the introduction of choirs rendered this unnecessary. One town after another voted that the singing be done without reading the "Psalms line by line." Some of the older people were, however, slow to fall in with the change. At Worcester, Mass., the first Sabbath that the rule was followed, "the aged Deacon Chamberlain, unwilling to abandon the old custom, arose and read aloud the first line of the hymn, as he had been accustomed to do. The singers, whose bold array stretched along the front of the gallery, sang line after line without noticing the deacon, while he, raising his voice, read the lines as usual until the strength of the choir overpowered him. Then he took his hat and left the meeting-house, weeping and mortified. But the church, not satisfied with this triumph over the old man, publicly censured him, and deprived him of communion because he had absented himself "from the public ordinances on the Lord's day!"

The reading of the Holy Scriptures in connection with public worship was for a long time not practiced in New Eng-

land. Not until the beginning of this century did it become a generally established custom in the religious services in these meeting-houses.

This seems the more singular among a people like the Puritans, who claim to lay so much stress on the inspired Word of God. Here and there a congregation practiced it. The Brattle street church, Boston, in calling a pastor in 1699, specified in their call "that the Holy Scriptures may be publicly read every Sabbath in the worship of God, which is not practiced in other churches of New England at this time." In the old town of Duxbury it was not until 1790 that the people "voted that the Scriptures should be read in the meeting-house every Lord's day by the minister." And Farmington had not even a Bible in the pulpit until 1792, when it voted to buy one in order "that the Scriptures should be read in public on the Sabbath."

Under these long Puritan sermons people became drowsy, and not a few nodded. Sleepy hearers in poorly ventilated meeting-houses, after having worked hard during the week, and having perhaps walked five or ten miles to meeting ought not to be judged harshly. But in some places the nodding, like the pranks of the boys and dogs, seemed to have been contagious. At all events it was so serious an offence that the parish authorities had to provide a remedy. It is reported that certain persons were appointed to awaken the sleepers. During the services these would walk through the aisles with a long pole, the end of which would spur the sleeper and awaken him to consciousness and more devout behaviour.

All this reads strangely now. In those rude early days the religious customs of New England were in a process of formation. Perhaps the Puritans erred in their selection of remedies. Children given to God, piously trained and affectionately led by their parents in habits of worship, ought not to need a special police to keep them in order in God's house. Perhaps the low view they had of places of worship, of sacraments and other ordinances of religion, may have helped to demoralize their meeting-house assemblies. Fines are a poor remedy to cure the disturb-

ances of boys and dogs in church. To imprison people for not attending to their religious duties is not likely to improve them. Seek devoutly a change of heart and habit from God, for parents and children. That will teach them to behave themselves in the house of the Lord.

Reminiscences.

"Aunt Harriet, it seems a long time since you told us anything about your young life. We are tired of new things, and, as nobody remembers so far back as you do, please tell us about something that made you happy when you were a little girl—something we never saw."

"Well, children, I must think a moment. I suppose you never saw and never will see an old-fashioned stage-coach such as were used about the commencement of the present century. And yet, when I was a child, nothing was suggestive of such a grandeur, and 'to ride in the stage' was a happiness to which few children aspired. I used to look at the picture of Elijah's translation, and wonder if it were equal to a ride in the stage."

"Twice a week it arrived at the village tavern, and its graceful sway, as the driver cracked his whip and brought it around a curve to the front door, was to me 'the poetry of motion.'"

"The immense trunks (?) strapped on behind and covered with a leather curtain; the throwing out of the mail-bag; the dismounting of the passengers; the foaming of the horses; and the vapor arising from their heated bodies, all suggested a wonderful power and sublimity. My little heart swelled to think it had left Hartford at midnight and was going to Albany! Such a distance—a hundred miles! How could anybody go so far from home?"

"And the driver! What a wonderful man he was, to drive four horses, and hold two pair of reins, and blow a trumpet, and crack a whip at the same time! I wished my father was a stage-driver; or that my brother might become one; or that I might marry one, when I was grown."

"Indeed, its arrival was the greatest excitement we had, and everybody seemed to feel it. The village black-

smith, with a hammer in one hand and a horse's foot in the other, would stop his work to see it pass; the school-children would look out of the windows and count the passengers; the plowman would stop his horse in the furrow; the mower would stop whetting his scythe; and the fretful child would cease its wail, 'to see the stage go by.'

"By the time the passengers had dined, and the horses changed, and the stage was ready to leave, several people would come for their papers and letters. Among them was our venerable minister, who came for the old *Connecticut Courant*, of time-honored memory, and we children hushed and stood on the side of the road, and bowed and courtesied as he passed; and his smile of recognition made us feel holier and happier for a whole week. Indeed, had we shown such depravity as to neglect this token of respect to him, or any person older than ourselves, our mother would have expressed her horror of the act in such a manner as to make us cautious in the future; besides reading to us the story of the two she bears who came out of the woods and tore forty and two children in pieces, for the same dreadful sin—disrespect to the aged."

"Alas! for the children of this advanced age if all who fail 'to rise up before the hoary head' were torn in pieces by bears! The bears would be right busy for awhile."

"Reverence for the aged was among the first duties our mothers taught us. With what reverence I used to look upon the three bald-headed, tremulous old deacons, that sat every Sunday in the 'deacons' pew,' under the great high pulpit! They inspired me with an awe equal to that which I expect to feel if I am ever permitted to gaze upon Melchisedeck, and Enoch, and Elijah. I sometimes saw them do what my mother said was a great sin in church—go to sleep; and when I told her of it, she said 'they were old and feeble and cold' (for in those days we had no fire in churches), and so, I thought it was right in *them*, and that 'God was giving His beloved sleep.'"

"Why, Aunt Harriet, do you really mean to say there was no fire in the churches when you were a little girl?"

"I do, indeed, my children. It

seems a wonder to me now how whole families could ride several miles to church, when the weather was freezing cold, and listen to two long sermons, without seeing a spark of fire, and live through it. But we did; but oh! how we suffered. The only thing that kept our feet from freezing was the little foot-stove our mothers took with them. How long the sermon seemed, and how little of it we understood! And yet to have remained at home without an excuse we were willing to present at the Judgment-seat (that was my mother's standard) was a grievous sin, which would hang like a millstone about our necks for the entire week. I used to think a man who did not attend church was so wicked I was almost afraid to meet him on the street.

"And then we didn't have the warm clothing we have now, nor so much of it. Every mother had to manufacture most of the summer and winter clothing for her family; for there were no factories in the country then."

"Oh! Aunt Harriet. Is it possible you lived before the introduction of manufactories? Did you learn to spin and weave and make cloth?"

"Yes, indeed. I learned to spin wool and flax, and used to knit all the stockings and mittens for the family."

"Why, Auntie, did you never have any time to play, and visit, and get your lessons? for I know you went to school."

"Oh! yes. I found time for all these things. I placed my book on a little table before me, and put a weight on it to keep it open: and I knit and studied my lessons at the same time. Indeed I did not for years study without knitting, or knit without either studying or reading."

"I reckon, Auntie, that's the reason you can knit in the dark and never drop a stitch. But please tell us when you learned all the poetry that is stored away in your memory. It seems to me you can repeat Cowper, and Young, and Thomson, and Campbell, and those old poets, and a thousand and one hymns and psalms, without making a blunder."

"Well, children, I learned the most of them while I was knitting, and spinning on the little flax-wheel. You saw one of those wheels at the Centennial. I

fixed the book in such a position that I could catch a line and spin at the same time. In that way I learned thousands of lines, and somehow I don't forget them. You know what we learn in youth don't leave us.

"But don't think my children, that other girls didn't do the same thing. Hundreds of them stored their minds in this way with beautiful thoughts and poetry; and when they were married, they could sew, and knit, and repeat them to their children, and beguile them of many an hour of restlessness on rainy days and the long winter evenings. We didn't have many books then."

"Did you have Sunday-schools then, Auntie?"

"No. I never heard of a Sunday-school till I was nearly grown. But we had what, I think, was a very good substitute. We went to school every Saturday forenoon and learned the Catechism, from beginning to end, besides a great many beautiful hymns and poems. And Saturday was the happiest day in the week to me."

"What poems and hymns were they, Auntie?"

"Well, for the little ones we had 'Hymns for Infant Minds.' And how sweet they seem to me yet! When older and nearly grown, we recited poems from the standard poets. I will never forget the pleasure it gave me to recite 'Gray's Elegy,' and 'Cowper's Address to his Mother's Picture,' 'Cotter's Saturday Night,' and the 'Deserted Village,' and many other poems, to the entire satisfaction of my teacher. Very frequently we had 'exhibitions,' and acted 'Hannah More's Sacred Dramas,' and the 'Search after Happiness,' and many others. They were better than 'Pinafore' to us."

"No, children, we didn't miss Sunday-school as much as you might suppose. Then parents shouldered the responsibility of their children's religious instruction. They knew just how we stood on the Catechism and everything else."

"They would not have relished a Sunday-school teacher who thought Jephthah's daughter danced before Herod, or who have to hunt a half hour in the Old Testament for the Epistle of Jude."

"What Catechism were you taught, Aunt Harriet? Was it that queer one

they were selling at the Centennial, with those funny pictures of Adam's fall, and young Timothy flying from sin, and Peter a crying, and Zaccheus climbing a tree, and Xerxes in a coffin, and Mr. Rogers a-burning at the stake, and I don't know what else?"

"Yes my dears, it was that same blessed old Catechism; and nearly every one of those pictures taught some scriptural truth. You know Dr. Doddridge's mother taught him Scripture history from the tiles around the fire-place, and what a power he was in the world! Besides we didn't have the scrap-books and a thousand beautiful pictures you have now, and don't value, because they are so common. No, girls, I never regretted the time I spent on that old Catechism. When I want a clear-cut definition of a Christian doctrine, I go to that for it, and no form of words could express it so well. But I suppose many good people of the present day consider me 'old foggy' on some points, and perhaps I am. But I can't change now. It is too late. I never expect to have the grace to go to communion on Sunday, to theater on Monday, to skating-rink on Tuesday, to opera on Wednesday, to matinee and prayer-meeting on Thursday, to a fancy ball on Friday, and play croquet on Saturday. All that would worry me. I could never make all those things harmonize. I shall have hard work enough to get to Heaven without all those weights and entanglements. I suppose also that I am considered 'old foggy' in my views of the proper observance of the Sabbath. But my conscience was so educated on that point that I can't change now. I must relate an incident of my childhood, which will show you how tender it was then.

"One Saturday afternoon, as I had been a good girl all the week and had not missed a word of the Catechism in the forenoon at school, my mother said she would teach me to knit. I was delighted at this announcement, and, like all little girls then, I commenced a garter. I learned the stitch directly, and before sundown (for Sunday began at that time) I had knit more than an inch. I was delighted at my success, and my mother kissed me and said 'my little fingers would soon make the needles fly.'

"The fascination was so great I could not expel it from my mind during the

Sabbath, and I longed for the sun to go down (for Sunday was over then), that I might commence it again. After I had been twice to church, and heard two long sermons, and had learned and recited the texts to my mother, and had received from her the accustomed religious instruction for the day, I was assailed by the temptation to take my knitting, just a moment, to see if I had forgotten the stitch. So I took it and went into the garret, and crawled under the rafters, where I hoped God would not see me, and tried a stitch or two. But the moment I had done it my conscience was so wounded and the sin seemed so great, because willfully committed, I suffered beyond anything I can now describe. I wanted to tell my mother, but hated to wound her by my sin; and I was afraid to go to God, and so I bore it in silence.

"This incident, my children, may seem trifling, and even silly, to you; but to me it was, for a long time, an uncomfortable reality. It shows the power of education, and I cannot to this day do many things on Sunday that many good Christian people consider not only harmless, but profitable."

"Is that the reason, Aunty, that you never visit, or write letters, or read newspapers on Sunday?"

"Yes, that is the reason."

Our Book Table.

THE EAR.—Its diseases and injuries and their treatment, by C. E. Shoemaker, M. D., Aural Surgeon, Reading, Pa. Price, \$2.00.

In a physical as well as in a spiritual sense, those are greatly to be pitied, who having ears hear not. This volume of 375 pages treats of the diseases of the ear and of their cure. It is a scientific production, and will be of interest and benefit to many outside the medical profession. We feel personally grateful to the author for having relieved us of an ear trouble, and commend him to all who are similarly afflicted, both as to personal character, and professional skill. Beware of quackery. The ear like the eye is a very delicate organ. The blind experiments and blunders of ignorant men have destroyed the hearing for many whose afflictions would, under more skillful treatment, have been curable.

The Uncertainty of Life.

Recent sudden deaths in the family of the writer have vividly called up to his remembrance some of the old German hymns relating to the uncertainty of life, with which he was familiar in his youth. Prominent among them is that ancient hymn, written by countess Aemilie Juliane, of Schwarzburg-Rudolstadt in 1686, commencing: "Wer weisz wie nahe mir mein Ende." It has been translated into English by Miss Winkworth and Mr. Mills. In both these translations, however, important verses are omitted. In the former, the peculiar German rhythm is lost, and like most of the fair author's translations from the German, whilst the versification and sentiment are good, the distinctive unction and thought of the original are, to a large extent, wanting. And in the latter, the form of versification is indeed preserved; the sentiment and unction of the original, however, find but feeble expression. In the circumstances indicated, the writer was induced to attempt another translation, in which the hymn is given in full, and the unction and sentiment, as well as the measure of the original, preserved, as far as this can be done in transferring poetical thought and rhythm from one language to another. The result is here given, and whilst it is by no means free from imperfection, it is yet hoped, it will be read with pleasure by those who are familiar with German hymns, as well as by all lovers of religious poetry. S. R. F.

August 30th, 1880.

Who knows how soon my days are ended?
Time flies apace and death draws near;
How quick my life may be expended.
And death itself for me be here!
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

It may be different in the evening,
From what it was at morning dawn;
For whilst to earth, I still am cleaving,
In face of death each breath is drawn.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

Lord, teach me e'er my end to ponder,
And when at last I must depart,
In Jesus' wounds I'll trust and wonder,
Whilst I repent with my whole heart.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

Let me in time my house well order,
That I may ever ready be,
And can e'er say with true composure,
"Lord as Thou wilt, so deal with me!"
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

To me make heaven ever sweeter,
And from this world me wholly wean.
May I, amid all earth's vain glitter,
Eternal things as best esteem!
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

Oh Father, Thou my sins all hiding,
With Jesus' merits me invest;
Wherein most firmly e'er confiding,
It gives to me the longed for rest.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

On Jesus' blood and wounds relying,
I am prepared whate'er transpires;
Here find I comfort whilst I'm dying,
And all things else my soul desires.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

From Jesus nothing can me sever;
Naught e'en in life, nor dying day.
My hand, I, in His side, thrust ever;
"My Lord! my God!" believing say.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

I, in baptismal rite most holy,
Have Jesus long ago put on;
Thou, therefore, me regardst, though lowly,
And as Thy child dost also own.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

Of Jesus' flesh I have partaken,
And of His blood have drank most free.
I, therefore, ne'er shall be forsaken,
Since I'm in Him and He in me.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

My end may come to-day, to-morrow;
I know through Jesus all is well.
For me as Thine, there's no more sorrow,
Since Jesus' blood does it dispel!
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

Meanwhile I'll live, to Thee pertaining,
And die, from carking care set free
I love what is Thine own ordaining;
My faith makes all most clear to me.
Through Jesus' blood, my God, I pray,
May peaceful be my dying day!

I would keep "better hours" if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher; and if we neglect to take it regularly in childhood, all the worse for us when we grow up. If we sit up late we decay: and sooner or later we contract a disease called insomnia, allowing it to be permanently fixed upon us, and then we begin to decay, even in youth. Late hours are shadows from the grave.—J. T. Fields

Thomas Carlyle.

BY REV. THEODORE L. CUYLER, D. D.

The two most extraordinary men now living in Great Britain are William E. Gladstone and Thomas Carlyle. The one is a genuine Scotchman; and the other has Scotch blood in his veins, for Sir John Gladstone came from Glasgow to Liverpool, where his brilliant son, the future Premier, was born, in December, 1809. Gladstone is a public character living in the face of the sun and every step is seen and read of all men. But Carlyle—the farmer's son from little Ecclefechan—is a recluse and always has been. Not one in fifty thousand of his readers has ever laid eyes on him.

When I first went abroad, fresh from college, thirty-six years ago, I had an intense hunger to see Wordsworth, Macaulay and Carlyle. With the sweet old poet of Rydal I spent a delightful morning. Macaulay I missed, and shall never cease to regret it. But one day I received at my lodgings in London, a queer little note which closed as follows, "You will be very welcome to me tomorrow at two o'clock, the hour at which I become accessible in my garret here. *Yours Sincerely*, T. Carlyle."

In that same small brick house—No. 5, Great Cheque Rowe, in Chelsea—the sturdy and scraggy old Scotchman lives to-day; and there I saw him again six years ago. His "garret" was the plain, substantially-furnished library on the second floor, an apartment which Johnson or Goldsmith would have danced for joy to have owned. Mrs. Carlyle, a modest, gifted woman, was the mistress of the quiet home, and the daily sunshine of her husband's life. She kept him well apparelled. As he came forward to welcome me, he was neatly dressed in a long, black frock-coat, with scrupulously clean linen, polished boots, and the general air of a Scotch country parson. His stiff, iron-gray hair rose from his forehead like a flame. He was busied over a big German book, with a portrait of Oliver Cromwell behind him.

Almost his first remark was, "I had a call yesterday from your Professor

Longfellow. He is a mon skilled in the toongues." In broad, racy Scottish dialect he talked on for an hour with most characteristic pith and humor. When I urged him to visit America, and observe for himself the prosperity of our working classes, he shrewdly replied, "Oh yes, you may talk aboot your democracy or ony other 'cracy, or ony kind o' poleetical rubbish. But the true secret o' the happiness in Ameerica is that ye have got a vast deal of land for a verra few people." (I happened to quote this once to Senator Blaine, and I observe that he has used it in his anti-Chinese argument.) Carlyle talked with great gusto, about his boyish passion for Burns. "When I was a lad," said he, "I used to go into the kirk-yard at Doonfries, and find his grave among the poor arteesans and laboring folk, and there I used to read over his name—'*Robert Boorns*—ROBERT BOORNS.'" He pronounced the hallowed name with deep guttural enthusiasm. When I told him that I had just been to the land of Burns, and that the old man who kept the poet's native cottage at Alloway, had ended his days in drinking to Burns's memory, Carlyle laughed uproariously and exclaimed, "Ah! a wee bit drap will sometimes send a mon a long way." After our talk, Carlyle took his hat and cane, and we walked together to Hyde Park Corner. As I bade him adieu he was stalking away, with a sturdy stride, the very picture of a Puritan in the days of Cromwell.

Six years ago I paid another visit to the old philosopher of Chelsea, who had nearly reached his fourscore. I found the house and the library unchanged. But thirty years had wrought a wonderful transformation in the man. His good wife was dead. His "toilet" showed badly the need of a woman's oversight. Wrapped in a long, blue flannel gown, the aged man walked very feebly into the room. His gray hair was unkempt; his clear blue eye still glowed as a live coal, and a bright spot of red shone on his thin, wan cheek. His hands trembled so that he told me, he had almost given up the use of a pen,

But what a talk he poured forth—or rather what a volcanic eruption of denunciation upon the wretched degen-

eracy of the age! "All England," he said, "was gane doon into an abominable and damnable cesspool o' lies and shoddies and shams." Since the old "Iron Duke" of Wellington had died, he had but a poor opinion of Parliament. He pronounced the debates "an infinite babblement of wind—an endless grinding o' mere hurdy-gurdies." He gave us a most ludicrous description of a long argument he had with John Bright, while the Quaker wife sat and listened to the fray. "I tell ye," he said, "John Bright *gat* as good as he *gie*." (I have no doubt of that.) Carlyle then broke into a grand eulogy of Cromwell as the "man who could penetrate into the veritable core and heart o' the *fact*." Finally, he wound up by declaring that almost everything was "ganging down into a bottomless pit of everlasting *damnation*—whatever meaning ye may gie to that *word*."

This astounding harangue was delivered with the most ludicrous twistings of countenance, and an arch expression of fun, as if he were making sport for my entertainment. It was sad, and yet it was infinitely entertaining. Grand old man—the last of the giants! There is a wonderful Scotch grit in him yet and, I hope, not a little Scotch grace in his heart. He was nurtured on the Westminster Catechism and the Bible. In his old age, he is coming back to the sweet, strong, savory faith of his childhood. I firmly believe that he will pillow his dying head on the promises, and fix his dying eyes on that Divine Lord who was the joy and strength of John Knox in his closing hours.—*Advance*.

Training in Good Manners.

BY MARGARET E. SANGSTER.

Between the formal high-bred courtesy of the old school manners, and the brusque inattention of no manners at all, there is rightly a great gulf fixed. Manners acquired in early childhood, both by direct teaching and the indirect culture of a gentle atmosphere, are essential to that charm of maturity—a perfect manner. The manner is an

index to the character, an interpreter of the life influences and a commentary on the associations of the person to whom it belongs. It is as inseparable from the lady or the gentleman as is the perfume from a flower, and as intangible. But it is the product of careful training through those first years when it is natural to be boisterous and to give free rein to impulse. Little children brought up in homes where everybody is polite, acquire polite ways insensibly, and yet every mother knows how often she has had to remind her boys to take off their hats to shut the doors quietly, and to speak in low and pleasant tones. Equally, girls need this quality of precision in their education, and in these days, there sometimes seems to be a danger of forgetting for both sexes, that mere study of books, however thorough and extended, will not impart ease and grace, familiarity with social usages, and an attractive bearing in the parlor. Great pains used to be taken in this regard by our stricter parents and grandparents; and while they may have erred in making their system too repressive, we are in peril of ignoring system altogether.

How pleasant it is to invariably be thanked for an act of courtesy, and how awkward to render thanks, and find them received as a mere superfluity. Both these experiences have probably been undergone by the reader. How delightful it is to come in from the world with its friction, its bustle, and its inevitable confusion, and find in the home a haven of rest, of quiet, of peace; a place of low tones, and tender words and unselfish mutual consideration. This cannot be where, in all the house, there is no sacred spot kept apart from children's play, and a withdrawing room for conversation and company. A parlor where tops and kites bivouac on the sofas, where little sticky fingers leave marks on the books, and where the piano is open for the incessant untutored drumming of lawless individuals of six and eight, is not a refuge for the weary father and mother. Neither is a household in which children are privileged to tear wildly up and down, shouting, harranging and quarrelling, a successful educational institute. From so rough a chrysalis, the

delicate mannered young lady or the polished young man cannot emerge. Awkward, clumsy, boorish and insufferable young folks must be the result of half-barbarous childhood.

Merely on the one lower ground of its effect on good manners, and setting altogether aside the high claims of duty and of spiritual growth, it is an excellent thing to take children to church. The enforced self-control which they necessarily learn by the behaviour obligatory there, is an advantage to them through all future years. The habit of listening to what is above their easy comprehension is an inestimable intellectual discipline. It is a very great pity that so many American families appear to regard church-going as intended only for adults. Precious as the Sunday-school is, and excellent as its work on youthful minds and hearts must ever be, it is only the supplement to the regular sanctuary services, and it cannot, even on the purely lower ground of cultivation in good manners, do for their children what the church does. As a priceless family bond too, parents should accustom their children to attend with them their own church. The household, by this excellent habit, will be knit more closely, its integrity preserved, and the circle will in time, in all probability, become complete around the communion table.

There is a phase of good manners, which relates to behaviour in church, and some of us need to be reminded of our lapse from it now and then. We are disappointed, perhaps, by finding a strange minister in the pulpit, or our own preacher with less energy than usual. We are not interested; therefore we yawn, fidget, furtively consult our watches, and otherwise manifest discontent. No thorough lady or true gentleman will do this without a prick from conscience, and if manners, quite apart from the regard due the place and occasion were trained as they should be, we should at least show external respect. Good manners imply absolute government of self. This is easily proved by the contrast between the behaviour of educated and uneducated persons in times of excitement and grief. The latter are restrained, controlled and considerate. The former

gesticulate, shout, weep violently and attract observation by their vehemence. They have never learned the stern beneficence of self-repression.—*Christian Intelligencer*.

A Youthful Martyr.

In the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "O base Christian!" he cried, "thou hast taught that child to answer thus." Then, turning to the boy, he said more mildly, "Tell me, child, how did you learn this Faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him, the officers, who stood ready with their wooden rods of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?"

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for

him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormenters asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loves me, and I love Him for His love."

The poor boy now fainted beneath the heavy strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to His little ones. Thou hast spoken the truth in love. Arise now, for thy Saviour calleth for thee. May he grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom he has sent;" and so saying, he gave up his life.

Ancient Journalism.

The first Roman journal, published over two thousand years ago, appeared only once a year. This paper, intended to be read by the public, was known by the title, *Annales Maxim.* The editor of this paper was the Pontifex Maximus, whose duty it was to chronicle all the important events of the year. The news was written on white wooden tablets, and attached to the residences of citizens. It must have been a curious sight to see the old Romans crowding around these tablets to get a glance at the latest news. But the thirst after knowledge and the curiosity of the peo-

ple grew rapidly, and in such a measure that the government—the only issuer of a journal—found itself obliged to issue a daily. It is interesting to know that some of these journals, having reached the age of 2,044 years, are still in existence. The name of the first daily journal was *Acta Populi Romani Diurni*. It appeared daily either as album, *i. e.* the tablet hung out in public, or the contents were written in red chalk on the walls of houses. The contents of the journal comprised what would be classed as daily news in our modern papers. Doubtless it will interest some of our readers to peruse a verbal translation from the oldest journal extant, issued one hundred and sixty-eight years before the birth of Christ: "Consul Licinius was the acting judge to-day. There was a heavy thunder-storm, and the lightning split an oak at the foot of the hills of Veli. In an hostlery at the foot of the Hill of Janus, there was a fight, in which the landlord was badly wounded. Licinius punished some butchers on account of their selling some meat which had not been inspected. The money thus paid was used to erect a chapel to the goddess Laveria. The broker Ansidius fled from town to-day, taking money with him belonging to other people. He was caught and had to refund the money. The brigand Demiphon, who was captured by Officer Nerva, has been crucified to-day." It must be of interest to journalists to know that Julius Caesar, the greatest of all Romans, paid special attention to journalism. He saw the necessity of instructing the people in everything occurring in the state, and we find this quotation in Suetonius: "Julius Caesar, as soon as he had entered his public office, caused not only to be written, but also spread among the people, proceedings of the Senate." This was the first political paper published. It seems incredible but it can be proved, already in the olden times there were stenographers who took down the speeches made in the senate or public. They were called "notari," and we find a place in Suetonius where Augustus is angry because the stenographers reported the speech of Cæsar for Metullus in a very imperfect manner.

The Sunday-School Department.

Temperance Anecdote.

BY J. B. GOUGH.

A friend of mine, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's-eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody—please, sir."

"What are you doing here?"

"Don't tell anybody, sir—I'm hiding."

"What are you hiding from?"

"Don't tell anybody, if you please, sir."

"Where's your mother?"

"Mother's dead."

"Where's your father?"

"Hush! don't tell him! don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt, my friend saw that the boy's flesh was bruised, and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir!"

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal!"

"Did you ever steal?"

"Yes sir. I was a street thief once!"

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God,

and of heaven, and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."

"My boy, you must not stay here; you'll die. Now, you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing a little hymn."

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing!

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not,
In the kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir. Good-bye."

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead.

You must be earnest at the Lord's throne, if you would be zealous in the Lord's ways, or, successful in the Lord's work.

Private prayer is your chief preservative from sin, temptation, and error.

SCRIPTURE LESSONS.

OCT. 3.

LESSON L.

1880.

Nineteenth Sunday after Trinity. Gen. xxvi. 12-25.

THE SUBJECT.—ISAAC'S PROSPERITY.

12. Then Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him:

13. And the man waxed great, and went forward, and grew until he became very great:

14. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16. And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17. ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

21. And they digged another well, and strove for that also, and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

QUESTIONS.

How old was Isaac when he married his consin Rebekah? Chap. xxv. 20. How long did Abraham survive his son's marriage? compare chaps. xxi. 5, with xxv. 7. Where did he continue to dwell? Chap. xxv. 11—near by Hebron. Why did he remove thence? verse 1. Whither did he probably intend to go? verse 2. Who had gone into Egypt before, and for a similar reason? chap. xii. 10. In what place did he then tarry? verse 6. Where did Gerar lay? In Canaan.

VERSE 12. What calling did he devote himself to? Was he a successful farmer? What increase of barley did he realize? Was it owing *entirely* to his diligence? What lesson may the diligent man learn from Isaac's success?

13. What is said of his further prosperity? May a *farmer*, then attain to such a distinction? Are men ready to believe it?

14. In what things did his possessions consist? Did his neighbors rejoice over his prosperity? Is such the case, generally?

15. How did they show their envy? Was that a usual thing among enemies at that day? Was the stopping of wells a greater calamity then, than it would be now? Who had dug those wells originally?

16. What did the king of the Philistines say to Isaac? What do we call such a driving-out? Ostracism; exiling; banishment. Why did they wish to exile Isaac?

17. Did Isaac go? Was it a sacrifice for him to move away? What disposition did this

readiness on the part of Isaac show? Whither did he go? Into the valley.

18. What did he do with the wells which his father had dug, and his enemies filled up? How did he name them again?

19. Did he have any *new* well dug? How did this one differ from the former wells?

20. Was he left in unmolested possession of it? Who claimed it? Was their claim a just one? What name did Isaac give to this well? What does *Esek* mean? Contention.

21. What more did he do? And what happened again? What did he call this well? What is the meaning of *Sitnah*? Strife.

22. And what did Isaac next? Was he left alone now? What did he call this last well? What does *Rehoboth* mean? Room.

23. After the famine, whither did he return?

24. Who now manifested Himself to him? Whom did He declare himself to be? What did He promise Isaac? For whose sake was all this promise made? Do blessings descend upon children for their pious parents' sake?

25. What did Isaac build there?

Did Isaac continue to prosper? verses 26-31.

May a pious, diligent man expect God's blessing to rest upon his labors? Were Isaac's blessings both of a temporal and spiritual kind? May we expect them still to come in this double way? Whence did Isaac's principal blessings grow? Is tilling the earth of God's appointment?

How did Isaac's resolution, not to resist evil, prove to him? Is it a divine precept?

INTRODUCTORY REMARKS. — Isaac having married Rebekah, his cousin, in his fortieth year, tarried with his father about thirty-five years longer. In his seventy-fifth year, Abraham died, and was buried by his two sons in the cave of Machpelah. Isaac continued to dwell by the wells of Lahai-roi, to the north of Hebron, where pasture and water were often lacking, until he was driven by a famine to Gerar, which was a valley in the land of Canaan. Here Jehovah appeared to him, and bade him not to enter Egypt, whither his father Abraham had gone, under like provocation (Chap. xii : 10); but to abide there. All the promises made to his sire were now renewed in him. He obeyed this providential indication, and experienced, in a manner, the like fortunes and misfortunes, which had befallen his father, in the same place, and under the same Abimelech (Gen. xx : 2).

This part of Isaac's history now opens to us.

VERSE 12. *Then Isaac served in that land.* It was in a part of the valley of Gerar that Isaac became a great and prosperous farmer. By diligence and God's benediction, he realized *an hundred fold* of barley, which means a very large and unusual harvest.

VERSE 13. *And the man waxed great,* or acquired position and influence in the neighborhood, as any one will that displays good judgment in his calling, whatever it be, and abides therein. *He went forward,* or enlarged his influence and wealth, *and grew until he became very great,* that is the most remarkable character in that country.

How foolish is the young and healthy man, who imagines a farmer's life to be a sort of exiling from station and note!

VERSE 13. *For he had possession of flocks of sheep, of herds of cattle, and a great store, or number, of servants.* Of course, his Philistine neighbors *envied him,* because of his prosperity. Envy is a feeling of pain excited in us by another's well-being over us.

VERSE 15. *For all the wells—the Philistines had stopped them.* In that country a well of water was a great possession—just as a running fountain is to-day considered a grand acquisition to a homestead. In war times, the enemy usually poisoned the wells, or filled

them up with earth, sand, or stones, and thus distressed an entire army. In this case the act was especially wicked as these tribes were pledged, since the days of Abraham, not to do so (Chap. xxi : 25–31).

VERSE 16. *And Abimelech, the king of the Gerarites, said unto Isaac—Go from us; for thou art much mightier than us.* This was an act of *ostracism*; i. e., the banishment of a person from the state and country. Society generally banishes criminals, as dangerous people; but to exile a man on account of his prosperity, can only occur through jealousy and envy.

VERSE 17. *And Isaac departed thence.* It was an act of heroism on his part, indeed. He must have sacrificed greatly by moving his possessions, as well as by conquering his spirit and submitting to so arbitrary a whim of his mean-minded neighbors. *And he pitched his tent in the valley of Gerar,* perhaps no great distance from the thickly settled part of the same region.

VERSE 18. *And Isaac digged again the wells of water,* which his father had first opened, and the jealous Philistines had closed far around. What a patient and forbearing disposition Isaac had. From a love for his father's memory, he renamed the wells after their former names.

VERSE 19. *And Isaac's servants digged in the valley, and found there a well of springing water.* This was a new well; and this was more than a cistern, or one that failed at times. It was an ever-flowing and never-failing fountain.

VERSE 20. *And the herdmen of the Gerarites who followed and infringed on his pasture-range, endeavored to crowd their flocks into the way. Thieves and robbers will readily lie. Hence we are not surprised to hear them say—The water is ours.* Because of the contention that arose about this well, he called it *Ezek*; and—wonderful to tell!—left them have it.

VERSE 21. *And they digged another.* And again they crowded upon it, and claimed it too. Instead of resisting, or contending, he again gave place, choosing rather to suffer loss than to strive. He called it *Sitnah*—i. e., *Hatred*.

VERSE 22. *And digged another well.* At last he has rest. The enemy fol-

lowed not again. Out of gratitude the well was called *Rehoboth—Room*. He gained the victory, finally, and a greater, better one, than contention ever can bring. "Peace hath her victory as well as war," it has been truly said.

VERSE 23. *And he went up to Beersheba*. The famine was over now, and he felt a home-sickness for the place of his father and his own youth.

VERSE 24. *And the Lord appeared unto him the same night*. We know not in what manner, whether by an angel or in a dream-vision. The message was a very encouraging one, right on the outrage of the Philistines. *I am the God of Abraham thy father*. That already assured him of a victorious life. Three promises were given him: 1. *I am with thee*; 2. *Will bless thee*; 3. *And multiply thy seed*. And all this for his father *Abraham's sake*. Children cannot be too thankful for a pious God-tearing ancestry. A thousand mercies come by the way of our parents.

VERSE 25. *And he builded an altar there*. This was done, not only out of a sense of gratitude; but in order to have a place of worship for himself and household. So well did Isaac prosper that even a jealous Abimelech came and covenanted with him (vs. 27-31).

PRACTICAL THOUGHTS. 1. A good man may expect God's blessing to descend upon the labor of his hands. These blessings are both of a temporal and spiritual kind. 2. The safest and most permanent blessings of time spring out of the soil. Tilling the earth was a primitive precept of God. 3. To implicitly follow the precept—*Resist not evil*—is a sure way to victory and happiness. Thus we overcome *evil* with *good*.

The Young Men's Class.

BY MRS. J. E. M'CONAUGHY.

It is the standing complaint in Sunday-schools, that the grown up boys, as a rule, desert it. The cause of this desertion, it is generally understood, is total depravity, though it may not be exactly so expressed. But may we not sometimes find the cause in the school itself? Is there enough consideration

for the changes that have taken place in the boys' thoughts and feelings, and very likely in their circumstances and surroundings, as they stepped out of boyhood into early manhood? We have no difficulty in realizing this difference in youth who have come to us from other places, but the lads who have grown up under our own eye, we look upon as boys still, and as if it was quite taking on airs for them to think themselves young men.

The great want of our schools is a teacher for the young men. With the right sort of person enlisted, to bring them in, to look after and instruct them, they will be found coming in to their places as regularly as the Sabbath morning comes. Almost every congregation has some one suited for such a work. But it is a singular fact, that as yet they may never have suspected their qualifications for it. Perhaps it is some good mother in Israel, whose grown-up sons arise and call her blessed, and whose hospitable home is always a delightful resort for young or old. It may be some young man of cultivated mind, but lately received into the church, and now humbly teaching one of the classes of little children. It should be the study of the pastor or superintendent to look out such talent in the church, and seek earnestly and prayerfully to have it employed to the best advantage.

Boys must be treated with respect and consideration, or you will not long keep them in the Sunday-school. They want new, fresh, earnest thought awakened in their hearts Sabbath by Sabbath. They must be taught something, or they will not long stay. A drone in the hive will never answer for their teacher. Find your teacher first, and it will not be hard to keep up your young men's class.—*S. S. Times*.

While Christ represents us in heaven, it is our duty to endeavor to represent Him on earth; and thus to be living epistles of Christ,—“known and read of all men.

Your safety is not in your situation, but in your relation to, and interest in Jesus: If He is your Head and Saviour, He will compass you with favor as with a shield.

OCT. 10.

LESSON LI.

1880.

Twentieth Sunday after Trinity. Gen. xxvii. 22-40.

THE SUBJECT.—JACOB AND ESAU.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, *Art thou my very son Esau?* And he said, I am.

25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee. be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30. ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first born, Esau.

33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

35. And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright: and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above:

40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

QUESTIONS.

What two sons were born to Isaac? Which was counted the *First-born*? What special honor rested on the first-born son in those days? The Birth-right. To what privileges did this honor entitle him? He was specially dedicated to God (Ex. xxii. 29; Stood next to the father (Gen. xlix. 3); Inherited a double portion (Deut. xxi. 17); Succeeded the father as king and priest in the household (2 Chron. xxi. 3).

To whom did the honor descend, in case the eldest proved unworthy? To the next eldest son. Did Esau resign his right to Jacob? (Chap. xxv. 29-34).

How was the Birth-right conveyed to the son? By a Formal Blessing. When did Isaac think of conferring the right to Esau? verses 1-2. What did he ask of Esau? verses 3-4. What plan did Rebekah propose to Jacob? verses 5-13. What further deceit did the mother and son enact? verses 14-21.

VERSE 22. What did Isaac say, as Jacob approached his bed-side? How had Jacob's hands become rough, like Esau's?

23. Could Isaac discover the stratagem? Was he too old and feeble? Was this a *lying act*?

24. Did Isaac now directly ask whether he was Esau? What answer did Jacob give? What was this answer else?

25. What followed then?

26. Was the kiss a part of the ceremony?

27. What did Isaac say about his garments? Whose were these? Verse 15. Had they been

laid up in herbs, likely? Of what did his breath remind Isaac?

28. Did this part of the blessing refer only to *temporal* prosperity? Did not Esau obtain a like blessing, in this respect? verse 39.

29. Was this the *spiritual* part of the blessing? To what had it principally reference? To his posterity; the Jews, from whom the Messiah should be born, and bless all people. Did Esau obtain this part of the blessing, too?

30. Who now returned? What did he say?

31. What did Isaac say in astonishment?

32. What was answered him?

33. What did Esau likewise ask for?

34. What did Isaac now tell Esau?

35. How did Esau speak of his brother?

36. Could the conferred blessing be recalled? No. Could a blessing be given likewise? Yes

37-38. Was such a blessing then given?

39-40. Do you think God intended Jacob to come to this great honor of the Birth-right? Did God intend to make use of such sinful means, then? Did Esau prove himself in any way worthy of obtaining the Birth-right? Did not these foul means bring great distress on Isaac, Rebekah, and Jacob? Will sin ever bring anything but bitter fruit?

Did the conferring of the Birth-right affect the *eternal salvation* of either Jacob or Esau? To what did it entitle Jacob over Esau? To the privilege of forming a link in the series of Christ's progenitors.

INTRODUCTION.—At Lahai-roi, in Beer-sheba, twin-sons were born in Isaac's family—Jacob and Esau. In those days the first-born enjoyed the honor of the *birth-right*. This privilege entitled him to certain favors:—1. He was especially consecrated to God (Ex. xxii : 29); 2. He stood next in honor to the father (Gen. xlix : 3); 3. He inherited a double portion (Deut. xxi : 17); 4. He succeeded his father, as king and priest in the household (2 Chron. xxi : 3). This honor was transferable to a younger son, in case the eldest proved indifferent or unworthy. Such was the fact with Cain, who was succeeded by Seth, and with Esau, likewise, who gave place to Jacob (Chap. xxv : 29–34). The birth-right was conferred formally, or confirmed by a special benédiction called the Paternal Blessing. It is this ceremony that we are to consider now.

Isaac had grown old and feeble; and expecting death, he sent Esau to the field to secure some game, from which he desired a savory meal. During the supper the *blessing* was to be conferred (1–4). The mother hearing the command, informs Jacob, and persuaded him to personate Esau, and by deceit, to secure the benediction upon his own head (5–11). Jacob hesitates at first, but finally consents (12–21).

VERSE 22. *And Jacob went near unto Isaac, his father; who had poor sight, and he felt him.* Jacob had roughened the skin of his hands and neck (v. 16), to resemble Esau the more. But his voice he could not disguise.

VERSE 23. *And he discerned him not.* Isaac's sense of feeling, or perception, had become blunted too.

This was a falsehood in action.

VERSE 24. *And he said—Art thou my very son Esau?* He now appeals to his son's honor. And Jacob falsifies in words—I am. It is worthy of remark, that he simply answered *I*, according to the original. But the sin was all the same.

VERSE 25. *Bring it near to me.* The supper was now prepared and eaten. Isaac, having acted in good faith, could cheerfully eat; but alas! for the guilty mother and son. They little thought of the bitterness that would be sure to follow.

VERSE 26. *And kiss me, my son.* This was likewise a part of the ceremony.

VERSE 27. *And he smelled the smell of his raiment.* In verse 15 we learn that Rebekah had taken Esau's garments from the wardrobe, where they had been laid away with aromatic herbs. This scent reminded the father of the field.

VERSE 28. *God give thee * dew of heaven * * fulness of the earth * corn and wine.* This was one part of the blessing. It covered his *temporal* advantages. And if we now refer to verse 39, where Isaac blesses Esau, we will find, that thus far, or so far as temporal advantages are concerned, *both* sons stood abreast, or on an equality.

VERSE 29. *Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee, etc.* This was the spiritual part of the great blessing. It was the promise of a blessed seed—of a Messiah—which could only come from *one* of his sons. And that son was doubtless intended to be Jacob, whom God would have called to this honor, without any deceit or falsehood, had the mother and son not anticipated Him.

This part of the blessing is wholly different from that of Esau's (v. 40).

VERSES 30–40. *And it came to pass.* Now follows the exposure of the imposition and stratagem. Esau returns and asks for the blessing—though he had before sold it in a fit of ill-will, and was wholly unworthy of it. *Isaac trembled very exceedingly.* He doubtless had some inward conviction of the validity of the blessing he had just conferred upon Jacob, but, at the same time, feared for the means that had been chosen. He was in great perplexity.

When the whole circumstance had been related, and all felt that the conveyance must be held as binding, Esau begs for a blessing, of some kind, as well. He is informed that the proper *Birth-right blessing* had been transferred by *subtilty* to Jacob. Esau now accuses his brother of being a *supplanter*, as his name signifies, since he had in two instances out-witted him. Nevertheless, Esau will not desist until he too obtains a secondary blessing, at least, and this

is given him by his father (vs. 37-40). This blessing was a foretelling of Esau's destiny and that of his descendants—the Edomites. A fierce and warlike race began in him, which lived by hunting and violence. The bent of his mind had manifested itself from youth up (chap. xxv:27). His posterity warred against the descendants of Jacob—the Jews. But the younger's yoke was nevertheless upon the neck of the elder, *i. e.*, the Jews were spiritual masters of the Edomites—especially in King David's time. And it was only when the Jews themselves departed from the Lord, that the Edomites succeeded to cast the yoke from off themselves, likewise.

We may gather the following facts from the foregoing narrative:—

1. God, no doubt, purposed that Jacob should come into the privilege and honor of the Birth-right, and in this way become the perpetuation of the promises, touching the Messiah. The reason of all lay in the two brothers themselves—Jacob being more worthy and faithful, whilst Esau proved himself wholly unfit for the station.

2. But God never meant that this change should be brought about by such means as the mother and son had chosen. God's providence contained a different solution of the problem. Hence He nowhere endorses the sin.

3. The bitter fruits of their own craftiness failed not to grow up. Jacob left his home, and Rebekah saw her favorite son no more. A long-continued hatred was enkindled in Esau's bosom, which was only removed at the funeral of the father. The end will never sanctify the means.

4. There was nothing in this special blessing, that affected the *eternal salvation* of either. So far as temporalities were concerned, both Jacob and Esau were abundantly blessed. The great question at stake was, whether of the twain should stand in the room of the father, *and become one of the progenitors of the Messiah*. To this honor Jacob attained over Esau.

5. We may all attain the honor of a spiritual Birth-right, and become sons and daughters of God, by faith in the Lord Jesus Christ. Are we born into God's family? Are we dutiful, obedi-

ent children? If so, then we are heirs, joint-heirs with Christ.

True Gentlemen.

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmon handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit!" said the old man cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it;" and lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray, "He is only old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets, instead of sitting in a counting-house." Which was right? —*Ex.*

Things Easy and Not Easy.

It is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say the church is to blame for it. It is easy to say that the church would be all right if the minister would preach and do as he ought. But it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of justice, charity and humanity, which outweigh all the grumbling of all the grumblers, so that it is really only the finest dust in the balance. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbors are not trying to cheat us. The Church is doing good for the world, and even the growlers are not half as disagreeable as they seem.

OCT. 17.

LESSON LII.

1880.

Twenty-first Sunday after Trinity. Genesis xxviii. 10-22.

THE SUBJECT.—JACOB AT BETHEL.

10. ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. ¶ And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the Lord be my God:

22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

QUESTIONS.

Where do we find Jacob now? Can you tell why and how he got to this place? Chaps. xxvii. 44-46; verses 1-4.

VERSE 10. What does *Beer-sheba* mean? The well of the oath. Why was it so called? Chap. xxi. 22-31. Who had sojourned here before? Chapters xxiv. 10; xxv. 20; xxvii. 43.

11. What place had he now reached? verse 19. What does *Luz* mean? Almond-tree. Why so, do you suppose? How far had he now come? Perhaps forty-eight miles. Were the gates of the town, likely shut? On what did he rest his head?

12. Did he sleep soundly? What did he see in his dream? Can you describe the ladder? What moved up and down on it? Of whom was the ladder a type? John x'x. 6.

13. Who stood over? Who was He, do you think? What did He say? How numerous was his posterity to become? How were all nations to be blessed in him? Through the Messiah, who was to be of his line. How long did God promise to preside over Jacob, and his posterity? Do we now know that this promise was realized?

16. In whose presence did Jacob now feel himself to be? Did he now recollect the former

traditions of this place? Chaps. xii. 8; xiii. 3-4.

17. How was Jacob impressed? To what did he compare this spot? Had he, perhaps, a vision of the kingdom of God before him? Who once saw the Church of God under such a figure? Rev. xxi. 2-3. Did the open heaven suggest to him the idea of a door? Who is THE DOOR?

18. How did he mark this place?

19. What name did he bestow upon it? What does it signify? House of God.

20-22. What do you mean by a *vow*? Did Jacob make a vow in his own behalf? Did he also vow in behalf of his posterity? Did his descendants—the Jews—build a House of God? Was it far from this spot, where the Temple was erected? About five hours away. What part of his descendants' substance did he devote to the Lord? Was the Temple-service upheld by the tithing system?

Had Jacob, like Abraham, then seen the day of Christ in a figure? Have we such a Ladder planted, over which we can commune with God and God with us? Who is that Way? Can you tell what should *ascend* to God from us through Christ? What then *descends* through Him?

1. Guide me, O Thou great Jehovah,
Pilgrim through this barren land:
I am weak, but Thou art mighty;
Hold me with Thy powerful hand,
Bread of heaven,
Feed me till I want no more.

2. Open Thou the crystal fountain,
Whence the healing waters flow:
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be Thou still my strength and shield.

REMARKS.—Rebekah had planned a visit for Jacob to his uncle Laban at Haran, until Esau's wrath might pass away (chap. xxvii. 44-55). As an excuse for his departure, the mother spoke to Isaac, concerning Jacob's marriage. The father readily falls in with Rebekah's proposal and calls Jacob to his bed-side, delivering his directions, and bestowing his parting blessing upon him (chap. xxvii : 46, and verses 1-4).

VERSE 10. *Beer-sheba* lay in the southernmost part of Canaan as we have frequently learned, where Abraham had sojourned. The name means *the well of the oath* (chap. xxi : 22-31). *Haran* is in Mesopotamia, or Padanaram, near the river Euphrates, whither Abraham had gone from Ur, in Chaldaea. See chaps. xxiv : 10; xxv : 20; xxvii : 43.

VERSE 11. *A certain place.* This was near *Luz* (v. 19)—*the almond tree* so called from a grove of these. He had come perhaps 48 miles, by the night-fall, and lodged on the open field because the gates of the town had been closed. Here he rested his head on a stone.

VERSE 12. *And he dreamed.* He had a vision excited in his soul by the Spirit of God. He saw *a ladder*, or series of steps. The top of the flight pierced the clouds, whilst its foot rested on the ground. This picture taught him the union and communion between Heaven and earth—God and mankind. The *angels*, or messengers of God ascended and descended on it. This illustrated the grand fact, that God intended to open heaven and lodge in mankind a divine life, by which an intercourse was to be established between the upper and lower worlds. Our Lord tells us (John i : 51) what the ladder was meant to show. He saw the true way (John xiv : 6) by which the *ascending* and *descending* can alone find place. Jacob's ladder was a figure of Christ.

VERSES 13-15. *Behold the Lord stood above it.* This was Christ Himself, confirming the blessings and promises upon Jacob, which had been uttered in his father's and grandfather's behalf. *Thy seed shall be as the dust of the earth—exceedingly numerous. And in thy seed shall all the families of the earth be blessed.* That is, Jesus was to be born

of his posterity—the Saviour of mankind. *And I am with thee*, etc. Here Jacob is assured of God's special providence, amid all his wanderings; as well as in behalf of his descendants, until the promise of the Messiah was to be realized. We now know that every word was made good.

VERSE 16 *Surely, the Lord is in this place; and I knew it not.* He now recollects, that his grandfather had already held intimate communion with Jehovah in this same place (chaps. xii : 8; xiii : 34). All the sacred traditions of the spot, and the influence of the vision now overwhelm him.

VERSE 17. *How dreadful* (solemn and holy) *is this place!* The vision, the voice, the angels, the night, and the recollections—all combined to affect him. *This is none other but the house of God—the gate of heaven.* Perhaps the kingdom of Christ stood before him, in a picture. So St. John saw it in heaven (Rev. xxi : 2). The opened sky suggested to his mind a gate or door. The whole found an application in Christ, who is indeed the door.

VERSE 18. *And Jacob—took stones* (or one of the stones—v. 18) *and set it up for a pillar.* He erected and planted it in the ground, as a memorial to mark the place and scene by. The anointing it with oil was an act of consecration. It was for him and his posterity a sign and symbol of what was, and of what was to be.

VERSE 19. *Beth-el.* This name means *the House of God*.

VERSES 20-22. *Vowed a vow.* He now makes a solemn promise, which applies partly to himself, and partly to his posterity—the Jews. The promises made to him by Jehovah (vs. 13-14) seem uppermost with him. If these are realized in him, he sees, as by a prophet's eye, the day when his descendants will build a House of God—another Bethel—the Temple in Jerusalem. His own personal history, of which he speaks directly, was typical of the journeyings of his posterity, and of their final arrival in Canaan. *I will surely give the tenth unto Thee.* This, too, was prophetic of the tithing system, or the giving of the tenth-part—by which the whole Jewish economy was upheld. To this stone he declares he will return

again, which he also did, under God. He then builded an altar there and anointed it with oil, pouring drink-offering thereon (chap. xxxv:7 and 14).

It is plain that Jacob, no less than his grandfather Abraham, saw the day of Christ in this picture. What more vivid figure of our Lord could have been uttered, by which to testify the *ascending* supplications and praises of man, and the *descending* graces of God, in Christ, than was Jacob's Ladder?

Robbie's Little Prayer-meeting.

It was Sunday afternoon. Papa had gone to mission-school; Jennie was away on a visit; Arthur was reading his library book, and mamma her Bible. All was very still for a while, then Robbie came in with his hymn-book to ask mamma if she didn't "think it would be nice to have a little prayer-meeting."

"To be sure, darling, it will be very nice. Wouldn't Arthur like to come too?"

"I don't care to," answered Arthur, "I like my book, I'll go out in the other room."

Robbie brought his low chair close to his mamma, and laid his Bible and his "one, two, three," as he called his hymn-book, in the big chair beside him. He was very fond of his hymn-book, which grandma had given him, and could sing many of the sweet Gospel songs in it.

"We will begin with a hymn," said mamma; "will you choose?"

"I like "I cannot tell how precious," said Robbie; so they sang it.

"Now we will have a little Bible reading about kindness," proposed mamma. She thought of several verses, and Robbie found them in his Bible and read them. He had to be helped a little, for he was only seven years old. Before they finished, mamma thought they had better learn one verse by heart, and it was this: "She openeth her mouth, and in her tongue is the law of kindness."

"That was spoken of a good woman," she exclaimed, "but it is just as suitable for a little boy. The 'law of kindness' means that kindness should be

our rule in all time. We will both try this week to keep the law of kindness."

Then they prayed; first mamma, and then the little boy. He asked God to please let him "be a minister when he grew up, and to make him want to be one more and more," and that he might not be "afraid to pray out loud, 'cause he would need to if he was a minister." Then he prayed that they might all be "made fit to go to the beautiful city by-and-by," and that "all the bad people might be converted before that awful day of fire." It was a sweet little prayer, and mamma felt sure the dear child meant every word of it.

They closed the meeting with another hymn, and Robbie asked if they might have another meeting next Sunday afternoon. Mamma said yes, of course, for she thought it was a very pleasant way of spending an hour of the holy Sabbath.

On another Sunday mamma and Jennie went out to church, but Robbie still wanted his prayer-meeting, and mamma gave him leave to go up-stairs and hold it with Mary, a little girl who lived in the same house. Mary said she "had never seen a little prayer-meeting, and didn't know how to have it," but Robbie said he would show her how. They sang and read some verses, and then Robbie said they must pray.

"I don't want to," said Mary.

"Oh yes, you must," urged Robbie, "you pray when you go to bed, don't you?"

"Yes; easy all to myself."

"But now you must say it out loud," said Robbie, "'cause by-and-by when you're a woman you'll have to go to the women's meeting, and you'll have to pray real loud there."

Mary did her best, and Robbie followed, praying for the little heathen children who were sick and dying of famine. They had been collecting money for them in the Sunday-school.

"I forgot whether they were in Persia or Prussia, mamma," he told his mother afterwards, "but God knew what I meant, didn't He?"

"Yes, darling, God knew," said mamma, as she gave her little boy a good hug and kiss.—*Advocate and Guardian.*

OCT. 24.

LESSON LIII.

1880.

Twenty-second Sunday after Trinity. Genesis xxxii. (9-12; 22-30.)

THE SUBJECT.—JACOB'S PREVAILING PRAYER.

9. ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidest unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

22. And he rose up that night, and took his two wives, and his two woman-servants, and his eleven sons, and passed over the ford Jabbok.

23. And he took them, and sent them over the brook, and sent over that he had.

24. ¶ And Jacob was left alone, and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

QUESTIONS.

Had it ever been said in reference to Jacob and Esau, that the former should stand over the latter? Gen. xxv. 23. Did this saying justify Rebekah to resort to such unfair means in order to accomplish it?

Whither is Jacob now going? verses 1-8.

VERSES 9-12. With whom did Jacob seek refuge there? What elements of a true prayer do we discern in Jacob's? 1. Self-abasement; 2. Magnifying of God's mercy; 3. Deprecation of evil; 4. Plea for the realization of promises; 5. Encouragement. May we take this as a model, then?

VERSES 22-23. What did Jacob do with his family just before he expected to encounter Esau? Why, do you suppose?

24. What did he likely engage in during the night and in his solitude? Who was this man? Christ. What does Hosea call Him? Chap. ii. 4. How long did Jacob struggle there and then?

25. What does *prevail* mean? Does God seem to enter into such a contest with men still in prayer? What Parable teaches it? Luke xviii. 1-8. Was the hollow of Jacob's thigh touched in order to teach him his own nothingness, do you think? Had he probably prided himself over his own wit and cunning? Is such an experience educational for such spirits?

26. Why did the Angel attempt to move away? To call out a more robust faith. Did it have the effect on Jacob? What did he cry, then? To what special blessing did Jacob probably refer? To the Birth-right blessing, to be confirmed of heaven. Had he now probably some sense of its hollowness thus far?

27. Why did the Angel ask him his name? To remind him of the evil turn he had given it, when securing his brother's supplanting. What

does *Jacob* mean? Would God now teach him a more honorable way of overcoming? How? By an earnest faith, and obedience to God's ordering.

28. What new name was given him? What does *Israel* mean? *A Prince with God*. Was this change of name indicative of a change in the man and his history too? Whose name had before been likewise changed? Gen. xvii. 5. Was Jacob, after enduring this trial, now worthy of such a sire?

29. What did Jacob ask? Was he ready at once to give up his old name? Was it natural for him to ask, who he might be, who would assume such an authority? What reply did he receive? Does his answer mean, that Jacob ought to know already? Is it likely that he did then know who this Angel was?

What did the Angel then do? Was this a *ratification* of the birth-right blessing?

30. What does *Peniel* mean? *The Face of God*. Did Jacob see God? Did any man see God? John i. 18. Is this a reason for us to believe that the Angel was Christ?

31-32. Does this sun-rise imply any spiritual favor, do you think? Mal. iv. 2. Did he still halt and limp? Why? To remind him of his constant helplessness apart from God.

Do the Jews pretend to know what special organ in Jacob's body was affected? How do they know it?

What saying of Christ renders this wrestling of Jacob applicable to us? Matt. vii. 13-14. What saying of St. Paul brings it home to us, likewise? 2 Tim. ii. 5.

N. B.—A question for the Teachers. Does the wrestling of Jacob with the Lord, and his want of success, until he experienced a sudden helplessness—teach us *enthusiasm* in prayer, or *childlike resignation*, rather?

REMARKS.—Because it had been said “*And the elder shall serve the younger*” (Gen. xxv. 23) Rebekah felt herself authorized to resort to any means by which her favorite son might be promoted to the first rank in the household. Enough has been said in the former section, to convince us, that the entire family was ignorant of the spiritual element of the birth-right honor. To one and all it was but a temporal preferment. Not until Jacob’s contest with the angel transpired did he even learn the spiritual sense of that benediction. He emerged out of this struggle, as out of a school-discipline, with a new sense, a new name, and as a new man. No longer a mere schemer, a subtle supplanter or tripper of his thoughtless, giddy brother is he now; but an honorable and successful *Prince of God*.

Jacob is now on his way from his father-in-law’s house. Angels meet him on his journey. He sends messengers before him to conciliate his brother Esau. They report to him, that Esau is on the way with four hundred men. Jacob is greatly alarmed. He adopts prudent means for the safety of his family, and takes refuge with God in prayer.

VERSES 9–12. *And Jacob said, etc.* This is a short, simple, and earnest prayer. It embodies: 1. Deep self-abasement; 2. A magnifying of God’s mercy; 3. A deprecation of impending evil; 4. A pleading for the realization of God’s promises; 5. An encouragement from what God had already done for him.

All men might take this for a model prayer.

He then prepared to go forward (vs. 13–21).

VERSES 22–3. *Jabbok’s Ford*. This was a way over a brook or rivulet, which, rising in the mountains, emptied into the Jordan at the southern extremity of the lake of Gennesaret. This was a prudent movement, in case a battle should ensue between his forces and those of Esau.

VERSE 24. *And Jacob was left alone*. He naturally engaged in prayer during his solitude in the night. *And there wrestled a man with him*. This strange being was Jesus Christ, who assumed

the form of a man, and is called also an angel (Hosea xii. 4). Now ensued an earnest spiritual contest between the two, lasting all the night through, drawing tears and supplication from Jacob. It seems that now, since God had taken him into His hands, Jacob was taught that all preferment must be obtained solely by a real warfare. Not a thing of cunning or out-witting, but a well-earned victory was the honor of the birth-right to be for him.

VERSE 25. *And when He saw that He prevailed not against him*. In a spirit of sublime condescension and amiable accommodation, as it were, the Angel suffered Himself to be equally matched. So God even yet permits Himself to be contended with in prayer. Consider the Parable of the Unjust Judge (Luke xviii. 1–8).

But man must never become proud and self-reliant, when thus in contact with God, or imagine that by his might and power God can be conquered. *He touched the hollow of Jacob’s thigh*. Some pain or weakness affected the groin, probably causing a disabling, as a luxation or dislocation would. Such an instantaneous helplessness, at the very moment too, in which he believed himself to be growing in divine favor by means of his hot fervor—must have taught him forcibly that God is everything and man nothing. Why else could this experience have been accorded him?

VERSE 26. *Let me go*, said the angel. Having taught Jacob that he could do little by his exertions and bodily exercises, he would also challenge a greater measure of faith and reliance on God. Just this threat to depart without ratifying the birth-right blessing upon him, it was foreseen, would provoke a more living hearty faith in him. Hence Jacob cries: *I will not let Thee go, except Thou bless me*. He seems, by this time, to discern how nominal and hollow the birth-right blessing had been thus far, and saw that he had but looked at its human and temporal side, as well as, that he secured it by foul means. Now however, the *spiritual* side of it was illuminated for him, and unless God would endorse or impress it for him, all honor and virtue must go out of it.

VERSE 27. *What is thy name?* A

strange and abrupt question, indeed. But it was very apt and meaningful. He was to be reminded of the meaning of his name *Jacob—a supplanter*; and of the sinful way by which he and his mother had actually supplanted Esau. He hesitates to answer—*Jacob*. It was an honorable name; but its owner had disgraced it. We feel it when we utter the word “Jacobin,” against any one who secretly plots against law and order.

VERSE 28. *No more Jacob, but Israel.* The meaning of *Israel* is *A Prince of God*. Here God ignores his whole former course, as well as the man himself. He starts Jacob's history anew, by a baptism as it were. Because, like his grandfather Abraham, he had proven himself now a hero in faith, he, like his great sire, shall also experience a like re-naming, (Gen. xvii. 5).

VERSE 29. *Tell me, I pray Thee, Thy name.* Doubtless Jacob had learned during his childhood the meaning of his name, and is consequently loath to surrender it. He would know, therefore, who it is, that assumes so much as to change it. The only answer he gets, is—*Wherefore this? Thou ask my name!* “Dost thou not already know who I am?” Here a light flashed over Jacob's soul, and he knows intuitively that He is the Lord, (verse 30). *And He blessed him there.* Then—then—then—the birth-right blessing had been secured after God's manner. Now Israel was happy.

VERSE 30. *Peniel.* This Hebrew term means the “*Face of God*.” *And my life is preserved*, he exclaims. It had been a tradition, that no one could see God and live. Indeed “no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.” (John i. 18). From this we may be sure who this Angel was.

Then *the sun rose upon him*, as a type of the favor of heaven. It was as if the Sun of Righteousness had arisen with healing in his wings, (Mal. iv. 2). True, he still halted on his thigh, to keep him mindful of his own helplessness apart from God's help.

The Jews pretend to know just what organ was affected in Jacob, and abstain from eating a like organ in the slain animal.

Mistakes.

Our mistakes are sometimes in the end the best thing that could have happened to us. However they turn out, they at least discipline character and compel independence. It is true, most assuredly, that when we ask for wisdom, and ask properly, it will be given to us, for God is faithful who hath promised. But we do not either get or discern the gift immediately. Various channels and diverse agencies and long intervals may bring it. Yet God is behind them all, working through and beneath them.

Suppose we lose the main road, and for a while turn off by a by-path. There may be some flower to cull, or some landscape to see, we should have missed otherwise. The panic of an irreparable mistake almost crushed us; we saw no way of escape from a blunder into which we seemed to have been pushed in answer to fervent prayer. But wait, and things will turn, and in the end your fancied error may prove the wisest thing you ever did in your life.

A good conscience as to motive, a child-like will as to purpose, a devout heart as to affection, helped to make the light in which Christ walked with His Father, in which He would have us walk with Him, ever trying to do such things as please Him.

When the curtain rises that shuts out the secret of divine government from our mortal gaze, our mistakes may be seen to have been our education for immortality.—*Good Words*.

According to Democritus, Truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which Truth may be reflected. I have heard, however, that some philosophers, in seeking for Truth, to pay homage to her, have seen their own image and adored it instead.—*Richter*.

The value of everything in life depends on its power to lead us to God by the shortest road.—*F. W. Faber*,

Fourth Sunday before Advent. Gen. xxxvii. 1-5; 23-36.

THE SUBJECT.—JOSEPH SOLD INTO EGYPT.

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5. ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

23. ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him;

24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmael-

ites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content.

28. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29. ¶ And Reuben returned unto the pit: and, behold, Joseph was not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32. And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33. And he knew it, and said, *It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.*

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

QUESTIONS.

Were Jacob and Esau reconciled, after the former had placed himself in right relation to God? Chap. xxxv. 29. What did Esau become subsequently? Chap. xxxvi. 8-9. What did Jacob become? Chap. xxxv. 22-26. With whom have we to do in this lesson?

VERSE 1. In what part of Canaan was Jacob's home? verse 14. Where was Hebron? Twenty miles south of Jerusalem.

2. Does the word *generations* here likely mean the *histories* of Jacob and his sons? How old was Joseph? Whither had he gone from Hebron? Where were Jacob's pasture-ranges? verses 12 and 14. How far away from Hebron? Between 60 and 70 miles. What report did he bring to his father?

3. Why did Jacob love Joseph beyond his other sons? Was there a reason for it, too, in his lovely disposition and character? What peculiar dress did he present him with?

4. How were his brethren affected? How did they show their ill will, in meeting and passing him?

5. What still further increased their hatred? verses 6-11. Whither did his father send him again? verses 12-17. What did the brothers purpose doing on his approach? verses 18-20. Who opposed it? verses 21-22. Why did he suggest a pit?

VERSE 23. Why did they strip his coat off? verses 31-35.

24. Had Reuben any design in having Joseph cast into a *dry* pit?

25. Were the brothers sorry for the deed? What caravan came by? What did they carry?

Was Gilead a land of spices? Jer. viii. 22. Did it lay near Arabia? Whither were the parties going?

26-27. What did Judah now suggest? Did the rest agree to his plan?

28. For what price was Joseph sold? How many dollars did this sum amount to? Between \$20 and \$30. Whither was Joseph taken?

29-30. Had Reuben been present at the sale? How was he affected when he learned of the transaction? Why?

31-32. What did they do with Joseph's coat? Why this?

33-34. Did they succeed in imposing on their father? What did Jacob do? Why send his clothes? Do we express our mourning thus? How then?

35. What act of hypocrisy did the household engage in? Was Jacob consoled by their comfort?

36. What does *Potiphar* mean? Belonging to the sun. What position did he hold? What do we read of his wealth? Chap. xxxix. 4-6.

What parallel features do we discern in the histories of *Joseph* and *Jesus*? Both were beloved sons; hated; bargained for by Judah (Judas); sold; enslaved in Egypt.

What does St. John make Egypt a figure of? Rev. xi. 8. To what three characters does the phrase apply—*Out of Egypt have I called my son*? To Israel; to Jesus; and to the Christian? Where are we reminded of this continually? In the Introduction to the Ten Commandments. Have *you* been called hence?

THE SUBJECT.—JOSEPH SOLD INTO EGYPT—PREFACE.—From Abraham, Isaac and Jacob, we come to Joseph, the favorite son of the last Patriarch.

After Jacob came Israel, and stood in right relation to God, he and his brother Esau became one likewise. They both attended the funeral of their Father, like loving brothers and dutiful sons, (Chap. xxxv. 29). Then they separate. Esau settled at Mount Seir, and became the father of the Edomites. (Chap. xxxvi. 8-9). Jacob had twelve sons, who are known as the Twelve Patriarchs, or fathers of the Twelve Tribes of Israel. (Chap. xxxv. 22-26).

We will now review the prominent features in Joseph's life.

VERSE 1. *And Jacob dwelt in the land * * * Canaan.* He seems to have owned two small pieces of land in Canaan—the old burying-ground at Hebron in the south, and the “parcel of a field, where he had spread his tent,” (Chap. xxxiii. 19), at Shechem, in the north. He staid at Hebron with his aged father, while his sons kept his flocks at Shechem.

VERSE 2. *These are the generations of Jacob,* or the historical notes of himself and family. *Joseph being seventeen years old.* He was born about 1906 years before Christ. After his birth, he is first mentioned when a youth of this age. Rachel was likely dead, and Benjamin but an infant. While in company with his brothers at Shechem, he saw and heard of their conduct, an evil report of which he brought to the father. Naturally, they did not love him for it.

VERSE 3. *Now Israel loved Joseph more than all his children.* One reason for his preference is noted—“*because he was the son of his old age.*” But the goodness of his disposition and excellence of character had doubtless a great deal to do with it. *And he made him a coat of many colors.* This was a long garment, called a tunic, with sleeves. It was usually worn by the children of the wealthy. At seventeen, a new and different one was put on.

VERSE 4. *And when his brethren saw this special fondness of their father for Joseph, their jealousy increased. They could not speak peaceably to him.* In meeting and parting, it was customary

to say—“Peace be with thee!”—just as we have our phrases. It was exchanging the *Salaam* or Peace-greeting. This exchange of civility the brothers withheld from him. They never spoke kindly to him.

Their hatred increased, too, after Joseph related his dreams, which implied that they would one day bow to him.

VERSE 5. *And Joseph dreamed, etc.* These visions all turned into realities in later years.

VERSE 23. *And it came to pass.* The brothers had gone to Shechem to tend the flock, and Joseph was sent thither from Hebron, to bring him word of their welfare. He found them at Dothan, a little way off, (verses 12-17). On Joseph's approach, his brethren resolved to kill him, except Reuben, who persuaded them to cast him into a pit, in order that he might restore him afterwards to his father, (verses 18-22). Accordingly, they *stript Joseph out of his coat.*

VERSE 24. *And the pit was empty, there was no water in it.* It was so ordered by Reuben, (verse 22).

VERSE 25. *And they sat down to eat bread.* Feasting, while Joseph lay starving! *A company of Ishmaelites came from Gilead.* This was a caravan of several tribes, who carried spices, balm, and myrrh, from the Arabian region down to Egypt, the land of riches, (Jer. viii. 22).

VERSES 26-27. *And Judah said, etc.* Another brother now joins Reuben in the design to save Joseph from death. He proposes a plan, and all fall in with it, because it gratified their covetousness.

VERSE 28. *For twenty pieces of silver.* The amount was between twenty and thirty dollars. This is the first instance on record, of a man being sold as a slave, though the practice certainly existed. The *Midianites* and *Ishmaelites* constituted the principal parties of the caravan. *And they brought Joseph into Egypt.* Thus, in the absence of Reuben, (verse 29), the ten brothers realized from two to three dollars apiece.

VERSES 29-30. *And Reuben returned unto the pit.* He had been away, attending to some part of the flock. As he was, likely, the eldest, he felt that

— he was the responsible party to the father. Hence his marked grief.

VERSES 31-32. *And they took Joseph's coat, * * * killed a kid, * * * dipped the coat in the blood.* Thus they would make a probable story, and cover up their guilt. Here was deliberate lying in word and deed. But such heartless brothers could well be cruel sons, too.

VERSES 33-34. *And he knew it* Jacob certainly knew the partial coat of his favorite child. He felt that *Joseph is without doubt rent in pieces.* Then *Jacob rent his clothes,* to express his sorrow. The modern style is to put on expensive mourning-dresses!

VERSE 35. *And all his sons and all his daughters rose to comfort him.* There was but one daughter—*Dinah.* The grand-daughters and sons' wives are here included. Do you suppose such children good comforters?

VERSE 36. *And the Midianites sold him into Egypt.* Here the favorite son became a slave. *Potiphar* is an Egyptian name, and means "belonging to the sun." He was an officer of the King's court, and very wealthy. (Chap. xxxix. 4-6).

There is a parallel between Joseph and Jesus. Both were beloved sons, and hated and sold by their brethren. Compare verse 28 and Matt. xxvii. 3-9. The bargain was made in both cases by *Judah*, (which is in Greek *Judas*). *Egypt* is undoubtedly a figure of this sinful world, the region of sin and bondage. See Rev. xi. 8. In this view the introduction to the Ten Commandments carries much meaning for all people and times. It is written—"Out of Egypt have I called my Son." This is true in a three-fold sense! 1. Jacob, or Israel, is called God's son, and was called hence by Moses; 2. Jesus was called out of Egypt, whither He had been borne, to escape the wrath of Herod; 3. Every child of God is called out of the land of Egypt and house of this world's bondage, into the Canaan of liberty and life.

The newspapers say that the liquor interest was against the Liberals in the recent English Election. If that be so their victory has yet greater significance.

Of Mr. Gladstone, the great Commoner and Premier, and in his seventy-first year, it is said that, missing a street-sweeper from his accustomed place, he sought and found him in his humble garret, or cellar, probably. "And," said the poor sweeper to his pastor afterwards, "Mr. Gladstone kneeled and prayed with me." The Christian world congratulates this noble statesman, and notes his Premiership as a move in the right direction. It is a grand thing for public men of Christian convictions to have the courage and wisdom to confess and live them.

Good for Nothing.

"Some folks are good, and some are good for nothing."

There was once a lazy fellow who had a brother a bishop. He thought, that because of this, he would be made a great man. Too idle to work, he depended on his brother to take care of him and to make him somebody.

"Brother," said the bishop to him one day, "if your plow is broken, I'll pay for the mending of it; if your ox should die, I'll buy you another; but I can not make you what you cannot make yourself. A plowman I found you, and I fear a plowman I must leave you."

If he had only made a good plowman he might have become somebody; but he was too lazy to plow well. He worked slowly and very poorly, and was ready to quit long before the day's work was done. So he lived in poverty and wretchedness, notwithstanding he had a bishop for a brother.

Boys and girls, do not join the Good-for-Nothing Club. Make up your minds that you will be somebody; that the world shall hear about you; that you will do some good in the world before you leave it for a better.—*S. S. Advocate.*

The truth is, whether a given excellence is a virtue or a grace, depends altogether on its relation to Jesus Christ: if practised without reference to him, it is but a virtue; if practised with reference to him, it is a grace.—*George Dana Boardman.*

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Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

TERMS—ONLY \$1.25 A YEAR—IN ADVANCE.

The Club-rates for Sunday-School Teachers, and the terms for the Lesson Leaves, are as follows:

Five or more copies of the GUARDIAN to one address, for one year, \$1 for each copy.

The Lesson Papers will be sold separately, at 65 cents for 100 copies of a single issue when ten or more copies are taken.

In each case, the money must accompany the orders.

Discontinuances.—To insure a discontinuance, *written* notice must be sent direct to the publishers before the close of the year, and all arrearages paid. If the notice be received after one or more numbers of a new year have been sent, the subscriber will be charged for the full year thus commenced.

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No. II.

—
“LIFE, LIGHT, LOVE.”
—

THE
GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE
*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
AND RELIGIOUS INTERESTS*

OF
YOUNG MEN AND LADIES.

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Rev. B. Bausman, D. D., Editor.
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PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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Miss Dora H. Winebrenner, Rev. S. M. Roeder, S. Moyer, Rev. T. F. Hoffmeier, J. S. Laubenstine, J. Hager, J. Bert, C. E. Haus.

TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

REFORMED CHURCH PUBLICATION BOARD,

907 Arch Street Philadelphia.

The Guardian.

VOL. XXXI.

NOVEMBER, 1880.

NO. 11.

Editorial Notes.

WE have read of a man who in advanced life began the study of the Chinese language as a preventive to insanity. Our missionary in Tokio, Japan, Rev. A. D. Gring, finds great pleasure in the study of Japanese. He writes to us: "The study of the language (Japanese) has as yet been not the slightest task to us, but a pleasure. I find great delight in deciphering these hieroglyphics so ancient and quaint. It is hard work, but pleasant. Nothing is so inspiring as laboring in a great cause. It will be necessary for us to study the Chinese language, in addition to the Japanese. I am now learning to read the newspaper, but it will be a long time before one can read it fluently.

"In this debilitating climate it is difficult to preserve bodily health. We are shut in on one side here by the Yedo Bay, and on the other by the great city. There is very little opportunity here for out-door exercise. From the want of this, and from constant hard study, many soon break down. Ladies and gentlemen indulge in an out-door lawn game here, played by ball and bat, which affords us recreation and pleasure."

Our readers will find an interesting article on "Japanese Newspapers" from the pen of Mr. Gring in this number of the GUARDIAN. Along with this we have received two sample copies of these papers. Sure we are that to find pleasure in deciphering such stuff, our missionary friends must be helped by an unusual amount of grace.

ON October 14, 1830, two young people were joined in holy wedlock, in Lancaster, Pa. On October 14, 1880,

they held their Fiftieth Wedding Anniversary, or Golding Wedding. I was kindly honored with an invitation to be present at this festival at the home of the happy couple, MR. CHRISTIAN GAST AND WIFE. The invitation was printed in gilt letters, and well it may have been for the love that wears so long and so well, is like gold brightened by service, or like something better than gold, "that shineth brighter and brighter to the perfect day." I could not be present on the joyful occasion but must tell the readers of the GUARDIAN something about this happy couple. In this family and home have been a blessing to others, besides its own immediate members. Like the tribe of Joseph, it has been "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." There, as in the house of "the great woman" in Shunem, the minister of God always found a welcome home. And all who went in and out here felt its peaceful spirit. When a boy and youth its hallowed power touched me pleasingly. Then Mr. Gast was an Elder in the Church at Lancaster. He was then as he has been ever since, a warm friend of young people. A timid man himself, he yet possessed the courage to help and lead the inexperienced in the right way. Many acts of kindness have linked my heart's love with the loving hearts of these people. Others besides myself, now in the active ministry, can tell how the quiet, pious couple have helped to mold and give direction to their early life.

Fifty years of wedded life is a long time. This couple has borne its burdens bravely. Seldom does one see so young a pair of old people, so free from the infirmities and marks of old age.

Their many friends are thankful to God for what He has done for them these fifty years past. That their sorrow has been tempered with so much joy; that their days of health have been so many and their days of sickness so few; that their hard work has been mostly happy work, honestly and well done; that God led them to build here an altar in their home, on which the heaven-kindled fires of prayer and praise have been kept brightly burning for a period of fifty years; that during this long time God has always kept both of them of one mind and one heart in matters of religious life and practice, and enabled them, without a discordant feeling, continuously and unitedly to witness a good confession for Christ; and that now, in their hopeful, serene old age they can look back over so many years hallowed by prayer and by a consecrated life.

We bless God for the moral of their fifty years' experience, teaching others that people who, like Aquilla and Priscilla, have a church in their house, abide in the shadow of the Almighty, and that those who could lead a consistent Christian life, are as a rule, the happiest people, both in this life and that to come.

Mr. Gast has been in the shoe business for nearly or quite half a century. himself working at the cutting board all this time, and doing it now yet for pastime, for he is not engaged in business any longer. This happy couple have raised and educated a large family of children, among whom are Professor Dr. F. A. Gast, of the Theological Seminary, in Lancaster, and Charles Gast, Esq., of Pueblo, Colorado. May God bless these friends of my youth, make the evening of their life more peaceful and happy even than its morning and afternoon have been, and finally give them a place in that more enduring HOME where all true weddings have their origin, and where they find their brightest consummation and bliss.

Luther said that to pray well is to study well. By which is not meant that prayer without study will qualify a person to teach others. But that sincere, devout prayer is essential to ac-

curate and successful study. A very good moral is taught in the following lines about

THE CLERGYMAN AND THE PEDDLER.

A clergyman who longed to trace
Amid his flock a work of grace,
And mourned because, he knew not why,
Yon fleece kept wet while his kept dry,
While thinking what he could do more,
Heard some one rapping at the door—
And opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my trouble you can master,
For, since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul,
And—to cut short all fulsome speeches—
Bring me a pair of your old breeches."
The clothes were brought, the peddler gazed,
And said, "No longer be amazed,
The gloss upon this cloth is such,
I think, perhaps, you sit too much
Building air castles, bright, and gay,
Which Satan loves to blow away.
And here behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see,
Must wear his pants out on the knee.
For such the lever prayer supplies—
When pastors kneel, their churches rise."

—Fletcher Bates.

"WHAT I Know about Farming" is the title of an entertaining book, written by a sprightly author, who happened to know very little about it. The agricultural fairs often abound with this class of people. They are places of innocent enjoyment to the toiling thousands. Not in all respects innocent, we are sorry to add; for they admit of licensed gambling and other wicked practices to entrap the people into sin. Monkey shows, wooden horses, and "flying stages" afford harmless fun to many. More harmless than live horses which are used for racing, the attraction of gamblers and pickpockets. 'Tis a pity that this noble animal should become the occasion of evil. A well-formed, fleet-footed horse is a joy to behold, and a still greater joy to possess and know how to use him.

As to the purely agricultural feature of the Fair, that is often a mere secondary matter. The great attraction is the races. The real hard-working far-

mers have in many cases little to say in them. Here and there one displays his farm products. Beyond the mere display they are rarely consulted. The men and women, with large, horny-skinned, hard-worked hands, and faces bronzed by living much in the open air; the people who rise at four o'clock in the morning, all the year round, and eat breakfast all winter by candle-light, may stroll through the grounds and view the sights, but their judgment in farming matters is rarely consulted. These are the people who know all about it; who from childhood, through much hard work, have studied the secrets of their peaceful art from the great book which God has written on the natural world. More polished, but less informed people manage the great show, with fashionable clothing and gloved hands, and loins girdled with showy sashes; on jaded nags or gay steeds. They are the great agriculturists—amateur farmers, as they call themselves; which means people who are too lazy or too proud to farm with their own hands, but pay others to do it for them. Persons who play the farmer without bronzing or soiling their hands, or stiffening their bones by actual work. Shortly before the opening of a certain agricultural fair, one of these amateur farmers, just fresh from his fine city life, wishing to exhibit some of his stock, is said to have written to the chairman of the society: "Put me down on your list of cattle for a calf."

WE have just spoken with a young man whose breath had a strong odor of whiskey or of some other intoxicating drink. His breath betrayed his evil habits to us before this. For years he seems to have led a Christian life, and thereby established a good character. Many admired him for his manly conduct. Just where his downward course began, we know not. When and where he drinks, and how often, we know not. Who takes him thither? Whom does he meet and mingle with? Certainly none that will benefit his life. Alas! at this rate it will not be long until his character, and the admiration and respect of others will be gone. He will lose his occupation. His employers already sus-

pect his habits. What the end will be we can clearly see.

There goes a poor man, who once knew better days. Less than ten years ago he was engaged in a paying business. Indeed, he had property enough to support him without the toil of his own hands. Evil associations enticed him. He followed after low women. Drank freely; neglected his business. Lost his customers and his credit. He was deaf to the advice and warning of his friends. To-day he is poor. Poor in character, friends, bread and clothing. He has nothing but the little he earns from day to day. Thus they fall by the way. The brightest hopes are blasted; comfort, home, and honor are sacrificed. The wife and children are left penniless, and a life begun with so much promise and hope ends in disgrace and despair. A young lumberman up North, who was formerly prosperous, but whose drinking habits had ruined him, one day met an old friend. "How are you?" said the friend.

"Pretty well, thank you; but I've just been to a doctor to have him look at my throat."

"What is the matter?"

"Well, the doctor couldn't give any encouragement. At least he couldn't find what I wanted him to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw-mill and farm that had gone down there."

"And did he not see anything of it?"

"No; but he advised me if I ever got another mill to run it by water."

WHEN a noted English actor was asked by a clergyman why actors on the stage could often impress people more than ministers in the pulpit, he replied: "Because we actors speak fiction as though it were truth (with the earnest, loving feeling of truth), and you ministers speak truth as though it were fiction" (with too much unfeeling coldness). Whilst all ministers do not thus preach, many do. We have heard persons who read the Bible more indifferently than they would read the advertisements of a newspaper. And one sometimes hears even ministers pray at table in such a hurried, mumbled, task-

like, unintelligible manner, that it might as well be uttered in Sanscrit. One can sometimes see Sunday-school teachers fumbling over their papers or library books, or even talking during prayer. Pastors, parents, Sunday-school teachers cannot be too attentive and devout in public and private worship. We have heard of ministers who pray with their hands in their pockets, and lazily lean against some object as if it were very tiresome for them to stand that long. Slow and distinct utterance, an earnest and devout tone of voice, folding the hands, a dignified and devout posture, whether kneeling or standing, become those who lead and engage in prayer. These seemingly little things greatly impress children and young people. The *Sunday-School Times* says:

"A child can be made to feel the beauty of goodness, and the propriety of reverence, by what he sees in others, and by what he takes in in the very atmosphere about him, as he could not by commandments or exhortations. A child can learn to love, and to joy in being loved, before he can understand a word about a father's or a mother's affection. A child can realize the hallowed influence of the hour of family worship before he is old enough to know the nature or the purpose of prayer. The venerable Professor Stowe, a life-long student of the Bible, has said that his peculiar reverence for the Book of God dates back to the time when his good father first put a copy of it into his hands to take with him to school. The old man handled it with such tender and reverent interest, and spoke of it in such terms of unmistakable devotion, that the boy was impressed for all time with a sense of the sacredness and value of that volume. Another well-known clergyman has said that his father's tone and manner in the conduct of family prayers affected his estimate of the Christian religion beyond almost anything in the recollections of his boyhood. Yet another clergyman tells of being left an orphan at a tender age, and taken into an irreligious family to grow up without any direct religious instruction. His memory of his father was limited to two incidents. He recalled his father's voice in prayer as he knelt by him on a single occasion; and again he recalled the face of his

dead father as he was lifted up to look at it in the coffin. The impressions of those recollections were so stamped upon the child for good, that they resulted in his coming into a Christian life, and devoting himself to the Christian ministry. John Newton used to say that the pressure of his mother's hand upon his head as she knelt by his side in prayer was felt by him in all the years of his wandering in sin; and that by God's grace the drawing of that hand brought him at length to the feet of Jesus."

Garret Studies.

BY THE EDITOR.

A few years ago I visited the garret of an old one-story stone building. On a grey stone in the gable was the date of 1775. The lock and latch of the door are unlike any made now. The stairway, right inside the door, is steep, and without a railing. In the basement or cellar is an ever flowing fountain. Here it bubbled up its clear fresh water a thousand years ago. All through the ages past when the wild Indians built their wigwams here, it poured forth its streams from hour to hour. And here it is pouring out its blessings still. As I slowly felt my way up the dark stairway my guide opened a small shutter in the peak of the gable. It never had a window, only the shutter to keep out the rain and snow. Under the bare roof the floor was well packed with what some people would call useless lumber. All manner of articles, once of use, but now no longer needed. As my eye roamed through the half-lighted place, from one object to another, my guide said: "There is the cradle." There it was, humbly standing in a dark corner, amid a mass of worn-out ware; a small dark trough with rockers. Yes, it was not a crib, basket or carriage, but a *bona-fide* cradle, a little black box on runners. After that I saw nothing in the garret but the old cradle, for compared with it other objects seemed of little interest. And had I been by myself, most likely I should have sat down by its side and pondered over its lessons. For me to lie in it was no longer possible. No power of compression could bed the six-footer comfortably in this

little ark. Yet there was a time when he was softly laid down in this little manger, and rocked to sleep amid the loving lullabys of one now in heaven. Thoughts of the helpless littleness of one's infant self, and the sweet love of a fond mother hold him spellbound to the spot. Like a shrine of the long ago, around which linger the blessings of a long past and a heart's best love which long has ceased to beat, and a voice now hushed in death, is the plain unadorned cradle.

The difference and the distance between the first year and the fiftieth, between the little chirping creature and the man whose hair is beginning to whiten with years is so great! A babe is the picture of dependence. A helpless bundle of soft muscles, of tender little nerves; loving hands softly lay it down and lift it up. At best its speaking is only an occasional chirp, crow or cry. How puny and seemingly useless a being! Fifty years later the tall man stands aside of his early little couch, with moved heart. Had not God and loving parents watched over the little mortal bud, both body and soul might long since have been wrecked. For with the body, as in the vegetable kingdom, the beginnings of growth are easily warped. The slightest neglect, a passing breath of sin can blast its whole after life.

"A pebble in the streamlet scant,
Has turned the course of many a river,
A dew-drop on the baby plant,
Has warped the giant oak forever."

But this venerable building is not the home of my childhood. That was in another house, albeit not far removed from this, on whose garret erst while stood this cradle. Very awkward were my later attempts to press the growing body of the boy into the dear little bed, reminding one of the prophet's saying: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isaiah 28: 20.)

The garret has a singular interest for a child. To its curious mind it is a wonder-world, a sort of Vanity Fair, where explorations reveal new objects of interest. Full well I remember a white bust, made of some hard material, almost as large as a human form. What

could it be? For what designed? Later I found out that it was a wig-block of some ancestor, on which he used to press this part of his head gear into shapes. A little room was filled with ancient china-ware, on which were all manner of strange devices, such as the Chinese excel in producing. These pictures gave a world of amusement to us children. How often we raised the heavy lid of the large flour chest, and peeped into its, to us, unfathomable depths, usually bearing away with us the mealy marks of our stealthy researches.

On rainy summer days we loved to dive down into a pile of winter feather-bedding in a corner, and cozily nestled there would listen to the pattering of the rain on the roof. Along the wall were many shelves on which in jars great and small, were jellies and preserved fruit, so tempting to the child-palate. Bags of dried fruit stood against the wall. Great was the joy when our mother, in loving response to the coaxing of the little ones, would untie a bag and distribute handfuls of "Schnitz and Hutzla." Three large, old chests, one with great iron bands around the sides, contained curious treasures. In one were the remnants of leather which the shoemakers had accumulated on their annual visits to make the shoes of the family. Others were packed with rare home-made clothes, linens, &c., into all of which the curious children were eager to pry. They were like the fabled box of the curious Pandora, who by raising the lid, left out all the evils hitherto unknown, which spread over the earth, but dropped the lid just in time to prevent Hope from escaping.

Packages of herbs, all carefully assorted, a great pile gathered every autumn, were stacked on one of the chests, filling the whole garret with their aromatic odors. Herbs to be turned into salves and teas, claiming virtues to cure almost every ill that flesh is heir to. Full well I remember the taste of these herb teas—cat-nip, bone-set, alder-blossom, sage—preventives, restoratives, and cure-alls, quite a drug-store of its kind. How we made the old spinning-wheel whir! How old and black it looked, a thing of ancient days. And the reel, with its large wheel, we spun

around until the click told the measure of the "cut." A large brick chimney stood in the centre, around which was hung quite a cabinet of curious articles; if not the shields of mighty men, they were things that in their time had served the world as much as they.

Two garnerers were at one end, in which choice apples were stored in the autumn and early winter. On the wall of the garner hung a side-saddle, which our dear mother had used in her earlier years. It did us good service, as we used to take our first lessons in riding astride of it. Later a new one was hung by its side, on which a sister displayed her skill at horse-back riding. Then as the brothers grew up, one after the other had his saddle and bridle. At length came my turn, and mine too was hung in the row. It was before the time of buggies and showy turn-outs, when farmers' sons and daughters, owned a horse, instead, and learned how to ride him.

Now all this presents a motley picture, but a true one. No where else could you find such a collection of keepsakes, relics, things valuable and worthless, as on the garret of an old-fashioned country home. Where the floor and the rafters met, were mysterious black holes, which we timidly peered into at a safe distance, but never ventured close to them. Whither they led no one seemed to know. Sure we were that it was not safe to get too near them. Above were the short girders, beyond the darkness unfathomable towards the peak of the roof.

There may be no harm to say that the time came when I used to seek a place for prayer in some of these retired nooks in the old garret. These concealed places of devotion gave this old cabinet of curious stores, a sacred meaning. For places where we have devoutly prayed, however common and uninviting, become Bethels to us, where ever thereafter, at least in memory if not in fact, we build altars and worship God.

With such memories and a motley collection of odds and ends, of things highly prized, although worn-out, the garret of a Pennsylvania country house is peopled to the mind of a former occupant.

In his wanderings through an old garret, Dr. H. Harbaugh paused by the old cradle of his infancy, and said:

"There is one piece of furniture there in the corner of the garret, the sight of which touches us more strangely than all the rest, and awakens feelings of a peculiar kind. It is the cradle in which we all—the boys and the girls—were rocked in infancy! It is of old-fashioned make, and never was capable of the long, gentle sweep and swing of modern cradles. Broad and flat, with rockers well-worn, it hath little grace in its motion, but waddles clumsily like a duck. Yet sweet in it was the sleep, and pleasant were the dreams of infancy; and over no cradle, no, not in palace, has a warmer mother's heart or a more watchful mother's eye, ever hung and sighed, smiled, prayed and wept. With the image of that cradle in our eye, and the sacred feelings and memories which it has inspired in our heart will we leave the garret and go down into the world again."

The picture of a New England garret we will let a few of her popular writers draw. Dr. Lyman Beecher for a number of years had his study in the garret of his Litchfield parsonage, where he wrought out some of his most effective sermons.

Dr. Cuyler, after visiting it the past Summer, describes it in the following style:

"Perhaps no half-dozen discourses in this century have attained to such wide celebrity and influence as Dr. Lyman Beecher's 'Six Sermons on the Nature, Evils, and Remedy of Intemperance.' They were in the temperance reform what the guns of Bunker Hill were in the American Revolution. I have been visiting lately the places linked with the history of these celebrated discourses. As I was riding through the parish of Bantam, four miles from Litchfield, I passed an old farm-house surrounded by a peculiar stone wall. In that house and in one close by it dwelt the intemperate husband and the father of the heart-broken woman whose sad story aroused Lyman Beecher's sympathies. For many years he had, like most other ministers, offered alcoholic stimulants to his guests, and he used to give 'hot sling' to the farmers who drew their loads of hickory to his house on the annual 'wood-spell' day. This woman's thrilling story of sorrow kindled Lyman Beecher's inmost soul, and he went home to Litchfield with the fire burning in his bones.

Yesterday I visited that home; for

the ancient 'Beecher house' is still standing near the head of North Street, in beautiful Litchfield. I climbed the old stairway, down which the great preacher used to rush at the last stroke of his church-bell, with his notes hastily thrust into his hat. Up under the roof is a low room, with a single big window, and its ceilings sloping down almost to the floor. In that upper room, Beecher forged the six thunderbolts against intemperance, and sent them forth, hot and heavy, through the land. Those bolts have not spent their power yet and never will. There is no physiological science in them; but they are charged with a tremendous amount of unanswerable Gospel truth."

Mrs. Stowe, the gifted daughter of Dr. Beecher, paints this same garret in the following wise:

"Garrets are delicious places in any case, for people of thoughtful, imaginative temperament. Who has not loved a garret in the twilight days of childhood, with its endless stores of quaint cast-off, suggestive antiquity—old worm-eaten chests,—rickety chairs—boxes and casks full of odd comminglings, out of which, with tiny, childish hands, we fished wonderful hoards of fairy treasure? What peep-holes, and hiding places, and undiscoverable retreats we made to ourselves,—where we sat rejoicing in our security, and bidding defiance to the vague, distant cry which summoned us to school, or to unsavory, every-day tasks! How deliciously the rain came pattering on the roof over our head."

Oliver Wendell Holmes draws the following picture:

"It had a garret, very nearly such a one as it seems to me one of us has described in one of his books; but let us look at this one as I can reproduce it from memory. It has a flooring of lathes, with ridges of mortar squeezed up between them, which if you tread on you will go to—the Lord have mercy on you! where will you go to?—the same being crossed by narrow bridges of boards, on which you may put your feet, but with fear and trembling. Above you and around you are beams and joists, on some of which you may see, when the light is let in, the marks of the conchoidal clippings of the broad-

axe, showing the rude way in which the timber was shaped as it came, full of sap, from the neighboring forest. It is a realm of darkness and thick dust, and shroud-like cobwebs, and dead things they wrap in their gray folds. For a garret is like a sea-shore, where wrecks are thrown up and slowly go to pieces. There is the cradle which the old man you just remember was rocked in; there is the ruin of the bedstead he died on; that ugly, slanting contrivance used to be put under his pillow in the days when his breath came hard; there is his old chair with both arms gone, symbol of the desolate time when he had nothing earthly left to lean on; there is the large wooden reel which the blear-eyed old deacon sent the minister's lady, who thanked him graciously, and twirled it smilingly, and in fitting season bowed it out decently to the limbo of troublesome conveniences. And there are old leather portmanteaus, like stranded porpoises, their mouths gaping in gaunt hunger for the food with which they used to be gorged to bulging repletion; and old brass andirons, waiting until time shall revenge them on their paltry substitutes, and they shall have their own again, and bring with them the fore-stick and the back-log of ancient days; and the empty churn, with its idle dasher, which the Nancys and Phœbes, who have left their comfortable places to the Bridgets and Norahs, used to handle to good purpose; and the brown, shaky old spinning-wheel, which was running, it may be, in the days when they were hanging the Salem witches.

Under the dark and haunted garret were attic chambers which themselves had histories. On a pane in the north-eastern chamber may be read these names: 'John Tracy,' 'Robert Roberts,' 'Thomas Prince;' 'Stultus,' another hand had added. When I found these names a few years ago (wrong side up, for the window had been reversed), I looked at once in the Triennial to find them, for the epithet showed that they were probably students. I found them all under the years 1771 and 1773. Does it please their thin ghosts thus to be dragged to the light of day? Has 'Stultus' forgiven the indignity of being thus characterized?"

Over Land and Sea.

BY EDWIN A. GERNANT.

XIII.—*Between the Lakes.*

In every country there are centres, geographical, social, civil, commercial, intellectual, and artistic. But under which of these heads shall we place the far-famed resort of the *Bodeli*? Perhaps we can do no better than agree with Baedeker and recommend it both "as a resting-place on account of the magnificent scenery by which it is surrounded, and as the headquarters for excursions among the mountains and valleys of the Oberland."

From Berne to Thun by rail; thence by steamer crossing and re-crossing the Lake of Thun from station to station along its entire length, till we reach Darlingen, the terminus of the picturesque little railway that leads to Aarmühle, the outpost of Interlaken, and only five minutes walk from the Höhweg. The latter is the fashionable promenade for all visitors at this celebrated town between the lakes, and is lined with inviting hotels and tempting bazars.

Interlaken takes its name from its situation. The Lakes of Thun and Brienz were probably at one time a single sheet of water. The low land or Bodeli which now separate them is only two miles wide, and geologists have supposed that it was gradually formed by the united deposits of the Lutschine and Lombach, small streams emptying into the Lakes of Brienz and of Thun respectively. The theory is, to say the last, altogether plausible. The valley of Lauterbrunnen on the south, and of Habkern on the north have thus, it would seem, clasped hands across what was once a watery chasm.

It would be difficult to find a more charming retreat than that which Interlaken and its surroundings afford. With a temperature naturally neither hot nor cold, it is, moreover, subject to none of those sudden variations characteristic of most Swiss towns. Here the traveler wearied with sight-seeing, may enjoy undisturbed repose, or, if less

peacefully inclined, he needs only to frequent the Kursaal, in order to find all the attractions of the average inland summer resort. There are less than two thousand inhabitants, but more than ten times as many visitors during the months of June, July, and August. It is no unusual sight to find from twelve to fifteen hundred tourists in the grounds and upon the verandah of the above mentioned Kursaal, every evening while the season lasts. This establishment is conducted on a large scale, no expense being spared to render its attractions and accommodations complete. No fee is charged for admission, for it is regarded as public property, in fact, as one of the institutions of Interlaken. The leading hotels, of which there are not a few, maintain it in common for the convenience of their guests. Let it not be forgotten, however, that whether you embrace the opportunity or not, a half-franc per day is added to your bill of charges by the magnanimous and enterprising host. This tax is but trifling, and inasmuch as the café offers rare entertainment—meets with no opposition. At stated intervals the finest music is rendered by performers of acknowledged excellence. A large, well-supplied reading-room invites those more seriously disposed, and a band of Swiss girls, in the picturesque costumes of the cantons, are at all times in attendance, ready to serve the guests with ices, cakes, and of course, with the inevitable beer.

The hotels themselves are all large and comfortable. Many of them are quite luxurious in their appointments, maintaining bands of music, traveling magicians, strolling players, and Tyrolean vocalists. These give entertainments in the parlors and upon the grounds every evening, and afford rare opportunities for studying the lights and shadows of their Bohemian manner of life and livelihood.

In the midst of these social enjoyments let us not forget the still more fascinating natural surroundings. Away to the south stretch the gleaming Alps. Through the moon-lit vistas we catch glimpses of their frozen peaks. The thick woods of pine yield a heavy fragrance. On the gently rising hills in the foreground, castles old in story, and

nunneries, from which the odor of sanctity has long since departed, inspire the recollection of quaint and wierd legends. Chiefest glory of all is the Queen of the Bernese Oberland—the pyramidal Jungfrau, enveloped in her dazzling mantle of eternal snow, before whom the Weisser Mönch, with covered head, kneels in perpetual adoration.

Interlaken has one main street. Along this the principal hotels are located. These together with the numerous booths which confront one on every hand give to the town an appearance of gayety which its size would not otherwise render possible. Among the visitors are crowds of consumptives, and persons suffering from throat and chest diseases, anxious to avail themselves of the benefits of the once famous “whey-cure.” The majority, however, make it the rendezvous for meeting friends from which to start out on daily excursions to the lakes or mountains. Although in many respects the Saratoga of Switzerland, there is but little of that unfortunate attention to dress and fashion which interferes so largely with real enjoyment at most of our American resorts.

We remained only two nights at this charming retreat, making the very best use of our time. The second day was devoted to the excursion which everybody makes, that, namely, to Grindelwald, Lauterbrunnen, and Giessbach. Any one familiar with the numerous attractions which these names will recall can understand how it happened that from six in the morning till twelve at night, we found but little time for repose. Eighteen hours of sight-seeing is, however, but a fair specimen of the work which confronts the tourist, bent on making “the grand round” during the short weeks of a summer’s vacation.

After an early and hurried breakfast we take seats in the carriage engaged the night before. Our horse is one of the steady-going kind; the driver, of secondary importance, belongs to the Oberland peasantry and seems to agree with his horse in believing that the Great Glacier should not be approached too hastily. Our route winds along through a country of rare beauty. Until eight o’clock we shiver with cold. The enclosing mountains seem to be breathing their brilliant iciness upon slope and forest.

Some distance to our right, we discover the ivy-grown ruins of the celebrated castle of Unspünnen, concerning which there are many conflicting traditions. Whether, as one traveler supposes, it was here that Byron laid the scene of his Manfred, or, according to the opinion of another, that the original Blue-beard once tyrannized over his short-lived wives within these now crumbling walls, we will not stop to discover. What a boiling, tumbling stream is this! And how strangely white its waters. The seats in our carriage are but a few feet from the ground, and as the foaming torrent rushes past our cheeks are chilled with its iciness. Water white as milk—truly a novel-sight. This must be the work of the Glacier towards which we are tending, and it is of such refreshing waters that Melchthal speaks when he describes his adventurous journey to his sightless father’s side:

“Durch den Surennen furchtbares Gebirg?

* * * * *

Gelangt ich zu den Alpentrist, wo sich
Aus Uri und von Engelberg die Hirten
Anrufene grüssen und gemeinsam weiden
Den Durst mir stillend mit, den Gletcher Mich
Die in den Rusen schäumend niederquillt.”

Our peasant is loquacious and entertaining. Small in stature yet well-set withal, he is a fair specimen of his class. With what a peculiar chirrup he urges his horse. “Weet: weet!”—uttered with a lengthening of the vowels that cannot be indicated; surely no English Jeems ever indulged in anything half so novel or meaning-less. At intervals we are beset by a troop of sun-browned, bare-legged boys and girls. In republican Switzerland there is no begging as such. And yet even here no traveler is free from appeals to his generosity. The only difference lies in the fact that there is an attempt to bring about what shall appear to be a veritable *quid pro quo* transaction. Accordingly our young friends dance around our horse’s feet, each one flourishing a leafy branch wherewith to chase the flies from the legs and flanks of the patient animal. They follow us for several squares, and are bent on having us realize that whatever gratuity we may bestow will only be received for services rendered, and therefore their

rightful due. Fortunately, as a general thing a mere trifle satisfies, though sometimes nothing short of the commanding voice of the driver puts an end to their importunities. Meanwhile we are steadily mounting higher, and the clearer presence of the glorious Alps makes it evident that we are near our journey's end. The prospect widens out. To our left on the precipitous pasture slopes cattle are grazing at apparently inaccessible heights. Now and then a bar or two of the fascinating Ranz de Vache strikes upon our ears and echoing through the valleys dies away in the sweetest melody. Thus we come to Grindelwald. Leaving horse and driver at the Hotel de Grand Eiger, and securing the services of a guide, let us continue on our way. There is still a good hour's work before us, and it is now nearly noon.

In between the three great mountains, the Mettenberg, the Eiger and the Wetterhorn, lie the two Glaciers which give Grindelwald most of its reputation. We have time to visit only one of these, known as the Upper Glacier. Our approach is somewhat circuitous, over a rugged and often difficult by-path. Our guide moves along easily. We follow as best we can. Every available situation reveals some new form of Swiss beggary, which, as we have already seen, wears the garb of a questionable respectability. A lazy, lubberly fellow has improvised a huge horn, partly wood and partly tin, with which as we approach he wakes the slumbering echoes. Further on, in front of a rude hut sits an old woman, wrinkled and toothless. As we draw near she lays aside her knitting and begins to drum monotonously upon a sort of spinnet at her feet. Lest we should fail to appreciate her efforts and spontaneously to express our delight, she grins at us knowingly and with outstretched hand, solicits the forthcoming centimes. Thus at every turn these human pests bring us down to a remembrance of the stern realities of life, and a sigh of relief mingles with the exclamations of delight with which we hail our arrival at the foot of the glacier.

Such a suspended torrent of ice cannot very easily be described. In the distance it seems to be defying all na-

tural laws. A frozen cataract such as this, from which the rays of the sun are powerfully reflected, and yet which chills the surrounding atmosphere and renders overcoats and mufflers necessary to a comfortable examination, must be seen to be properly appreciated. It would indeed be interesting to study the formation of these wonders of a by-gone geological period, to follow their downward progress from above the snow-line of the Alpine regions, into the fertile and wooded valleys where they now rest. It is this latter circumstance, the fact that these monsters are no longer in their rightful home, aliens, however, which can neither be transported nor naturalized, that impresses one most of all. "No scene in Switzerland is so strangely and strikingly beautiful as when the glittering pinnacles of a glacier are suddenly presented to our gaze in the immediate proximity of corn-fields, fruit-trees, smiling meadows and human habitations."

Picking our way carefully across the terminal moraines, we are able to trace the exact position and extent of the glacier in years past. As a general thing there is no longer any marked change of base, no movement from their accustomed beds. Occasionally, however, these glaciers do move downward, although no such advance has been noticed since 1861. Retrogression during the summer is, however, quite frequent. "If," says Baedeker, "the formation of ice is exceeded by the consumption, the glacier decreases, draws in its feelers, so to speak, and retires into the narrow mountain gullies." Of course, the ground thus yielded is regained during the winter.

Most of our readers have heard, or read of the Staub-bach. A full three hours ride from Grindelwald, in the valley of Lauterbrunnen,—it was really on our way back to Interlaken. At all events, although perhaps in itself somewhat disappointing, it proved a very pleasing *entr'acte* among the more absorbing spectacles of the day. Indeed were it not for the fact that at the mere mention of a fall nine hundred and fifty feet high, all sorts of extravagant and fanciful conceptions of its magnificent awfulness arise in one's mind, the Staub-bach would have been quite

satisfactory. But the stream, unfortunately, is quite narrow, and the volume of water small, so that notwithstanding the single, abrupt and perpendicular plunge of nearly a thousand feet, the general effect is pretty rather than sublime. Still, there was something inspiring and elevating in the sight, and it is generally believed that it is to this same Staub-bach that Byron refers when he says:

“The sunbow’s rays still arch
The torrent with the many hues of heaven,
And roll the sheeted silver’s waving column
O’er the crag’s headlong perpendicular,
And fling its lines of foaming light along,
And to and fro, like the pale courser’s tail,
The giant steed, to be bestrode by Death,
As told in the Apocalypse.”

It was nearly six o’clock when we got back to Interlaken, not yet, however, to seek either amusement or repose. There are daily evening excursions to Mount Giessbach, six miles from Interlaken, on the right bank of the beautiful Lake of Brienz. At eight o’clock our little boat puffed out from the harbor of Bönigen, crowded as usually with passengers of varied and interesting description, and in less than an hour we lay at anchor off the foot of the little mountain which takes its name from the great cataract. The ascent to the plateau four hundred feet above the surface of the lake is toilsome, and because of the Niagara-like roar of the fierce waters, seems fearful in the darkness. Zigzag paths are cut into the steep rocks. Dense dark masses of fir-trees add to the wierd gloom of an as yet moonless night. At length we reach the terrace in front of the large hotel facing the more famous upper cascades, seven in number. These are at first only faintly distinguished, a giant stair-case of living water each step nearly a hundred feet high, and from twenty to forty feet wide. Here and there white rocks project from the foaming torrent, heavy masses of foliage outlining the wonderful picture. More than twelve hundred feet above the Giessbach issues from the mountain side. It is supposed that the stream is the result of the melting snow on the still larger mountains lying back of it. In successive plunges it comes down to the plateau where we stand, making seven

mighty leaps from ledge to ledge with a roar like that of thunder. In each of these steps the torrent has worn a basin, fifteen to twenty feet deep, thus gathering force and increasing in fury. Below the plateau the descent is less precipitous. The stream is broken by the rocks, and struggles downward for more than five hundred feet until it reaches the peaceful water of the lake. At intervals along the line of the boiling torrent moving lights are discovered. These are lanterns in the hands of men who are making ready for the grand illumination of the falls. With bated breath we watch these will-o-the-wisps as they flit in and out and across this fairy-land wonder of waters. Suddenly a rocket from the terrace goes whizzing through the gloom. It is the signal gun, and in an instant from summit to base the cataract is bathed in all the glories of many-colored calcium fires. The seven cascades are in turn made to reflect every rainbow hue. These are again blended and interchanged in such rapid succession that we scarcely know which to admire most,—the beauty of effect or the skill of those who are manipulating the wonderful spectacle. Another rocket and the curtain falls. “*Sic transit gloria mundi.*” The shrill whistle of our steamer calls us back to the shadows of reality. We hurry to the landing below and from the deck of the crowded vessel stare sleepily at the blinking stars overhead.

The Burial of Ole Bull in Norway.

The burial of Ole Bull took place August 24, from his residence on Lysoen, “Isle of Light,” a rock in the inlet of the Bergenfjord, rising a hundred feet above the sea, and covered with dense woods of spruce, fir and birch. Early in the morning the coffin was brought down from the house, on board the steamer Kong Sverre, and when the Kong Sverre turned round the southern point of the island, it was joined by fourteen other steamers, falling in line behind it. Thus the procession moved toward the city of Bergen, at the head of the fjord, saluted from the fortress and the men-of-war in the harbor. From the wharf to the cemetery the coffin was

carried through streets decorated with wreaths and flags and thronged by people clad in mourning. The crown of gold which the citizens of San Francisco presented to Ole Bull ten years ago was carried behind the coffin by his celebrated pupil, the composer, Edward Grieg; his many decorations by his old friend, the famous physician, Dr. Danielsen. At the grave the poet, Bjornstern Bjornson, spoke, and in the whole country there was hardly a village in which the day was not solemnized in some way. For Ole Bull was something more than a virtuoso. He was a character in the history of Norway, a power in the national life of the country. When he first appeared on the stage all Europe was ringing with the praise of Paganini. Nevertheless, after the lapse of a few years, Ole Bull was generally acknowledged the greatest violinist ever heard. Not only his technical skill seemed a marvel to people of that time, but he brought along with him a new melody which touched everybody's heart, a new impression which tempted everybody's curiosity, and when he was asked, "What do you mean with this sweet little air working itself out of all this disharmonious confusion?" he would answer: "It is my country I paint; it is Norway," and the explanation grew as eloquent on his lips as on the strings of his violin. What Franklin was to America—the first who told the world that this country grows its own characters as it grows its own iron and its own grapes;—such Ole Bull was to Norway—the first who showed the world that this young people, which only in 1841 took its place among independent nations, had a heart of its own and a mind of its own. Patriotism was his great passion. All the honors he won in the world he sent conscientiously home. He forgave people when they said he could not play the violin, but he never forgave them when they doubted that Norway had the stuff within herself to become a great country. His patriotism was frantic, and his fanaticism often gave rise to very queer freaks. But his countrymen, who reaped the benefits of all he did and all he said, understood him, and the country in mourning at his burial is a simple and natural expression of gratitude.

Things in the Bottom Drawer.

There are whips and tops and pieces of strings,
There are shoes which no little feet wear,
There are bits of ribbon and broken rings,
And tresses of golden hair.
There are little dresses folded away
Out of the light of the sunny day.

There are dainty jackets that never are worn,
There are toys and models of ships,
There are books and pictures all faded and torn,
And marked by the finger tips
Of dimpled hands that have fallen to dust,
Yet I strive to think that the Lord is just.

But a feeling of bitterness fills my soul
Sometimes, when I try to pray,
That the reaper has spared so many flowers
And taken mine away.
And I almost doubt if the Lord can know
That a mother's heart can love them so.

Then I think of the many weary ones
Who are waiting and watching to-night,
For the slow return of faltering feet,
That have strayed from the paths of right,
Who have darkened their lives by shame and sin,
Whom the snares of the tempter have gathered in.

They wander far in distant climes,
They perish by fire and flood,
And their hands are black with the direst crimes,
That kindled the wrath of God.
Yet a mother's song has soothed them to rest;
She has lulled them to slumber upon her breast.

And then I think of my children three,
My babes that never grow old,
And know they are waiting and watching for me,
In the city with the streets of gold,
Safe, safe from the cares of the weary years,
From sorrow, and sin and war,
And I thank my God with falling tears
For the things in the bottom drawer.

A REASON FOR EARLY TRAINING.

—It is common sense to put the seal to the wax while it is soft; to bud the tender twig with the fruit it should bear; to go to the fountain head and guide the current of the stream; and to lay hold upon the young tendrils of the shooting vine, and to train them as we would have them go.—*Jackson*.

Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.

Newspapers in Japan.

BY REV. AMBROSE D. GRING, TOKIO,
JAPAN.

The Japanese are very fond of literature, and have a great deal of it. They are fond of reading old tales and books, approaching the dignity of history, as the *Taiko-Ki*, the history of the doings of Taiko, a work of one hundred and twenty volumes. In order to meet this demand for reading matter, lending libraries have been established, where books can be gotten for a fraction of a cent per volume, for several days.

These lending libraries are of ancient date, and though, since the introduction of western ideas in which these books have little part, yet, they continue numerous. I understand that in almost every town or village, can be found one or more of these lending libraries; and the messenger with his books carefully arranged according to sizes forms a pile, which when on his back reaches high above his head. These messengers with their great loads of books on their back fill quite an important part in Japan street scenes.

According to the *Toshokioku*, or bureau of the Department of the Interior, there were in circulation in 1878, two hundred and thirty-six newspapers, with a total annual circulation of 33,449,525. In this is included all transitory literature, the transactions of any learned body, and magazines devoted to military and naval topics.

One hundred and twenty-eight of these journals are printed here in *Tokio*, ten in *Kuishin*, and seven in *Shikoku*, remote islands south of us. The paper having the largest circulation is the *Yomiuri Shimban*, of *Tokio*, having a yearly sale of 6,565,786, or about 20,000 copies per day. The contents of this little paper sold for a cent a copy, consist, of murders, breaches of the seventh commandment, and its consequences, apparitions, and real or imaginary social or physical phenomena, and these stories are all the more stimulating if a foreigner's name can be introduced. Many of these papers are sold by men, with a little box on their back, on which are inscribed large Chinese characters.

These men go along the streets crying out loudly, some exciting incidents are given in the paper, much like the news-boys at home, only much worse, because of the wearying monotony. I have often wondered how they manage about their throats, to keep them from wearing out. Subscribers have their papers delivered by a man who has a wooden bar with a little box at one end, and a little bell at the other end, thrown across his shoulder. The box is intended to carry the papers and the bell to announce his coming.

Statistics show for 1878, that of the thirty-three million newspapers sold 39,517 were purchased by foreigners. Throughout the year an average of 91,507 papers were sold daily, and taking into account the population of the country, which is between thirty-four and thirty-five million, on an average every ten thousand persons purchase twenty-six newspapers. This may seem a small average compared with Europe and America, but we must remember that the printing-press has been introduced in Japan within the last ten years. Before, all printing was done by wooden blocks, but now by movable types. There are yet large tracts of country where a newspaper is unknown. These newspapers are all under the control of the government and kept within certain restrictions. Proprietors have to be exceedingly careful what they publish, or they may expect their papers stopped and themselves put in prison.

Some of these papers are calculated mainly for the educated, in which case they have all Chinese characters with Japanese kana as connectives. If the paper is printed for the middle class it will have Chinese and Japanese characters, either side by side, or separate. If however, the paper is for the uneducated, simple kana Japanese is used, which an educated Japanese passes over as too troublesome and inconvenient.

In western countries the tendency seems to have been to simplify things, but in Japan the tendency seems to have been to complicate things. Ordinary characters are laid aside as soon as more difficult ones are able to be used. Everything tends toward the Chinese, and the nearest approach to perfection, is the nearest point to the

Chinese, or Chinese outright, which ministers much to their pride.

This slavish copying after the Chinese is one great reason for the poverty of the Japanese language. This also makes it exceedingly difficult for foreigners to acquire a mastery of the language. It is absolutely necessary to have a knowledge of both the Chinese and Japanese language to understand their literature, and to be considered a scholar among them. Their children's books are all full of Chinese, and Chinese characters are taken up almost simultaneously with Japanese characters, indeed the foundation of their alphabet, or *i, ro, ha*, is derived from the Chinese. Missionaries who desire to lay a good foundation, soon take up the Chinese, for without it their sphere of usefulness is very limited. It must be understood that the Chinese language, as a spoken language, cannot be understood by a Japanese, but the Chinese characters are used with Japanese sounds and meanings. To read Japanese newspapers easily, about thirty-five hundred to four thousand Chinese characters should be readily understood. It requires a long time to learn to read their papers and periodicals; only few foreigners read them fluently.

A Lesson from the Bees.

The *Presbyterian* severely censures the indiscriminate parcelling of children in Sunday-schools into classes that often are made for somebody without reference to this somebody's qualifications, and advocates another method. It says:

"Bees are permitted to swarm according to some law of affinity, instead of shovelling them out of the old into the new hives by the peck. No more absurd or senseless, is the ordinary herding of young immortals into classes, without either affinities among themselves, or for their teacher. All this comes from the mistaken conviction that a large class cannot be either so well instructed or governed as a small one. It is a great, a fatal mistake. If one is fit to teach at all, I am sure that forty can be taught as well, or better than three; and in an ordinary Sabbath-school of one hundred or more

scholars there need not be more than two or three teachers. Let the house be divided into class-rooms, and give each teacher fifty or more, if they can be well classified. But it is replied that this is impracticable? We point to the infant school, where one female teacher has one hundred, and so far as our experience goes, in most instances they receive the best teaching they ever get. Surely infant scholars are both harder to govern and teach than adults. The great trouble about instructing large classes arises from want of teaching ability, as much felt in small as large classes, but more frequently from laziness, a want of the love of the Saviour, and a want of enthusiasm for souls, which love begets. We have never yet seen children who could not be kept quiet by one who had anything to tell them worth listening to. We know a teacher who keeps one hundred and twenty-five scholars not only quiet, but intensely interested by telling Bible stories, and teaching Bible geography in connection with these stories. We believe that four teachers are sufficient for two hundred scholars. And now we can suggest something for the relief of our troubled brother, who is obliged to have the services of unconverted teachers, or give up an important work. Use these teachers; there is much they can do; but do not leave those classes alone to their teachings. Supplement it every day by yourself pressing upon their hearts personal piety or conversion, and all the more earnestly because they have not Christian teachers. The better way would be, in many instances, for the superintendent, or some competent teacher, to teach the whole school, and use those who are now teaching, as monitors, to keep the class in order while he is talking. We believe in making the Sabbath-school as near a church congregation, under the leading of one competent teacher or preacher to them, as possible. There will be a unity in the teaching, and a power for good over their minds far greater from one leading mind than fifty. A church will profit by the teachings of one good minister, while they would starve to death under the alternate sermons of a dozen of the grandest preachers in the nation."

SCRIPTURE LESSONS.

NOV. 7.

LESSON XLV.

1880.

Third Sunday before Advent. Gen. xxxix. 21-23; xl. 1-8.

THE SUBJECT.—JOSEPH IN PRISON.

21. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

1. And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3. And he put them in ward in the house of

the captain of the guard, into the prison, the place where Joseph was bound.

4. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in prison.

6. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7. And he asked Pharaoh's officers that were with them in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you?

QUESTIONS.

What is the subject of this lesson? How did Joseph come to be in prison? verses 17-20. Who was Joseph's master? verse 1. What was Potiphar's position at the court of Pharaoh? Was the accusation of Potiphar's wife true or false? Was she a good or a bad woman? Was Joseph a good young man? Does God sometimes permit even the good to suffer hardships and trials? Why? Heb. xii. 1-11.

VERSES 21-23. Was the Lord with Joseph in prison? What does this expression mean? Does the Lord ever forsake His servants? How did He show Joseph mercy? What is meant by the statement, that *He gave him favor in the sight of the keeper of the prison*? Can God so influence men's minds as to make them favorably disposed towards the godly? Prov. xvi. 7. How did the prison-keeper show his good will towards Joseph? Was it not an extraordinary thing to make one prisoner the keeper of the rest? How is this to be accounted for? Was Potiphar probably aware of the distinction conferred upon Joseph by the keeper of the prison? Why did he not object to this? Did the Lord cause all that Joseph did to prosper?

VERSES 1-4. What does the phrase, *after these things*, mean here? What is said of the chief butler and of the chief baker? Were these officers of very high rank? What were their respective duties? Do we know what they had done that offended Pharaoh? Was it probably some trifling thing? What did Pharaoh do with them? What would he have done, if their offense had been a serious one? In whose house were they imprisoned? What was the name of the captain of the guard? Was Joseph kept in the same place? Did

Joseph have charge also of the chief butler and of the chief baker? How long did they continue in prison?

5-8. What is said of the butler and of the baker here? Were dreams in ancient times generally supposed to be prophetic? Did the butler and baker believe that their dreams had some important meaning for them? But did they understand them? Was that what made them sad? What answer did they give Joseph, when he asked them why they looked so sadly? What is an *interpreter*? What did Joseph say to them then? What does that mean? What did he command them to do? Does all this show that he had much sympathy with them in their perplexity?

What was the chief butler's dream? verses 9-11. What was its meaning according to Joseph's interpretation? verses 12-13. What request did Joseph make of the butler after he had explained to him his dream? What was the baker's dream? verses 16-17. What was the interpretation thereof? verses 18-19. Was Joseph's interpretation of the dreams fulfilled afterwards? verses 20-22. Did the butler think of Joseph when he was restored to prosperity? Is that often the case with men when their fortune improves? How long after this had Joseph yet to remain in prison?

What was Joseph's comfort in all his trials? In whom did he trust to deliver him from these trials? Who had brought him into them? How was God's providence related to the wicked authors of Joseph's troubles? For what purpose did God permit them? Gen. i. 20; 2 Cor. iv. 17. In what spirit should we bear persecution and wrong? Ps. xxxvii. 5-7.

NOTES.—Joseph, though a slave in the house of Potiphar, captain of Pharaoh's body-guard, still enjoyed, during the first years of his exile in Egypt, a considerable degree of freedom, and occupied a position of honor and responsibility. Potiphar made him overseer over his house, and entrusted to him all his property and business. But these favorable circumstances were destined to come to an end. The man who in his youthful days entertained dreams of dominion over his brethren, is destined, before those dreams can be fulfilled, to pass years, not merely in a state of servitude, but even within the gloomy walls of a prison. This reverse of Joseph's fortune in Egypt is brought about in consequence of the slanderous and malicious accusation of Potiphar's false and wicked wife. Having in vain solicited him to a violation of the law of chastity, she at last accused him of having made an attempt to violate her virtue; and Potiphar, though he may have had doubts as to the veracity of his wife's statements, nevertheless committed him to prison in the tower or castle, (literally *round-house*), in which the king's life-guards were stationed. Joseph's imprisonment, accordingly, was the immediate consequence of his pure virtue, of his fidelity to his generous master, and of his fear of God, (Gen. xxxix. 7-20). This teaches us that God sometimes permits even the innocent and the good to suffer unjust hardships and trials, in order to chasten them and cause their virtue to shine with still brighter lustre. This is the end of all affliction, as we are taught in Hebrews xii. 1-11.

VERSES 21-23. *But the Lord was with Joseph.* The Lord watched over him, protected and preserved him. He never forsakes His servants. Though He may permit adversity to sweep over them, yet will He not suffer them to perish. Ps. xxxvii. 23-25. *And shewed him mercy, i. e.,* extended kindness unto him. Wherein this kindness consisted is stated in what follows. *And gave him favor in the sight of the keeper of the prison.* God made the keeper of the prison to be favorably disposed towards him. God can easily so influence men's minds as to cause them to have a good opinion of the godly, and show them

favor. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." (Prov. xvi. 7). If, as is not unlikely, Potiphar himself had doubts as to Joseph's guilt, this may have had something to do with the prison keeper's favor. But, of course, it was in that case none the less due to the kindness of the Lord. How the prison keeper manifested his favor to Joseph we learn from the following statement. *And the keeper of the prison committed to Joseph's hand all the prisoners, etc.* This was certainly an extraordinary thing, and is only to be accounted for by reference to that kindness which the Lord shewed Joseph in his affliction. The place wherein Joseph was confined was not an ordinary prison, used for the keeping of ordinary criminals, but the place where the king's prisoners, that is, *state-prisoners*, were bound, (verse 20). It was the fortress, or barrack, in which were quartered the king's body-guard, (literally the *executioners*), of which Potiphar was captain. Potiphar must, therefore, himself have resided in this prison, (compare chap. xl. 3); and, though the charge of the prisoners was committed to a subordinate officer, yet Potiphar could not have been ignorant of the distinction conferred upon Joseph; and the fact that he permitted this, shows that he himself also must still have had confidence in Joseph's integrity and virtue. If the Lord be for one, who shall be against him? *And that which he did, the Lord made it to prosper.* He managed everything wisely; and whatever he undertook turned out successfully. In this was manifest the hand of the Lord.

VERSES 1-4. *And it came to pass after these things.* After Joseph had been in prison some time, and had gained the confidence of the officers who had him in charge. The precise length of time we do not know. It may have been several years. *That the butler of the king of Egypt and his baker had offended their lord the king of Egypt.* These were officers of high rank at the Egyptian court. The duty of the chief butler was to take charge of the king's liquors, and to fill and extend his cup when he wished to drink. The duty of the chief baker is sufficiently expressed

in his name. He was the head of the baking department of the king's household. We do not know what they had done to offend the king. Some Jewish Rabbins say that the butler had suffered a fly to fall into the king's cup, and that a grain of sand was found in the bread of the baker. Another thinks that they had conspired to poison the king. This is all conjecture; but we are inclined to think that the former view is more likely to be the correct one than the second. That it was some trifling offence only is evident from the punishment inflicted upon them. *He put them in ward in the house of the captain of the guard. The roundhouse, castle or barrack, in which were quartered the king's body-guard, and executioners, whose captain was Potiphar, the prison in which Joseph was bound.* Had the crime of the butler and baker been a serious one, such as a conspiracy to poison their master, they would not have been put in prison, but would have been executed at once. Nor would the butler in that case ever have been forgiven, and restored to his position. The fact that the baker was hanged, is no proof of great criminality, but only of the arbitrariness with which despots play with the life of their "subjects." From the time of Nimrod to the present day, all absolute rulers, no matter by what names they have been known, whether of Kings, Emperors, Czars, or Kaisers, have made small account of the life of "their subjects." *And the captain of the guard charged Joseph with them, and he served them.* The captain of the guard was Potiphar, Joseph's master, who here commits the keeping of the king's prisoners to Joseph.—Another proof of Potiphar's confidence in Joseph's integrity. *They continued a season in ward.* Literally; they were some days in ward. How many, we cannot tell.

VERSES 5-8. *And they dreamed a dream both of them, each man his dream in one night.* In ancient times dreams were generally regarded as prophetic. Through them the deity was supposed to reveal the future to men. Oneiros (*dream*) in Greek was the name of a god, whom Jupiter was supposed to send in order to make known his will, or reveal the secrets of the future, to

men while they were asleep. In Egypt there was a class of priests, (the magicians, or sacred scribes), who were supposed to be skilled in the interpretation, or explanation, of dreams. In the Bible three kinds of dreams are referred to. There is first the simply natural dream, which is only a reflection of one's waking life, (Ecc. v. 3). Then the diabolical dream, which has its origin in the influence of evil spirits. And, finally, the divine dream, of which God is the author, and which serves as a medium of divine revelation. This we meet very often in the Old Testament, and sometimes also in the New. Of this last kind were the dreams of Pharaoh's butler and baker. They were convinced that their dreams had an important meaning for them. But they did not understand them, and therefore were sad. When Joseph asked them why they looked so sadly, they answered, *We have dreamed a dream, and there is no interpreter of it.* This only means that they had no access to an interpreter. There were enough professional interpreters in Egypt, but there was none in the prison where the men were confined. *Do not interpretations belong to God?* God who alone knows the future, and from whom alone the truly prophetic dream comes, is the one who alone can explain it, and this too without the intervention of a class of professional interpreters. Joseph's conduct here shows his sympathy with his fellow prisoners. Instead of gloomily brooding over his own misfortunes, he enters into active sympathy with the sorrows of others; and that very much lightens his own burdens.

The chief butler's dream is described in verses 9-11. Joseph's interpretation of it was that in three days the chief butler would be restored to his office. The chief baker's dream (verses 16-17), was in some respects similar to the butler's, but its meaning was very different. Joseph explains to him that in three days Pharaoh would cause him to be hanged on a tree. The interpretation was fulfilled three days afterwards, on Pharaoh's birth-day, when he restored the butler to his office, but caused the baker, against whom he had a greater grudge, to be hanged. When Joseph had explained the butler's dream, he

requested that personage to think of him when he should be restored to his former prosperity. This, however, the butler forgot; as men so often forget the companions and friends who have served them in their sorrow, when their fortune begins to improve. The man who has attained to wealth, no longer remembers the friend of his poverty; or he who has reached an exalted station, no longer honors the companion that cheered him in his low estate. Pharaoh's butler was not by any means the only sinner of his kind. But owing to his ingratitude Joseph was doomed to remain in prison yet two years longer.

In these trials Joseph was not without comfort. His own good conscience and the presence of his God, were his comfort. He knew that he was suffering innocently; and that blunted the edge of his misfortune very much. (Compare 1 Pet. iii. 14). Besides he trusted in God to deliver him out of his troubles. These machinations of wicked men, (his own brethren and Potiphar's wife), had brought him into those troubles. And yet God had something to do with it too. Not that He was in any way the author or inspirer of those wicked machinations of men. These He neither *moved*, nor *desired*. He simply *permitted* them. That is the way God's providence is related to evil always—*permissively*, not *efficiently*. And yet no evil occurs that God does not know how to turn to a good purpose; and with this view He permits it. The case of Joseph is an admirable illustration of the way in which God in His providence overrules evil, and makes it subserve a good purpose. What that purpose was in the case of Joseph, he himself declares, Gen. l. 20: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." That, however, was only a part of the divine purpose. If that had been all, Joseph's life would have been mere means for an end beyond itself. That can never be. God never uses the life of one personal being merely to advance the interests of another. The chief end of every life lies in the person living it. Joseph's misfortune, therefore, while it tended indirectly to benefit others, served to benefit himself

still more. Without it, he could never have been what he was. It was a process of chastening which only gave its proper glory to his character. That is the end of affliction universally. Compare 2 Cor. iv. 17. We see here then how we ought to bear affliction and wrong. Wrong suffering always inflicts more injury on him who causes it, than on him who endures it. To the latter it is often a means of chastening, which will make him purer and better; while to the former it must ever prove a source of sore agony and distress. Joseph even in his darkest hours of trial had no reason to envy his brethren. When we suffer wrongfully, we should remember this. See Ps. xxxvii. 5-7.

A Mother's Litany by the Sick-bed of a Child.

Saviour that of woman born,
Mother-sorrow didst not scorn,
Thou with whose last anguish strove
One dear thought of earthly love;
Hear and aid!

Low he lies, my precious child,
With his spirit wandering wild
From its gladsome tasks and play,
And its bright thoughts far away:—
Saviour, aid!

Pain sits heavy on his brow,
E'en though slumber seals it now;
Round his lip is quivering strife,
In his hand unquiet life;
Aid, oh! aid!

Saviour! loose the burning chain
From his fever'd heart and brain,
Give, oh! give his young soul back
Into its own cloudless track!
Hear and aid!

Thou that said'st, "*awake, arise!*"
E'en when death had quench'd the eyes,
In this hour of grief's deep sighing,
When o'erwearied hope is dying!
Hear and aid!

Yet, oh! make him Thine, all Thine,
Saviour! whether Death's or mine!
Yet, oh! pour on human love,
Strength, trust, patience, from above!
Hear and aid!
—MRS. HEMANS.

NOV. 14.

LESSON XLVI.

1880.

Second Sunday before Advent. Gen. xli. 41-57.

THE SUBJECT.—JOSEPH THE WISE RULER.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphnath-paaneah; and gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: and the food of the field, which was round about every city, laid he up in the same.

49. And Joseph gathered corn as the sand of

the sea, very much, until he left numbering; for it was without number.

50. And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him.

51. And Joseph called the name of the first-born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53. And the seven years of plenteousness, that was in the land of Egypt, were ended.

54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all the lands; but in the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands.

QUESTIONS.

In what situation did we leave Joseph at the end of our last lesson? By what means did he get out of prison? What were Pharaoh's dreams? verses 2-7. How did Pharaoh learn of Joseph's ability to interpret dreams? verses 9-13. Who gave Joseph this ability? verse 16. What interpretation did Joseph give of Pharaoh's dreams? 25-32. What suggestion did Joseph then make to the king? verses 33-36. Was the king pleased with the suggestion? verses 37-38. Whom did the king appoint, then, as his prime minister, to carry out Joseph's advice? verses 39-40.

VERSES 41-43. What office did Pharaoh commit to Joseph? What did he give him in token of this office? What did these three things mean? What further did Pharaoh do as a token of Joseph's exaltation? What is meant by *the second chariot*? What did they cry before him?

44-45. What did Pharaoh say to Joseph? What is the meaning of the word *Pharaoh*? What power did Pharaoh commit to Joseph? What was to be the only difference between Joseph and Pharaoh? What name did Pharaoh give Joseph? What does that mean? Whose daughter did Pharaoh give Joseph to be his wife? What does Poti-pherah mean? Of what place was Poti-pherah? By what other name was On known? Where was Heliopolis situated?

46. How old was Joseph when he was appointed overseer over Egypt? How old was he when he was sold? Gen. xxxvii. 2. How many years then had he already been in Egypt? How many of these years had he probably

passed in prison? Why did Joseph now pass through the land of Egypt?

47-49. What is said of the produce of the earth in the seven plenteous years? Was this as Joseph had foretold? verse 29. What did Joseph do with the abundance of the food? How much corn did he gather and lay up in this way?

50-52. How many sons had Joseph? When were they born? Which was the older? What does *Manasseh* mean? What was the name of the younger? What does *Ephraim* mean? Did Joseph by giving these names to his sons show that he appreciated the kindness of God's providence to him?

53-57. When the seven years of plenty were ended, what happened then? What does *dearth* mean? Was this according to Joseph's prediction? How far did this dearth extend? What made Egypt an exception? What did the inhabitants of Egypt do when they began to want food? What did Pharaoh say to them? What did Joseph do then? Did people from other countries also come to Egypt to buy corn?

Was Joseph in his exalted position rewarded for all that he had suffered before? Would he have been fitted for this position if he had not suffered what he did? Was it God's providence that led him through suffering to his present position of honor? But does this diminish the guilt of his brethren? Was it a reason, however, why he should be willing to forgive his brethren? What lesson do we learn from all this?

NOTES.—At the end of our last lesson we left Joseph still in prison, where he remained two full years longer. The occasion of his liberation finally was furnished by two dreams of Pharaoh, which the magicians and wise men of Egypt were either unable or unwilling to interpret, (Gen. xli. 1-8). At length the chief butler thought of Joseph, and, with an apology for not having done so before, mentioned his name to Pharaoh, as one able to explain the meaning of dreams. Pharaoh sent for Joseph, and caused him to be brought out of his dungeon; and when he had come into his presence, he related his dreams, (verses 18-24). Joseph had no difficulty in finding their meaning, for that was almost self-apparent. The seven fat kine that came up out of the river, and the seven full ears of corn, signified seven years of plenty; while the seven lean cows that came up and devoured the fat ones, and the seven thin ears that devoured the full ones, signified seven years of scarcity and famine, (verses 25-32). After having thus interpreted his dreams, in which he perceived a wonderful favor of divine providence, Joseph counseled Pharaoh, during the seven years of plenty to exact one-fifth of the produce of the soil as a tax due the government, and to lay it up in storehouses, and keep it for the following seven years of scarcity, (verses 33-36). Pharaoh was pleased with the suggestion; and, in consideration of his superior knowledge and wisdom, and perhaps also in consideration of the high honor in which the interpreters of dreams were held among the Egyptians, appointed Joseph himself, as his prime minister, to carry out the plan which he had suggested, (verses 37-40).

VERSES 41-43. *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.* Pharaoh reserved to himself nothing but his throne and his name; all royal authority and power he delegated to Joseph; so that, while Pharaoh was the nominal, Joseph was the real ruler of the land of Egypt.

And Pharaoh took off his ring, etc. After having committed to Joseph the office, Pharaoh also confers upon him the tokens or insignia of the office. The first is the ring. This contained the king's seal, which was affixed to royal

decrees in order to give them validity. The second is the garment of fine linen, which was worn by the priests, and by the wearing of which Joseph was raised to the priestly caste, to which the king belonged. The third is the gold chain, which is a special mark of royalty.

And he made him to ride in the second chariot, i. e., the chariot that came immediately after the king's. In order that his new dignity and authority might be recognized by the people, the king ordered a procession through the city, in which Joseph rode in state in a chariot next to that of the king, while a herald made proclamation before him, and called upon the people to bow the knee. With this cry of the herald was mingled the cry of the people, who likewise shouted, bow the knee!

VERSES 44-45. *And Pharaoh said unto Joseph, I am Pharaoh.* Pharaoh is not a proper name but an appellative, like Emperor or Czar. In the Old Testament it is the common title of Egyptian kings. It is an Egyptian word signifying *the king*. What this king's proper name was we do not know. By saying, *I am Pharaoh*, he meant to say that, while he conferred upon Joseph his royal power and responsibility, he himself retained the royal name. Joseph was to be king in all but the name, and perform all the functions of the king's office, while the latter was to retain the royal throne and title.

And Pharaoh called Joseph's name Zaphnath-paaneah. This is the Hebrew form of an Egyptian word (*psonthamp-haneech*), which means, *Saviour of the world*. *And gave him to wife Asenath, (she that belongs to Neith,) the daughter of Poti-pherah (one who belongs to the sun), priest of On.* On is known also by the Greek name *Heliopolis*, (city of the sun), and the Hebrew *Bethshemesh*, (house of the sun). It was situated not far from where Cairo now stands, on the east side of the Pelusiac branch of the Nile, a little below the apex of the Delta. There was here a famous temple of the Sun, and another of the god Mnevis, who was worshipped in the shape of a bull. The priests of Heliopolis, or On, were very numerous, learned and influential. The sciences of Astronomy and Philosophy were cultivated here. Plato and Eratosthenes were

here initiated into the learning of the Egyptians. And here, also, according to tradition, the holy family found refuge during their flight from Herod. The site of the city is now marked only by a few ruins.

VERSE 46. *And Joseph was thirty years old when he stood before Pharaoh.* He was seventeen years old, (Gen. xxxvii. 2), when he was sold into Egypt, and had now, accordingly, been in this country for thirteen years. At least three or four of these he had passed in prison.

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. The object of this journey was to make the necessary arrangements for carrying out the purpose of his appointment. To this end it was necessary to build storehouses in the cities, and to adopt a system, involving the appointment of numerous officers, for the collection and storage of the fifth part of every harvest.

VERSES 47-49. *And in the seven plentiful years the earth brought forth by handfuls, i. e., very abundantly.* Such variations in the productions of the earth in different years occur in all countries, but have always been especially marked in Egypt. All the cultivable land of Egypt, about seven thousand square miles in extent, is dependent for its fertility upon the annual overflow of the Nile, from April to October, as rain is almost unknown in Egypt. If the rains in the interior of the continent are abundant, so as to cause the river to overflow its banks, to spread over the whole surface of the country, and leave it covered with a thick deposit of mud, then the ensuing harvest is a rich one; but if these conditions fail, then there is scarcity and famine. The extraordinary part of the case under consideration was that for seven successive years the conditions should be very favorable, and for the following seven successive years very unfavorable to the production of harvests. This can only be accounted for by reference to special divine providence.

And he gathered up all the food of the seven years, etc. He collected the fifth part of every man's harvest as a tax due the government, which was a measure

that could only be endured in seasons of great plenty, and would only be submitted to in a country ruled by a despotic government, but which was justifiable here in view of the end contemplated. Besides collecting the fifth, Joseph may also have bought some of the surplus for the king at a small price. The quantity of grain thus collected was so enormously large, that at last no more account was kept of the measure.

VERSES 50-52. *And unto Joseph were born two sons . . . and he called the name of the first-born Manasseh.* Manasseh is a Hebrew participle, and means *causing to forget*, or *he that causeth to forget*. The reason for this name is given in the next sentence: *For God hath made me forget all my toil, and all my father's house.* "In this name is expressed the negative effect of his exaltation: God has freed him from the painful remembrance of his sufferings, and from all angry recollections of his father's house."—Lange. *And the name of the second he called Ephraim*, (double fruitfulness, or doubly fruitful): *For God hath caused me to be fruitful in the land of my affliction.* In giving these names to his sons, Joseph showed that he appreciated the kindness of God's providence towards him, and indeed that his mind was full of this appreciation. What wonderful contrasts of fortune he has experienced! What deep humiliation, and now what glorious exaltation! And in all this was visible the hand of God. The case of Joseph is a typical example of divine providence. First, the cross, then the crown. Joseph is nowhere in the Bible represented as a type of Christ, and yet he is a type of that universal law of divine providence, which reaches its fullest expression in the life of Christ, the law, namely, that God makes His servants perfect through suffering, and that this suffering is always more or less vicarious, that is, arising from the guilt of others, and resulting to the advantage of others. In this view Joseph is a type of Christ.

VERSES 53-57. When the seven years of plenteousness were ended, *then the seven years of dearth*, (dearness, German *Theuring*, a time when provisions are dear in consequence of scarcity), *began to come, according as Joseph had*

said. As his prophecy in regard to the seven years of plenty had been verified, so now also his prophecy in regard to the years of scarcity and famine was verified. *And the dearth was in all lands, i. e., in all lands bordering on Egypt, and especially also in Palestine; for these were affected by the general climatic conditions, which produced the drought and scarcity in Egypt. But in all the land of Egypt there was bread, i. e., the bread which had been laid up in storehouses during the years of plenty. And when all the land of Egypt was famished, that is, when the supply which the people themselves, (who were not in the secret of Joseph, and did not expect so many years of failure of the crops), had kept was exhausted, and when they began to suffer from want of food. Cried unto Pharaoh for bread. They knew that the government had a large store of provisions. Pharaoh referred the people to Joseph, and Joseph opened all the storehouses, and sold unto the Egyptians. He did not give it away for nothing, but sold it, in order to secure an economical use of it, and prevent any of it from being wasted. And all countries came into Egypt to Joseph for to buy corn.* This does not mean all countries in the world, but only those bordering on Egypt; as also the previous statement, that *the famine was over all the face of the earth*, does not mean literally the *whole* earth, but only that portion of it which is contiguous to Egypt. The statement that all countries came into Egypt, is introduced here to prepare the way for the following relation concerning the journey of Joseph's brethren, their meeting with him, and the subsequent reconciliation.

In his present exalted position Joseph is more than rewarded for all that he suffered before; and indeed he could be properly prepared for this position only by that suffering. Had there been any degree of vanity or ambition in him still, his good fortune would undoubtedly have turned his head, made him proud and haughty, and become the occasion of another and a deeper fall. There was a time when he was not altogether free from ambitious thoughts, as his youthful dreams show. The peculiar affection of his father and the "feeling of his destiny" were a little too much

for him. But that was so no more. In God's providence, the crime committed against him by his brethren, did not only become the occasion of his exaltation to a throne, but the consequent suffering also served to prepare his mind for the worthy occupation of that throne. The good which God thus brings out of the crime of his brethren, does, of course, not make those brethren any the less guilty, but it furnishes a reason to Joseph why he should be willing to forgive and forget that crime. And this we afterwards find him willing to do, and that is his greatest glory. From the case of Joseph we should learn humbly to submit to the dispensations of divine providence, and to entertain no feelings of resentment against those who do us wrong, knowing that God will bring good for us out of the evil which we suffer.

Effect of the Bible.

Taine's "English Literature" has a remarkable passage, with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's translation:

"One hid his book in a hollow tree—another learned by heart an epistle and a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend, he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect could be. It was the yeoman's sons, as Latimer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterwards reaped his Puritan victories. When such words are whispered through a nation, all official voices clamor in vain. The nation has found its *poem*; it stops its ears to the troublesome would-be distractors, and presently sings it out with a full voice and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could buy this book, either read it assiduously or had it read to him by others, and many well advanced in years, learned to read with the same object."

NOV. 21.

LESSON XLVII.

1880.

First Sunday before Advent. Genesis xlv. 30-34; xlv. 1-8.

THE SUBJECT.—RECONCILIATION OF JOSEPH AND HIS BRETHREN.

30. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life:

31. It shall come to pass, when he seeth that the lad is not with us, that he will die: And thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad be not with me? lest peradventure I shall see the evil that shall come upon my father.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest.

7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

QUESTIONS.

What is the subject of this lesson? When did that reconciliation take place? Gen. xlv. 6. How often did Joseph's brethren come to Egypt to buy food? Did Joseph recognize them the first time? Gen. xlii. 7. Did they recognize him? How long had it been since they had last seen him? How did he receive them on this occasion? Gen. xlii. 8-14. Why did he charge them with being spies? What did he require them to do to clear themselves of this charge? Gen. xlii. 15-16. Were they willing to do this? What change did Joseph then make in his demand? Gen. xlii. 19-20. Which one of the brethren did Joseph retain? Gen. xlii. 24. Why did not Joseph make himself known to them on this occasion?

When did they come again to Egypt? Gen. xliii. 2-14. Was Benjamin now with them? How did Joseph receive them this time? Gen. xliii. 26-34. Why did he not now make himself known to them? What did he command his steward in regard to them? Gen. xlv. 1-2. What did he do after they were gone? Gen. xlv. 4-5. What occurred when the steward overtook them? Gen. xlv. 6-12. What did they do then? Gen. xlv. 13-14. Who was their spokesman when they had returned to Joseph? What did Judah say? What did Joseph answer? Gen. xlv. 17. Did that announcement cause them great anxiety? Does this show that they were now better disposed towards Benjamin than they had once been towards Joseph? What did Judah now do? What are the contents of this speech?

VERSES 30-32. What is here said of Jacob's affection for Benjamin? Were his brethren jealous on account of his affection? Does this indicate a better state of mind than that which they were in when they sold Joseph? Had they reached this better state of mind in the way of repentance for their sin against Joseph? What effect does Judah say the loss of Benjamin would have upon their father? What does the word *grave* here mean? How had Judah become surety for the safe return of Benjamin? Gen. xliii. 8.

33-34. What does Judah propose here? Was this a very noble offer on his part? Why was he willing himself to become a slave in order to free Benjamin? Does this show very great regard for his father?

VERS. 1-2. What impression did the speech of Judah and the appearance of his brethren now make upon Joseph? Whom did he command to go out from his presence? What is said of him then? Why did he weep? Who heard his weeping? Does this show that the house of Joseph must have been close to the royal palace? In what city was Pharaoh's residence? Where was Memphis located?

3-4. What disclosure does Joseph now make? What question does he ask immediately afterwards? Why did he ask this question? What impression did the disclosure make upon his brethren? Why were they terrified at his presence? Why did he ask them to come near to him? What did he say then? Why does he mention their crime here? Could the reconciliation have been complete without a confession of that crime, and without an assurance of forgiveness on the part of Joseph? Are we to suppose that all that occurred between Joseph and his brethren at that time is here recorded?

5-8. How did Joseph comfort his brethren here? Did they need comfort? Had they already suffered sufficiently for their crime? What did Joseph mean by telling them they should not be grieved nor angry with themselves? Which of the brethren had been comparatively innocent of the crime against Joseph? What does Joseph say God had to do with this matter? In what sense is this true? Did God's agency in the matter go so far as to make Joseph's brethren guiltless? Could they properly themselves have used the language that Joseph uses? What was God's purpose in bringing Joseph into Egypt? How long had this famine lasted already? How long was it yet to last? What practical truths do we learn from this lesson?

NOTES.—The first journey of Joseph's brethren into Egypt to buy food, occurred some time during the second year of the great famine, which began B. C. 1928. Joseph was now thirty-seven years old. Twenty years had elapsed since his brethren had sold him, and in that time they had not seen him. He was now arrayed in royal apparel, and was the first lord of Egypt. In this state his brethren did not recognize him, though he at once recognized them, as time had made fewer changes in them than in him. It must have been a moment of strange emotions to Joseph, when he saw these brethren bowing down before him with their faces to the earth, and thus fulfilling his youthful dreams. Should he at once make himself known to them? He must have felt an impulse to do so; and yet there were reasons why he should not. His injured feelings demanded some atonement before a complete reconciliation was possible; and his brethren must, by a process of wholesome discipline, be brought into a state of thorough repentance, and made to give evidence of a better disposition than that which once characterized them. Hence, while he did not at once make himself known, he yet adopted measures that must at last lead to a recognition. With this view he charged them with being spies; told them they might clear themselves of this charge, if one of their number would go and bring to him their younger brother; kept them all in ward for three days, because they were unwilling to consent to this arrangement; and finally released them, with the exception of Simeon, whom he kept as a hostage in order to make sure of their return, warning them, however, that they should not be admitted to his presence again, unless their younger brother were with them. In order still further to increase their anxiety and quicken their awakened conscience, he ordered the money which they had paid for their corn to be secretly restored to their sacks.

About the end of this second year of the famine, they were compelled to come to Egypt again, for their corn was spent. Benjamin, who was Jacob's favorite now, as Joseph had once been, and to whose departure Jacob had re-

luctantly consented only after Judah had undertaken to become surety for his safety, was now with them. This time Joseph received them in a more gracious, but also more mysterious, and therefore not the less alarming, manner than the first time. He invited them to a banquet at his house. His chief object, before making himself known, now seems to have been to ascertain their feeling towards Benjamin. With this view he bestowed some marks of distinction upon the latter at the banquet; and when that elicited no signs of envy, in order still further to test them, he again ordered his steward to put their money into their sacks with their corn, and also to conceal his cup in the sack which belonged to Benjamin, so as to make it appear that the latter had stolen it. When scarcely out of the city, the steward overtook them, and charged them with the theft, and they indignantly offered to deliver up to death him with whom the cup should be found, and themselves all as slaves; but when the cup was found in the sack of Benjamin, they rent their clothes and returned to the city in terror. And now when Joseph proposed to retain Benjamin as his servant, and let the rest go free, they were all filled with dismay, showing that there was in their mind now none of that envy towards Benjamin which had once moved them to sell Joseph; and now Judah came forward and delivered the speech, so full of tender and touching reminiscences, recorded in chapter xlv. 18-34. In this speech Judah describes in most pathetic language the condition of his aged father, his affection for Benjamin, the effect which the loss of Benjamin would have upon him, and proposes in conclusion to become a bondsman himself in order to free his young brother.

VERSES 30-32. In these verses Judah describes Jacob's affection for Benjamin. Benjamin, like Joseph, was a son of Rachel, Jacob's favorite wife, and was now about twenty-one or twenty-two years old. *His life is bound up in the lad's life.* A statement of the intensity of Jacob's love for Benjamin, heightened still further by the following sentence: *It shall come to pass, when he seeth that the lad is not with us, that he will die.* So far from being jealous of Benjamin

on account of this affection of their father are the brethren now, that they make every effort in their power to save the favorite son. And this better state of mind they had reached, no doubt, in part at least, in the way of repentance for their sin against Joseph. Who can tell how much agony they may have endured during those twenty years on account of that sin? They remembered the anguish of his soul, when he besought them, and they would not hear (Gen. xlii. 21)! Every imploring look and word was engraved on their memory and burnt into their consciences. And the remembrance of that fearful deed, as it haunted them always and everywhere, may well have tended to soften their minds, and put them into a better mood towards all around them. *And thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave.* The word here translated *grave* is *Sheol*, *Hades*, the place of departed spirits, the realm of the dead. To bring one to the grave with sorrow, is to kill him by means of unkindness. Had Jacob known all that his sons had done, he would probably have been dead long before this time. *Thy servant became surety for the lad*, etc. Judah, in whose firmness and discretion Jacob seems to have had confidence, made himself responsible in the most solemn manner for the safe return of Benjamin. How he was ready to discharge this responsibility we see from the following verses.

VERSES 33-34. *Now, therefore, let thy servant abide instead of the lad a bondsman to my lord.* Judah is willing to take upon himself the sentence that has been pronounced upon Benjamin. To free the latter, he is willing to become a slave himself. A grand example of self-sacrificing devotion to another. For the moment we see in Judah something of the spirit of sacrifice that was in Christ. Compare John x. 15, and xv. 13. No doubt in all respects Judah was the noblest of Jacob's sons. He and Reuben were not guilty with the rest of their brethren against Joseph; and it is a striking fact that one who is comparatively innocent, should be willing to bear the punishment of the guilty. "Judah, thou art he whom thy brethren shall praise:" this part of Jacob's bless-

ing, (Gen. xlix. 8), was not uttered without cause. Nor was it without cause that from Judah came Christ according to the flesh. Of the nobility of his nature we see something in the transaction here under consideration. *How shall I go up to my father, and the lad be not with me?* An expression of profound regard also for the sorrow of his father. Sooner than he will see his father grieved, he will himself remain a bondsman forever in Egypt.

VERSES 1-2. *Then Joseph could not refrain himself*, etc. Hitherto Joseph had suppressed the emotions by which his heart was agitated, and preserved an appearance of cool serenity towards his brethren. But now the distress of his brethren, their noble attachment to Benjamin, their pious reverence of their father, the tragic devotion of Judah, and lastly, the evidences of repentance for their great sin of twenty years ago, which Joseph has perceived, cause him to break down. He feels that he has carried the process of testing and alarming them far enough, and that he must now make himself known to them. *And he said, Cause every man to go out from me, i. e., all his Egyptian servants and courtiers.* The scene of recognition and reconciliation was too sacred to be witnessed by the eyes of strangers. *And he wept.* He wept for joy at the favorable issue to which divine providence had brought the crimes and sufferings of his family during the past twenty years. A dark spirit had been moving through his father's house, which seemed now to be fairly gone. *And the Egyptians and the house of Pharaoh heard.* A proof that Joseph now resided in the capital of the country, (Memphis, in the Old Testament called Noph, or Moph, which was situated on the western bank of the Nile, about ten miles south-west of the present city of Cairo), and that his house was close to the royal palace. The excitement of Joseph spread among his servants, and soon reached the inmates of the palace.

VERSES 3-4. *And Joseph said unto his brethren, I am Joseph.* Their minds had recently been much occupied with the memory of Joseph. They perceived that, from their first arrival into Egypt, they had been the victims of snares which had been deliberately laid

for their destruction, and from whose folds they now saw no escape. And they felt that this misfortune had fallen upon them because of Joseph whom they had sold into Egypt. Compare Gen. xlii. 21 and xliv. 16. Thus while the thought of Joseph was haunting them like a terrible nightmare, there suddenly came from the lips of the man whom they already dreaded so much, the words, *I am Joseph!* The effect of this disclosure we may better imagine than describe. The brethren have lost their speech, and there are a few moments of painful silence, which Joseph at length breaks with the question, *doth my father yet live?* Joseph knew this already, and therefore asked the question, not for information, but because something had to be said. But nothing could at this moment have been uttered so reassuring to Joseph's terrified brethren as this question concerning the life of his father. And yet this was not sufficient. *His brethren could not answer him; for they were troubled (terrified) at his presence.* They had shrunk back from him in terror, and only ventured to approach him after he had graciously begged them to do so. *I am Joseph your brother, whom ye sold into Egypt.* Why does Joseph at this moment mention their crime? Because in the nature of the case it had to be brought forward, and they were unable because of their fear to do it. There could have been no reconciliation without a confession of the crime on the one hand, and an assurance of pardon on the other. And the sooner this point was reached the better. Hence, while his brethren are still too much afraid to make a confession, Joseph does it for them. That an expression of sincere repentance now followed on their part, we must assume, though it is not recorded here. We are not to suppose that all that occurred between Joseph and his brethren at that time is here recorded. It was probably an expression of grief and sorrow for the past that caused Joseph to utter the words of the following verses.

VERSES 5-8. These are words of comfort to his brethren, who had already suffered sufficiently for their crime. Such words of comfort they needed in order to lift them out of their present state of mental agony. *Now therefore*

be not grieved nor angry with yourselves, &c. These words are capable of being construed in a double sense, and were probably intended to be thus construed. They may mean in the first place: do not blame yourselves too severely, do not despair as though your act were one that could not be forgiven. But in the second place they may mean: do not be grieved or angry with each other. It must be remembered that Reuben and Judah were not as guilty as the rest of them, and that Benjamin had nothing to do with the crime at all. How natural it was for these comparatively innocent ones to be angry with the rest? This also Joseph wishes to prevent. There must be no more strife among them now, for there has already been enough of that. *For God did send me before you to preserve life.* This statement is true only in a limited sense. God was not the mover of the crime through which Joseph came into Egypt. Joseph's exaltation in Egypt, the great famine, and the consequent settlement of Jacob's family in Egypt, may be regarded as matters of divine volition. But God did not need the crime of his brethren to bring Joseph into Egypt; he had other ways of bringing him there; and the favorable issue which came of that crime does not make the perpetrators thereof guiltless. Of the correctness of this view, we may be convinced by asking the question, Could Joseph's brethren properly have used the language which Joseph used? Could they have said: "After all we are not so very guilty in this matter; for it was not we that did it, but God, who sent you before us to preserve life?" Had they used such language, we should have said they were graceless hypocrites. *And God sent me before you to preserve you a posterity, &c.* This was God's purpose in permitting the crime of Jacob's sons, and in bringing Joseph into Egypt. He had come into the kingdom for such a time as that, but his brethren had no credit for their share in bringing him there. In view of the result, however, Joseph could readily forgive the sin of his brethren. The famine was to last still five years longer, and in consequence of this the family of Jacob was to be settled in Egypt and remain there for four hundred and thirty

years, a fact of far-reaching consequence in the history of Israel. We learn from this lesson how God makes the wrath of man to praise him; and how the righteous man, suffering wrongfully, is not overcome of evil, but overcomes evil with good.

A Day with Milton.

His economy of his day, if we may trust Aubrey and Toland, was very strict. He rose as early as four o'clock in summer and five in winter, but would sometimes, Toland judiciously admits, lie in bed beyond those hours. In either case he began the day by having a chapter or two of the Hebrew Bible read to him by his "man" as Aubrey calls him; *i. e.*, we are to suppose, by whatever scholar he had in attendance upon him, for love or money, as his servant in such matters. Breakfast down stairs, and then "contemplation" by himself in an upper room of study, carried him on to about seven o'clock, when his "man" came to him again for the solid work of the day in the up-stairs room. That consisted of reading and dictation till the midday dinner, the man then changing from reader to amanuensis by direction, and the writing generally being "as much as the reading," says Aubrey. At the midday dinner down stairs, Milton "took what was set before him," says Richardson; "which was anything most in season or the easiest procured," explains Toland—both agreeing that he was "extraordinary temperate in his diet," and "no friend to sharp or strong liquors." He had his preferences, however, in matters of diet, like other people, and his wife knew them. Dinner over, some three or four hours in the afternoon were given to exercise and recreation. Walking, either out in the neighborhood or in his own garden, was always the favorite exercise; but some kind of swinging machine served him for more artificial exercise within doors in wet weather. Whatever other recreation there was, music was indispensable, and the organ or some other instrument, with singing or listening to song, whiled away part of every afternoon. At about four o'clock, Milton seems gener-

ally to have returned to his own room again for an hour or so by himself; but from six to eight, he was again accessible to his friends. At eight o'clock "he went down to supper, which was usually olives or some light thing; and after supper, he smoked his pipe and drank a glass of water and went to bed." We do not hear of a pipe any other time of the day, but may suspect as we like. Doubtless he was temperate in this as well as in every other indulgence. "Temperate, rarely drank between meals," says Aubrey, thinking that an exceptional trait.—*Masson's Life of Milton.*

Use the Bridle.

A bridle is very necessary in guiding and restraining an unruly horse; and it is very needful in controlling that unruly member, the tongue. "Don't go without the bridle, boys," was my grandfather's favorite bit of advice. If he heard any one cursing or swearing, or given to much vain and foolish talk, "That man has lost his bridle," he would say. "Without a bridle the tongue, though a little member, 'boasteth great things.' It is an unruly member, 'full of deadly poison.' Put a bridle on, and it is one of the best servants body and soul can have. 'I will keep my mouth with a bridle,' said King David. Be sure, too, to keep a bridle on your appetite. Don't let it be your master. And don't neglect to have one for your passions, or they will get unmanageable, driving you down a headlong course to ruin." My grandfather was speaking of the bridle of self-government. Good parents try to train and restrain their children; and you can generally tell by the children's behaviour whether they have such wise and faithful parents. But parents cannot do everything. Boys and girls must have their own bridles; they must learn to check and govern themselves. Self-government is the most difficult and the most important government to each of us; but it becomes easier every day if you practise it with a steady, resolute will, and a firm trust in Him who alone can teach us wisely to rule our own spirits.—*N. Y. Observer.*

NOV. 28.

LESSON XLVIII.

1880.

First Sunday in Advent. Gen. xlvii. 1-12.

THE SUBJECT.—ISRAEL'S SETTLEMENT IN EGYPT.

1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

2. And he took some of his brethren, even five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren. What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell;

and if thou knowest any men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old art thou?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

QUESTIONS.

What is the subject of this lesson? Who first proposed this settlement in Egypt? Gen. xlv. 9-11. Did Pharaoh also approve of this plan? 17-18. What arrangements did Pharaoh command Joseph to make to carry it out? Gen. xlv. 19-26. How was Jacob affected when his sons told him of all this? Gen. xlv. 25-28. Was he willing then to remove to Egypt? But what did he do first? Gen. xlvi. 1. What promise did God there give him? Gen. xlvi. 2-4. How large was the number of Jacob's posterity when they came into Egypt? Gen. xlvi. 26-27.

VERSES 1-2. What did Joseph do when his father's household had arrived in Egypt? Gen. xlvi. 29-34. What did he do after this meeting with his father? Do we know the name of this Pharaoh? Where was Jacob's household at this time? Where is Goshen? How far was it from Beer-sheba to the land of Goshen? How many of his brethren did Joseph present to Pharaoh? What was his object in doing this?

3. What question did Pharaoh ask his brethren? What was their answer? How did the Egyptians regard shepherds? Gen. xlvi. 34. Why did they hold them in abomination? Did it require some courage to confess that they were shepherds, because the Egyptians held such in abomination? Would it have been of any use to tell a falsehood? Is it always best to tell the truth?

4. For what purpose did they say they had come? What reason did they give for this desire to sojourn in Egypt? In what part of the land did they desire to dwell? Why in Goshen?

5-6. To whom did Pharaoh direct his reply? Why to Joseph? Did he readily grant the

request? What were his motives for doing so? What direction does he give Joseph in reference to his brethren?

7-9. What did Joseph do now? What did Jacob do when he met Pharaoh? What does *blessing* here mean? What did Pharaoh ask Jacob? Why did he ask about his age? How old was Jacob at this time? Do any persons get as old as that now? Was it also regarded as a very great age at that time in Egypt? What does Jacob say of his life? Why does he say it has been *evil*? How does he say it compares with the lives of his fathers? Give the age of some of Jacob's ancestors. Gen. xxxv. 28; xxv. 7; xi. 32. How old was Jacob when he died? Gen. xlvii. 28. What does Jacob here call man's life on earth? Why *pilgrimage*? Where is man's true home? Should we ever forget this? What did Jacob do before leaving Pharaoh? Is it likely that Pharaoh asked for his blessing? Should the young desire the blessing of the aged?

11-12. Where did Joseph then locate his father and brethren? What is meant by *the land of Rameses*? Where was the city of Rameses situated? What is said of this district? Did Joseph give his brethren this land as a *possession*? Had he a right to do so? How did he get this right? What further did Joseph do for his father and brethren? How long did he do this? How long did the famine last yet? When did this settlement of Israel in Egypt take place? How long did the Israelites dwell in Egypt? What was the significance of this period in the history of Israel?

NOTES. — After Joseph had made himself known to his brethren, he proposed to settle them and their father in the land of Egypt, where he might the better provide for them during the remaining five years of the famine. Pharaoh also approved of the plan, and commanded Joseph to furnish wagons and provisions for the removal. Jacob was incredulous when his sons first told him that Joseph was living, and that he was governor over all the land of Egypt; but when he saw the wagons which Joseph had sent, his spirit revived, and he expressed his willingness to remove to Egypt at once. But before he did so, he went to Beersheba, and there offered sacrifices to God, who promised to go with him into Egypt, there to make of him a great nation, and to bring him up again in due time to Canaan, the land which he had promised to give to his posterity as a possession forever. Jacob now removed to Egypt with his household, which is said (Gen. xli. 26-27) to have numbered seventy souls; though it is plain that some of the persons included in this number were not yet born at the time of the removal.

VERS. 1-2. *Then Joseph came and told Pharaoh.* When Jacob was approaching the borders of Egypt, he sent Judah ahead to inform Joseph of his coming, so that the latter might direct him to the place assigned him for his residence. Joseph then went to meet his father, whom he had not seen for twenty years. His father did not recognize him at first; but afterwards, when he was assured that he was Joseph, fell on his neck and wept again and again. After this affecting meeting with his father, Joseph returned to the capital (probably Memphis, Moph or Noph), and informed the king of the arrival of his kinsmen. It would be interesting to know the name of this king (for the word Pharaoh is not a proper name, but an appellative), but on this point we have nothing but conjecture. Perhaps it was Amosis, as is supposed by some. *And behold they are in the land of Goshen.* This was a district in the north-eastern part of Egypt, lying between the Arabian desert on the east, the Pelusiac branch of the Nile on the west, the Mediterranean Sea on the

north, and stretching southward as far as to the present city of Cairo. It was that portion of Egypt which one would enter first on coming from Canaan by way of Gaza. The distance from Beersheba to the land of Goshen was about one hundred miles. *And he took some of his brethren, five men, and presented them to Pharaoh.* The object of this action was perhaps simply to please Pharaoh. The number five was regarded as sacred by the Egyptians.

VER. 3. *And Pharaoh said unto his brethren, What is your occupation?* The Egyptians were divided into castes, in which different occupations were hereditary. The highest caste was that of the priests, including the royal family. After this came that of the warriors, and then, in descending order, those of the agriculturists, artisans, merchants, shepherds, &c. To the Egyptians, therefore, it was a matter of much importance what occupation a man followed, as that determined his rank and condition in life. Hence Pharaoh's inquiry concerning the occupation of his visitors was in fact an inquiry concerning their rank or caste, of which the Egyptians were religiously scrupulous. *And they said unto Pharaoh, Thy servants are shepherds.* This was the lowest and most despised caste among the Egyptians. "Every shepherd is an abomination to the Egyptians" (Gen. xli. 34). It has been suggested that this hatred of shepherds had its origin in the fact that the Egyptians once suffered much injury from a race of eastern shepherds (Hyksos, shepherd-kings), who for several centuries ruled over Egypt with much violence. But it may have had its origin in the simple feeling of caste, as we know that such antipathies between the members of different castes have existed in other countries. In view of this contempt of the Egyptians, it must have required some courage on the part of these Israelites to confess that they were shepherds. But it is always best to tell the truth, and falsehood here would have been of no use at any rate. Besides, all useful occupations are honorable in the sight of God. No one ought to be ashamed of the condition in which God has placed him, however humble it may be. The honest farmer or mechanic is more

of a *nobleman* than the worthless, though most titled, scion of aristocracy.

VER. 4. *For to sojourn in the land are we come.* To sojourn in a place is to dwell there only for a time as a stranger or guest. The purpose of Israel was not to remain in Egypt permanently, and become citizens of the country, but simply to abide there during the progress of the famine, because there was no food for themselves and no pasture for their flocks in the land of Canaan. *Let thy servants dwell in the land of Goshen.* They asked for a residence in the land of Goshen, because, as the most exposed part of the Egyptian territory, it was the most sparsely inhabited; because they could here dwell by themselves without coming much in contact with the Egyptians, who despised their occupation; because, being well watered and productive of grass, it yielded sufficient pasture for their flocks, and thus favored their mode of life; and finally, because it lay contiguous to Palestine, which would make it easy for them to return to Canaan when the proper time should come.

VERS. 5-6. *And Pharaoh spoke unto Joseph.* Joseph was Pharaoh's representative. All the business of the kingdom was in his hands. In accordance with his dignity, Pharaoh commits the matter of settling his father and brethren entirely to him, only giving his royal consent to any arrangement he might make. There was in this also a stroke of divine providence. His brethren must be made to feel that they cannot deal with Pharaoh independently of Joseph; they must be made to feel that Joseph is not simply their brother but their sovereign, to whose favor they owe their fortune; their stars must do obeisance to him (Gen. xxxvii. 9). *In the best of the land . . . in the land of Goshen let them dwell.* Pharaoh's readiness to grant the request of Joseph's brethren no doubt had its origin, in part, in his sense of obligation to Joseph, and in the high esteem in which he held him; but in part also in the fact that the settlement of Israel in the exposed province of Goshen, would add to the safety of the kingdom by making invasion less easy from that quarter. All the previous and all the subsequent conquerors of Egypt, that came from Asia,

passed through the Isthmus of Suez and the land of Goshen. Of course we must not forget that there was a providence in all this. It was God's providence that led Israel into Egypt, and kept them there until they had grown into a great and powerful people, but at the same time we must remember that men's actions are free. They are not determined by an immediate sense of the decrees of Providence, but by personal motives. Pharaoh's motive was to please and honor Joseph, and to secure the safety of his kingdom. But in seeking to accomplish this, he fulfilled the decrees of Providence.

VERS. 7-10. *And Joseph brought in Jacob his father, and set him before Pharaoh.* Pharaoh had probably requested an introduction to the father of his favorite minister. *And Jacob blessed Pharaoh.* His salutation was a blessing—an expressed desire or prayer for his welfare. The Hebrew word *to bless*, in its primary signification, means *to bend the knee, to pray*. *How old art thou?* Pharaoh does not ask Jacob in regard to his occupation or caste. He knows that. But it is a thing which in reference to Jacob has no more significance. Jacob is a very old man, a gray-headed man, leaning upon his staff, yet grave and full of dignity. The first thing that strikes Pharaoh, who was himself probably just in the prime of life, is the great age and venerable appearance of his guest. Jacob was at this time a hundred and thirty years old. People do not get as old as that now. They did not get so old, even at that time, in Egypt. Three-score years and ten or four-score years, was considered an extremely old age among the Egyptians, as it was among the Israelites about the time of the exodus (Ps. xc. 10). Jacob stood before Pharaoh as a man who had long since passed the bounds ordinarily allotted to human life; and very natural therefore is the question, *How old art thou?* It is just the question we should ask in similar circumstances. *Few and evil have the days of the years of my life been.* Jacob calls his life evil because he experienced much trouble and sorrow. We may recall his trouble with his brother Esau, his difficulties with Laban, his father-in-law, and the anxieties and sorrows which his sons brought

upon him. How many a father has occasion to regard his life as evil for the same reason! How careful sons and daughters ought to be not to render the lives of their parents evil in this way! *And have not attained unto the days of the years of the life of my fathers.* The age of Jacob's father, Isaac, was 180 years, that of his grandfather Abraham 175 years, and that of his great-grandfather Terah 205 years. Jacob still lived seventeen years after the event here under consideration, making his whole age 147 years. But that falls short considerably of the age of his ancestors. And one reason of this may have been the evil which clouded so much of his life. *In the days of their pilgrimage.* Man's life on earth is a pilgrimage. The word here translated pilgrimage is from the same root which, as a verb, in the 4th verse is translated *to sojourn*. A pilgrim is a sojourner, a stranger, one who is away from home. And such is man in this world. "I am a stranger with thee, and a sojourner, as all my fathers were," (Ps. xxxix. 13). Man's true home, his permanent abode, "the house of his eternity" to which he is going (Eccl. xii. 5), is not on this material earth, but in the heavenly world, where the Lord is (2 Cor. v. 1-8), in those "many mansions" of the Father's House, whither Christ has gone to prepare a place for His people (John xiv. 2-3). How important that we should never forget this! And yet how many strive only to gain this perishable place of their pilgrimage (2 Pet. iii. 10), to lay up treasure here, and to join houses to houses and lands to lands, while they care nothing for that "better country" (Heb. xi. 15-16) which is reserved for the people of God. *And Jacob blessed Pharaoh.* He had blessed him when he came in, and now he blessed him once more before he went out. It is likely too, that Pharaoh requested his blessing, which he now imparted in a more full and formal way before taking his leave of the gracious monarch. It is a good thing for the young to desire the blessing of God's aged servants.

VERS. 11-12. *And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt.* A possession, not simply a permission of resi-

dence. He gave them lands to be held in *fee-simple*, or in their own right. This he could do without trespassing upon the rights of others, because much of the land in the province of Goshen, on account of its exposed location, lay vacant, and all vacant lands belonged to the crown. Joseph, therefore, did not need to dispossess any of the Egyptians in order to accommodate his brethren. That he could not have done rightfully, nor would he have been permitted to do it. *In the best of the land.* The soil in lower Egypt, in the neighborhood of the Delta, is the most fertile in the whole country. *In the land of Rameses.* Rameses was the name of a city in the province of Goshen, built by the labor of the Israelites during their sojourn in the land (Ex. i. 11). It was the place where the Israelites assembled on the eve of their departure from Egypt (Ex. xii. 37). Its location is not certainly known, though it is by many supposed to be identical with that of Hierapolis, which stood on the border of the desert east of the Delta, upon the canal connecting the Nile with the western head of the Red Sea. *And Joseph nourished his father and his brethren with bread, i. e.,* so long as the famine lasted, which was yet during the space of five years.

Israel's migration to Egypt took place in the year 1926 B. C. The period of their residence there was 430 years (Ex. xii. 40), making the date of the exodus 1496 B. C. According to a later tradition, followed by Josephus (Ant. B. II. xv. 2), and the Apostle Paul (Gal. iii. 17), the period of the sojourn in Egypt was only 215 years, the number 430 in Ex. xii. 40, being supposed to begin with the migration of Abraham to Canaan. This is not the place to say anything further on this point, except to remark that the weight of modern authorities is decidedly in favor of the longer period given in Exodus. During this period Israel increased from a family to a nation. The land of Goshen was the most favorably situated for this end. Here Israel was surrounded by a powerful people far advanced in science and art, and yet prevented from mingling with that people by the strong feeling of caste. No other country could have been chosen in which Israel could have preserved the purity of its blood

and religion so well as in Goshen. And for this reason God brought them there. Thus the free actions of men, both good and bad, and the phenomena of nature (rain, drought, famine) must work together to accomplish God's will.

A Mother.

A touching incident occurred a few weeks ago at the distribution of prizes in the English School of Sciences and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience, the bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys and their parents, the good bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever, managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meager necessities, bright and happy as that House Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children through her efforts have risen to positions where they could help to make the world wiser and better. "She is now," said the bishop, with broken voice, "in my house, paralyzed, speechless and helpless; and when I looked at her sweet face this morning, I thanked God, who had given her to me. I owe to her all that I am."

The Hour before you go to Church.

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of fine

apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparation of the hearer's heart. If you come up to the church with your minds crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnot.*

Afterglow.

Grandmother paces with stately tread
Forward and back through the quaint old
room,

Out of the firelight, dancing and red,
Into the gathering dusk and gloom,
Forward and back in her silken dress,
With its falling ruffles of frost-like lace;
A look of the deepest tenderness
In the faded lines of her fine old face.

Warm on her breast in his red night-gown
Like a scarlet lily the baby lies,
While softly the tired lids droop down
Over the little sleepy eyes.
Grandmother sings to him sweet and low,
And memories come with the cradle-song
Of the days when she sang it long ago,
When her life was young and her heart was
strong.

Grandmother's children have left her now;
The large old house is a shadowed place;
But shining out in the sunset glow
Of her life, like a star, comes the baby's
face.

He lies where of old his father lay;
Softly she sings him the same sweet strain;
Till the years intervening are swept away,
And the joy of life's morning is hers again.

Grandmother's gray head is bending low
Over the dear little downy one;
The steps of her pathway are few to go;
The baby's journey is just begun.
Yet the rosy dawn of his childish love
Brightens the evening that else were dim;
And in after years, from the home above,
The light of her blessing will rest on him.

—*Christian Union.*

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PROSPECTUS FOR 1880

THE GUARDIAN: A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN will enter upon its XXXIst volume, on the first of January, 1880. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

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—
“LIFE, LIGHT, LOVE.”
—

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*SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY,
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YOUNG MEN AND LADIES.

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Rev. B. Bausman, D. D., Editor.
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PHILADELPHIA:
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GUARDIAN, DECEMBER, 1880.

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Rickie Haust, B. Rudy, Mrs. R. Heckerman, W. Beachley, J. B. Leity, Miss Alice M. Seabrooks, Rev. A. Finfrock, (2,) Miss A. E. Snyder, Dr. W. H. Schell, J. J. Hoffman.

TO OUR PATRONS.

The "Guardian" entered upon its thirty-first volume with the 1st of January. It has reached a ripe age, and can refer with pride to its past history. It has strong claims on its various patrons, which, we trust, they will duly recognize, not only by prompt payment of their individual subscriptions, but also by earnest efforts to add new names to the list of subscribers. Address:

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The Guardian.

VOL. XXXI.

DECEMBER, 1880.

NO. 12.

Editorial Notes.

THE next number of the GUARDIAN will begin a New Year. As it is mailed before the last Sunday in the month, it is important that the renewed subscriptions should be sent in at furthest by the 20th of December. We urge our friends to continue their kindly interest in our Magazine. Let the proper persons canvass the Sunday Schools and group the teachers into clubs of subscribers, which enables them to get the GUARDIAN at a lower rate. Help us to circulate the GUARDIAN more generally among the young, and to secure it a place and a hearing around the firesides of the Church.

A YOUNG man looking around in search of an occupation for life, wrote to a certain popular minister for advice. What pursuit in life would be the easiest, furnishing easy times and good pay. He was told in reply that if he wanted easy times, he should not become a mechanic, for there he must work. Nor a physician, for a conscientious doctor has little ease. Nor a lawyer, for no one can be a capable lawyer without hard work. Nor an editor, for little ease hath the man who gets up a live paper, worth reading. Nor a minister, for who has such a laborious life as a faithful servant of Christ. If a state of ease was his chief aim, he knew no place save the grave where his object could be attained. Whether such a person could find rest or ease even in the grave, the GUARDIAN is disposed to doubt. This person represents a large class of young men, in search for an easy birth in life, with large pay and much human glory, regardless whether they can benefit any-

body, or even acquire a manly character for themselves. Is the chief end of life to take one's ease and make money? Or is it to live for the good of others, the advancement of Christ's kingdom, and the glory of God?

THE late Dr. William Adams, of New York, was a worthy son of a very worthy father. The latter served as the head of a number of flourishing schools, and for nearly thirty years he was the principal of the celebrated Phillips Academy, at Andover, Mass. Indeed, this institution, to a large extent, owes its character and great reputation to Dr. John Adams. Nearly thirty years of his laborious life he devoted to its interests. He had already passed his seventieth year, when he returned to his quiet home in Illinois. But not to take his ease, for, from this time on, he became a missionary of the American Sunday School Union. For about eleven years he traveled from house to house over twenty counties, gathered and organized 322 new Sunday Schools, with 2,000 teachers and 16,000 scholars, and distributed 50,000 volumes of religious reading, besides the Bibles, Testaments, tracts, etc., which he circulated. In his 83d year he presented his final report, "The Testimony of a Veteran to the value of the labors of Sunday School Missionaries," published by the American Sunday School Union. It is not the easy life that is the happiest. Those who consecrate their time and talents to the Master, and faithfully toil in His service, are the most enduringly useful, happy and honored.

IN these days of slippery moral casuistry, when injustice is often cover-

ed with a multitude of learned, elegant phrases and political sophistry, it is refreshing to hear a native son of the Red man teach the civilized world the principles of true government. The Indian chief, Joseph, of the Nez Percés tribe, never studied the philosophy of the universities, nor the rules of rhetoric and oratory, but the following little speech which he made in behalf of his wronged brethren to representatives of our government, would be an honor to the greatest orators of the world. Not only for his people, but we venture to say, for his God too, does he speak :

"Good words do not last long unless they amount to something. Words do not pay for my dead people. Good words will not give me back my children. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. If the white man wants to live in peace with the Indian he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Chief Spirit. They are brothers. I only ask of the Government to be treated as all other men are treated. We ask to be recognized as men. If the Indian breaks the law, punish him by the law ; if the white man breaks the law, punish him also. When the white men treat the Indian as they treat each other, then we will have no more wars. Then the Great Spirit Chief who rules above will smile upon this land, and send rains to wash out the bloody spots made by brothers' hands from the face of the earth. For this time the Indian race are waiting and praying. I hope that no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people. In-mut-too-yat-lat-lat ('Thunder-traveling-over-the-mountain' Joseph) has spoken for his people."

FORCED growth is short-lived. Fruit that ripens early in the season rots the soonest. The latest apples are the most healthy, and keep the longest. Hot-house growth is unnatural in plants and

in the human body. People who nurse the stove all winter for the sake of comfort, will in the end gain neither comfort nor health. The crisp, cold air of winter is marvelously invigorating. Get thick-soled shoes, and warm clothing, then bravely breast the winter storms. This will give you healthy blood, red cheeks, a good appetite and sound sleep. Much of the pale, sickly, shadowy life of young ladies comes from shunning the pure open air in winter.

"Girls, don't house yourselves during the winter months, hovering over fires, hanging over registers, reading weekly stories, and eating candy. Wrap up warmly and go out into the bracing air till your blood tingles and is all aglow with fresh life. That is the true way to keep warm. You need vigor as much as learning, and far more than amusement. Be ready for your walk every day, unless it is storming, and see how much brighter and better you will be when spring comes than if you had treated yourself like a hot-house plant."

The Funeral in Nain.

BY THE EDITOR.

"It is appointed me to die!
And it will seem no more to thee
Than if at the village on market-day
I should a little longer stay
Than I am used."

—(The Golden Legend.)

Nain is a little village now—a small place, with small, low huts, and nothing to attract people thither. Indeed, it never amounted to much. But for a sorrow-stricken widow and her dead, only son, its name would not occur at all in the Bible. Its location on the grassy north-west slope of the little Hermon is pretty. In a noted neighborhood, in view of Mount Tabor, some twenty miles from the Sea of Galilee, with many places of Bible fame in view, it is in good company. Not very far from here was Sarepta, where Elijah raised the dead son of a poor widow to life. Still nearer is Shunem, where Elisha raised the son of another godly woman. Both prophets raised

the dead after much prayer to God; not by their own will and word, as did Christ raise the dead. And now a greater prophet than either raises the son of another widow, at Nain. Three godly mothers, two of whom were widows, living hundreds of years apart, in villages not far apart, in great sorrow from the same cause, the loss of a loving, obedient son through death, are here grouped in contiguous places. Neither of these villages would have found mention in sacred history but for the humble, sorrowing women whom God comforted there. Thus one good person, though never so humble, gives more enduring renown to a place, great or small, than all other people and projects of a mere worldly sort.

In small places people usually take more interest in one another than in larger cities, which may become either a good or an evil, or both. Everybody knows everybody else's business. Seemingly private, quiet places, in reality there is less privacy there than in cities. No one can go to the post-office or store without the notice of all the villagers. Everyone's doings and business, however private, become subjects of gossip for all the rest. Every new bonnet, or the purchase of a stately stove-pipe hat, is noticed and discussed. The good or the evil of such familiarities depends on the character and good sense of the people. But the general heart of a village is more readily touched by the joy or sorrow of any individual. In a great city people often live for years in the same square without knowing the names of their next-door neighbors. People treat the sickness and death of their fellows with unsympathizing neglect. At funerals, empty cabs make a sham procession to the cemetery. In a village every one knows the names of all the villagers, hears when one is sick, and at a funeral, especially the funeral of a good person, or the child or relative of such, all help to bury the dead, and weep with those that weep. Instead of the sham procession are the neighborly sympathizing hearts of people who, though never so plainly dressed, are better and more comforting than empty cabs.

In Nain there lived a certain widow. She must have been a good woman, for

our Saviour was specially drawn to her from a distance of over twenty miles. She must have possessed some peculiar virtue to attract Christ at such a distance. She had a son, an only son. He seems to have been a good son, kind-hearted and obedient to his mother—the solace and support of her declining years. The whole village noticed and admired the manly beauty of this young son, as such excellence is always sure to find recognition with all thinking people. In nothing will the character of young people, of sons and daughters, shine out more beautifully than in their loving, pious and tender care of their dependent parents in old age.

One day this young man died. Of what disease, whether by accident, suddenly, or by lingering suffering, we are not told. It was a sad day for his mother—indeed for the whole village, we should think. At this time Christ was at Capernaum, where He had helped and healed many people. One day He started with His disciples for Nain. It must have been in the cool of the early morning, a time when people in the East usually begin their journeys. They reached the gate of Nain perhaps toward the close of the afternoon. Had He ever known and met this bereaved widow before? We know not. Certain it is that He saw her sorrow from afar, and with design met her following her son to the grave. This meeting was not a chance coincidence, but happened from design on the part of Christ. "Much people of the city was with her." The people felt for her, more than if she had lived at Jerusalem or Jericho. Dressed in the usual shroud, her son was laid on a bier or plank, and carried on the shoulders of four men. As they came out the gate, a certain, kind-looking man, followed by much people, met them from an opposite direction. The heart of the stranger was touched at the sight. A lone widow, following her only son to his burial! He must speak to her. "*Weep not.*" Then He bade the dead young man arise, and he "sat up and began to speak." Who can this be? thought many. No wonder that "fear came on all." How strange for a corpse to rise to life at the bidding of a man! That this man should just happen to meet them where He did; that He

should give him back to his mother! This must be a great prophet, said they, and that God had visited His people. And both were true. For a great prophet, the greatest of all prophets, He was. In Him God, in comforting, saving mercy, came to His people. For His name was Emanuel—God with us.

The religion of the Bible claims sympathy and support for the widow. She is classed with the orphan. Both are placed under God's especial care. "He doth execute judgment of the fatherless and widow." Deut. 10: 18. "Pure religion and undefiled before God and the Father is to visit the fatherless and widow in their affliction." The widow's raiment was not to be taken to pledge. Deut. 24: 17. He that perverteth the judgment of the widow was cursed. Deut. 27: 19. Many similar passages are found in the Old Testament. To show the enormity of Jewish hypocrisy, our Saviour charged the Scribes and Pharisees with devouring "widows' houses." The widows associated with his life were of the better sort, such as she who cast two mites, all that she had, into the Lord's treasury; and Anna, who was a widow about eighty-four years old, "which departed not from the temple, but served God with fastings and prayers, night and day."

In the days of the apostles certain widows were provided for by the Christians. In 1 Timothy 5 Paul defines the character of those who were to be supported. They were not to be under sixty years of age, they had to be the wife of one man (which perhaps means but once married), and they had to be in good repute for piety, well-reported for good works, even before their bereavement, charitable, hospitable, "following every good work," who felt their lowly and desolate condition, and who "trusted in God, and continued in supplication and prayer, night and day." Then, as now, some soon forgot the lessons of their sorrow, living "in pleasure," "waxing wanton against Christ," casting "off their first faith," idle, wandering about from house to house; and not only idle, but tattlers also, and "busybodies, speaking things which they ought not."

The particulars of this widow's family and afflictions are not given. Who had

been her husband? Was he a good man? If not, then the woes of her widowhood began before his death. What was his business? How long had he been dead? Had he left an estate sufficient to support her? A name and memory worth preserving? Did he die when his son was a child, leaving a poor, widowed mother to care for him as best she could? Such cases often occur. Often the seeming burden of supporting fatherless children is turned into a blessing for the widow; her trials lead her nearer to God, and excite the helpful sympathy of good people. Through sorrow her heart becomes more tender, and her faith and love towards God stronger. Through trouble she is the better fitted to train her children. Her dependent, lonely lot incites them piously to stand by her and seek help from God. Thus have we seen a stricken home become the birth-place of good and useful men and women. The soul of the widow was comforted in the beautiful lives of her affectionate, devoted children, and, as in the case of Job, the Lord gave her twice as much as she had before. Has she an only son? How tenderly and truthfully she strives to train him! With pardonable pride she watches his growth. He learns well and loves well, giving all the love—usually divided between both the parents to his dear, widowed mother. His body healthfully develops into youth and manhood, and his mind as well. His manly form to her is a joy to behold. Already she feels her strength waning, for she has borne many and heavy burdens. His loving heart and manly arm will be the support of her declining years. Not alone on account of the bread and clothing he will secure for her, but for the sake of his tender, manly love, hallowed by her sorrows endured for his sake, is he so dear to her. What precious hopes are bound up in the life of this youth! He is the light of her life, whose sun is sinking towards its setting. And now death sweeps this precious life, this prop of her long-dependent widowhood, from her. She is left alone in the world. For, what is the world, with all its people, to her, without her only son. To her how lorn, lonely and dark is life now! "The setting of a great hope is like the setting of the sun. The bright-

ness of our life is gone. Shadows of evening fall around us, and the world seems but a dim reflection—itsself but a broader shadow. We look forward into the coming lonely night. The soul withdraws into itself. Then stars arise, and the night is holy." Yes, the night is holy, and to the child of God hopeful, too.

'Tis even so. Such a woe cannot be ignored. The climax of Old Testament mourning is that for an only son. "Make the mourning as for an only son, most bitter lamentation." Jer. 6: 26. "I will make it as the mourning of an only son, and the end thereof as a bitter day." Amos 8: 10; Zech. 12: 10.

For merely human lips to say to such a crushed soul, "Weep not," would sound like trifling with her grief. Only Christ could thus speak with consoling effect, and restore the only son to his mother again.

Henry Kirk White, a talented young poet, but given to gloomy, morbid feelings, doubtless by reason of his ill-health, wrote:—

"O, sirs, the good die first,
While those whose hearts are dry as summer
dust,
Burn to the socket."

At the writing of these lines the poet was suffering from the advanced stage of the disease which carried him to an early grave. Their sentiment is in conflict with the Word of God, as well as with the facts of human experience. We are told that "bloody and deceitful men shall not live out half their days." Ps. 55: 23. "My son, forget not my law, but let thine heart keep my commandments; for *length of days* and *long life* and peace shall they add to thee." "Happy is the man that findeth wisdom (true religion); *length of days* is in her right hand, and in her left hand, riches and honor." Prov. 3: 3 and 16. Goodness is conducive to health. The namby-pamby Sunday-school stories which make all good children die young are false in fact. Temperance, chastity, the charitable serenity and calm peace of a Christian spirit, is profitable even in a bodily sense. It is true that many people die in childhood and youth, not because they are "good," but from other causes, nor do wicked people, in any case as such, live longer than the

pious. Statistics show that far more wicked than pious people die young. And a large portion of the good that die early had the principles and seed of their fatal diseases entailed upon them by wicked ancestors. A certain class of good people die young from some gracious design of God, whether for their own good, or the good of their friends, or both, or, as in the case of Lazarus, that the "Son of God might be glorified thereby." John 11: 4. But the idea that, as a rule, the wicked live longer than the good is a creature of the poet's fancy, and is not true in fact.

Let it, however, be borne in mind, that all classes of people, of any age are liable to disease and death, and that young people who so often imagine the day of their death far distant, have constant reason to watch and pray, lest the Lord at His coming find them spiritually asleep. The affliction and death of the young are peculiarly sad. At an age when life is so attractive and hopeful, even the pious will cling to it with tender fondness. To the young, life is naturally sweeter than to the old. They have keener capacities for enjoyment. Every natural sense is alive to the charms of this present world. We can feel thus without committing a sin by so doing. True, some young people cling to life for its gay and sinful pleasures. For the beautiful and the good which God gives us through the medium of the natural world, they have little relish. All their delight they find in godless frivolities, in rioting and drunkenness, and in the gratification of their baser passions. The penalty of a wicked life falls upon them. Disease wilts their bodies. They vainly fight against it. Heedless of friendly warnings, they plunge headlong towards destruction; work "all uncleanness with greediness." At the bier of a lost son the parents sorrow, and refuse to be comforted. They must sorrow as those having no hope. Or, is it around the bier of a disobedient, wayward daughter? In everything she claimed to be wiser than her parents or pastor. Prematurely she drops into the grave, and, dying, leaves her heart-broken parents and friends to sorrow without hope for her.

Take one example out of many. He was a young man, with a wife and two

children. After confirmation he sought his comrades in drinking saloons. He spent his Sundays in engine-houses instead of going to church. The love and time due to his young family he gave to the low and the lustful. In vain his pastor warned him. Sickness seized him. Was it not the result of his vices? He sank rapidly. The pastor was sent for. He did what he could, without having any faith in his efforts. For the poor man assented to the truth with his lips, but was unfeeling as a rock. These are the hardest and saddest duties of a pastor's office—to go through the forms of ministerial service to one whose soul has been hardened and hollowed by persistent vice, and become impervious to the truth. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26. He died, and was buried—in the prime of his young life. He was not missed, because he was of no benefit to any one.

Take another. She was not yet 24. From a child till within a few months of her death she was regularly in her class as a Sunday-school scholar, always at her place at the Lord's Supper and at the Mercy-seat. After her confirmation, she continued in the school as a scholar. Several years before her death consumption began its fatal work. Slowly her wonted vigor wasted away, but not her cheerful faith and hope. She came until her emaciated, tottering form threatened to sink down in the street. Still she came to the familiar seat in the class—to the familiar seat in the church. At length too feeble to leave her home, she trustfully leaned on her Saviour there, as the lamp of her life flickered to its finish. Always a gentle, affectionate and obedient child towards her parents, she had endeared herself to them in ways unusual. Just before she fell asleep, when she could speak only in a faint whisper, I prayed with her, and sang one of her favorite hymns—"Jesus, lover of my soul." To my surprise, she joined me with a clear, alto voice, and sang as I had never heard her sing before: "Hide me, O my Saviour, hide."

It was the "swan song," the closing hymn of her life. And as I tried to comfort her parents, I felt sure that if they

would abide in Christ, He would restore her to them again. Although in humble life, she was missed by many. Pure hearts loved her, good people hallowed her memory with their tears. Many a pious young person, suffering from a seemingly hopeless disease, is virtually restored by Christ. When Philip Doddridge was a babe, he was thought to be dying—indeed, he was laid aside as dead, with a view for burial. His nurse thought she discovered faint signs of life. She quickly used certain remedies, and the child's life, with the help of God, was saved—and what a life of blessed usefulness Philip Doddridge for many years led we need not tell our readers.

By the time Richard Baxter had finished his studies, he was so much reduced by disease that he expected not to live a year longer. He hastened into the ministry, thinking that he would give to his Master's service at least the few months of life left to him. By the intervention of God, Baxter lived to the age of 76, and Doddridge almost to that of 50. When Wm. Wilberforce began his philanthropic work, his physicians said he could not live two weeks. God helped him to bless the world for 74 years. When Tholuck began his theological studies he was sick. Three physicians declared that his disease would end in speedy death. Tholuck lived and labored as few men have done till the age of 79. Thus God still restores the dying to life, and gives them back to their parents, families, society, and the Church.

Beautiful is the life and death of the pious young. The breath and brightness of their early piety is like the fresh, dewy air of a June morning, laden with pleasant odors. Such must have been this widow's son. His heart aglow with tender love to his dependent mother, he sought to anticipate her wishes and wants. Reverently he walked by her side, helping her to bear every little and great burden. From her lips he learned the law. From her heart he learned to love. From her he learned to pray. Her example, next to God's law, was his daily guide. Devoutly he bows aside of her in prayer before the Mercy-seat. And now the sickness. Is it a wonder that he prays God for a new

lease of life, for his mother's sake, if for no other? For her he fain would live longer, although heaven would bring him a better home than earth.

Our blessed Saviour knew and understood it all. He hastened to Nain, and gave him back to his mother. What a gift was that—more precious than riches to the widow of Nain! In some form Christ always brings consolation to His beloved followers. Is it a wonder that Jesus loved and cared for such a widow and such a son? What became of him afterward? What of Lazarus after his resurrection? We know not—are not to know. God knoweth all things.

Over Land and Sea.

BY EDWIN A. GERNANT.

XIII. A Visit to a Swiss Statesman.

Ninety-three years ago the illustrious Gibbon completed his distinguished work. It was past midnight, a June midnight, and the great historian stood on the terraced promenade between Lausanne and its landing-place, Ouchy. Of his feelings at this time he has not left us in doubt. "After laying down my pen I took several turns in a covered walk of acacias which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and nature was silent. I will not dissemble the first emotions of joy on recovery of my freedom, and perhaps the establishment of fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future of my history, the life of the historian must be short and precarious."

We came to Lausanne by train from Berne. The sun was just setting in a gentle rain-storm, but this circumstance served to enhance rather than detract from our favorable first impressions of glorious Lake Lemman. The city itself is beautifully situated on the lower slopes of Mount Jura, surrounded by fruitful vineyards and thick groves of

pinus and acacias. To the west the loftier peaks of the Jura breathe "the first utterances of those mighty mountain symphonies soon to be more loudly lifted and wildly broken along the battlements of the Alps."

Next morning, August twenty-fourth, after a pleasant walk through some of the principal streets of the city, we entered the Federal Council or Supreme Court of Switzerland. Our object was to pay our respects to Dr. Jacob Dubs, one of the judges of the Supreme Court, and recently for two terms President of Switzerland. My companion and the judge were not entirely strangers, for besides belonging to widely separated branches of the same family, they had frequently heard of each other through a mutual friend, the late American consul Goundie, of Zurich.

At the door of the court-house we handed our cards to the porter, who took them to the judge; and in a few moments we received an invitation to enter the court-room, and wait until the court adjourned. There were seven judges, but my companion recognized his namesake at a glance, from his personal resemblance to members of the family in America.

It was interesting to listen to the proceedings of the court. Three of the judges spoke German, two French, and one Italian—the latter representing the Italian canton of Ticino. The case before them, as we understood it, involved the question as to whether citizenship in Switzerland could be acquired by residence without naturalization. Many years before an Italian had removed to Ticino, where he married, acquired property, and became a member of a congregation. On these grounds he now claimed citizenship, but the court unanimously refused to recognize his claims.

After reaching the decision Judge Dubs insisted on our accompanying him to his residence. He had a delightful home, surrounded by gardens overlooking the lake of Geneva. We were introduced to members of the family, and in a few minutes sat down to a fine collation. The ex-President and my companion were soon deep in the discussion of family history, trying to untangle the twisted threads of genealogy. At first they seemed to find some diffi-

culty in straightening out the records of one hundred and fifty years ago, but as both of them appeared to have an antiquarian turn of mind, they finally succeeded to their mutual satisfaction. At the request of her father, a daughter of the President copied for their American guest a manuscript history of the family since the year 1446. The judge also presented him with his portrait, and with an ancient seal bearing the coat of arms of the family which had been in their possession for many generations. He had lately had a copy of the latter engraved on a gem, and he now gave the original to his visitor as a memorial of his pilgrimage to the Fatherland.

Family history, however fascinating it may be to the parties immediately concerned, is rarely of general interest; but we believe that the readers of the GUARDIAN will read with pleasure a few particulars concerning this ancient Reformed family.

The name Dubs is of Bohemian origin. The word *Dub* in the old Bohemian language signifies an oak tree, and the translation of Dubs is, therefore, "the oaks." There is a town called "Dubs" ten (German) miles from Prague, which in German is sometimes called "Eichen." The earliest existing record of the family dates from A. D. 1446. At this time they resided in the Austrian province of Styria. Though there is no record of the fact it is more than probable that they were Hussites, who had fled from Bohemia during the dreadful wars and persecutions which followed the death of John Huss.

A few years later the head of the family distinguished himself in an expedition against the Swiss, and was knighted by the emperor Maximilian I. He was permitted by an imperial grant to occupy a certain clearing in the emperor's forests. President Dubs was of the opinion that the family name was derived from this fact, for it is said in one of Aloys Spickler's works that clearings in the forest are in Styria called "Dubsen." Subsequent information has, however, shown this to be an error. It is only when these clearings are covered with an undergrowth of young oak-trees that they are known by that name.

According to an undisputed tradition a

younger son of the knight above mentioned left Austria at the beginning of the Reformation, and settled at Birmensdorf, Canton Zurich, Switzerland. It is said that he emigrated on account of some trouble with the government. Probably he had heard of the beginning of the Reformation, and sought in Switzerland liberty of conscience to worship God according to the teachings of his Hussite ancestors.

A branch of the family continued in Austria, of course, remaining attached to the Roman Catholic Church; and to this day it is by their religion that in Europe the members of the two branches are severally distinguished. "Every Protestant Dubs," said our informant, "is descended from the Swiss branch; every one who is Catholic is Austrian." A member of the Austrian family was a few years ago still in possession of the ancestral estate. This gentleman was sent by his government on a diplomatic mission to Switzerland, for the purpose of settling certain disputed claims. By a strange coincidence President Dubs was appointed to confer with him on the part of the Swiss government; and in this way the two branches of the family were brought together after a separation of more than three hundred years. Curiously enough, it was found that both representatives used a seal with precisely the same device—the ancient armorial bearings of the family. "I have no doubt," said the judge "that this fact had some effect in rendering our relations pleasant, and thus expedited the business in which we were engaged." "Es blieb noch immer etwas." Though in this country we very properly refuse to recognize armorial bearings as a badge of rank, it cannot be denied that they are possessed of great historical interest, and that their preservation has frequently been instrumental in tracing lines of descent when all other means had failed.

The original emigrant from Austria to Switzerland had no doubt been impoverished by his removal, and became an armorer, or manufacturer of weapons, an employment which was followed by his descendants for many generations. It is recorded in the chronicles of the church at Affoltern—a branch of the church at Birmensdorf—that an armorer

(ein Waffenschmied) named Dubs fell by the side of Zwingli at the battle of Cappel, in 1531. This armorer was either the original immigrant or one of his sons.

In Switzerland the family has at all times manifested a remarkable inclination towards working in iron, and recently several of the name have become prominent in the construction of railroads. The family has never been numerous. In Basel and Zurich, according to the city directories, there are several persons bearing the name, but compared with families originally Swiss, the number is very small indeed. At a comparatively recent period a branch of the family settled in Germany, while another passed over to Scotland, and is there extensively engaged in locomotive building. Between Glasgow and Edinburgh we rode behind a locomotive constructed by Dubs and Co.

During the earlier years of the last century some half dozen members of the family emigrated to America. They were all, according to our informant, "cousins, nearer or more remote."

It was in 1732 that Jacob Dubs, the ancestor of the American family to which we specially refer, flew away from the paternal nest. His father had been twice married, and had two sons, one with each marriage. Jacob was the eldest son, and after the death of his father, he took his share of the inheritance and emigrated to America, leaving the homestead to his younger brother. He arrived in Philadelphia on the thirtieth of September, 1732, in the ship *Dragon*. As he was sick at the time of his arrival and unable to appear in person at the court-house, his name was affixed by a clerk to the oath of allegiance as Jacob Dubbs—a slight change in orthography which has been common among his descendants.

Soon after his arrival he took up a tract of government land in what was then Bucks county, but is now in Lower Milford township, Lehigh county, near the head waters of a branch of the Perkiomen. Here he built a small forge where, after the manner of his ancestors, he manufactured weapons and agricultural implements. The people called him "ein Tausend-Künstler," which is a polite way of saying that he was a

"jack of all trades." For the use of his family he made a musical instrument called "ein Flügel," or in English a harpsichord, which was long preserved. That he was a man of some culture is evident from documents in possession of the Historical Society of Pennsylvania.

Many stories are related which illustrate the primitive condition of the region in which he lived. There were wolves in the woods near the house, and his little son Daniel frequently amused himself by imitating their barking. Once while he was doing this a hungry wolf ran out of the woods to attack him, but he ran to an open window and his mother drew him in. She must have been a strong woman.

Jacob Dubs had two sons, Felix and Daniel. Felix, when a young man, was accidentally drowned by falling into a well. Daniel, however, grew up to man's estate and became prominent both in the church and in the community. He built the first brick house in Lehigh county. He had six sons and one daughter, all of whom he personally indoctrinated in the faith of their fathers; and it is an interesting fact that among all his descendants there is not one bearing the family name who has separated from the Reformed church. His youngest son was the late lamented Rev. Dr. Dubs, of Allentown, widely known as "Father Dubs," whose two sons are now in the Reformed ministry.

This is a brief sketch of the Dubs family gathered from various sources. President Dubs volunteered to send my companion official copies of the records of births, etc., in the churches of Birmensdorf and Affoltern; but unfortunately this was prevented by his sudden death. At the time of our visit he was laboring hard on a legal work, comparing the constitutions of Switzerland and the United States, of which we had the pleasure of examining the proof-sheets. He was an enthusiastic friend and admirer of American institutions. In his study we noticed two companion pictures, one representing the Federal Court of Switzerland, the other the United States Supreme Court. With characteristic modesty he had so hung these pictures, relatively to each other, as to give to the latter the place of greater honor. On the fifteenth of

January, 1879, four months after our visit, he died suddenly of paralysis of the brain, in the fifty-seventh year of his age. His biography was published at the time in the "New York Herald" and other American papers. In a letter written a week after his death his daughter says: "According to the opinion of the physicians he labored too constantly and severely in the preparation of the second volume of a legal work. All Switzerland mourns with us, for we have lost our faithful and affectionate papa, and our Fatherland weeps the departure of one of its noblest and most patriotic citizens."

The city of Lausanne is unquestionably one of the loveliest in Switzerland. We remember it now, chiefly, of course, because of the interest which it possessed for our companion, but we have not forgotten the rare fascination of its hill-side streets and of the view across the lake. Its name takes us back to the shadowy legends of the church of the VIth century, *Laus Annæ*—the praise of Anne—a saint of the Roman calendar whose relics more than twelve hundred years ago, caused pilgrims to flock from far and near. In 1479 superstition had assumed a less ennobling form among the good Lausanne. A recent author relates that in this year "occurred that papal farce of trying and excommunicating in the name of the Trinity the army of May-beetles that were devouring every green thing in the neighborhood."

Gladly would we have tarried beneath the hospitable roof-tree of our distinguished friend, now, alas, gone to his eternal rest. But the Alps of Savoy and Valais spoke to us of the untried beauties of the lands beyond, of the valley of the Po and of the Arno. Besides we had promised ourselves a more prolonged halt in Geneva, and thither we must needs be turning.

Colonel Henry Bouquet.

BY REV. CYRUS CORT.

The efforts being now made at Carlisle Barracks to educate and civilize Indian youth from different tribes, have forcibly reminded the writer of this article

of Indian reminiscences much older than the Republic itself, and which centered more or less in and around Carlisle one hundred and fifteen years ago. A band of several hundred youths of both sexes had been brought in from numerous savage tribes which had long hovered, like dark thunder-clouds around the Northern and Western settlements of the American colonies. Not Indian youths, but captive white children who had escaped the tomahawk and scalping-knife so often made gory by the blood of their kindred during the past fifteen years.

The pathetic story of Regina, the captive German maiden, who was at length discovered and identified by her mother singing the sweet song of her pious childhood:

"Allein und doch nicht gantz allein
Bin ich in meiner Einsamkeit,"

belongs to the thrilling events of that period. A full copy, and also a translation of this hymn, Dr. S. R. Fisher, the venerable editor of the *MESSENGER*, published in that paper, March 31, 1875, an improved translation of which from the same pen, was subsequently published in *Leslie's Sunday Magazine*. This by the way. But our object now is not to dwell so much on the details of that one characteristic event as to present a brief sketch of the gallant commander who rescued the white captives from the cruel savages, and restored them to the blessings of Christian civilization and the embraces of loving friends, who had long mourned them as dead.

Historians have not done justice to the memory of Colonel Henry Bouquet. Perhaps it was because he was a German Swiss in the British service, and achieved his greatest distinction on Pennsylvania soil in colonial times, that the muse of poetry and history has failed to embalm his noble deeds in a manner worthy the man and his achievements. Pennsylvanians and especially Pennsylvania Germans have been far too negligent or modest in perpetuating the deeds of their ancestors and their benefactors. We are glad to note recent improvement in this respect. It augurs well for the future of the old Keystone Commonwealth. Those who cherish with grateful hearts in story and song

the worthy deeds of a noble ancestry are apt to live in a way that posterity will not be ashamed to remember and to record their doings.

With profound gratitude we place our humble chaplet on the brow of one who enjoyed the affectionate confidence and esteem of our ancestors, and who rendered signal service to America in one of the darkest hours of its colonial existence—yea one who rescued our ancestors and hundreds of other early settlers in western Pennsylvania, Maryland and Virginia from the tomahawk and scalping-knife of the red savage.

Henry Bouquet was born in Rolle, which then belonged to the Canton of Berne in Switzerland, the same Canton from which Beatrice Guldin, one of our maternal ancestors emigrated, and who with her children were permitted to hail him as their deliverer in 1763 amid the wilderness of western Pennsylvania.

He is represented as a man of fine personal presence, splendid physique and extraordinary qualities of mind and heart. He was a "man of science and of sense" as one writer puts it.

"Firmness, integrity, calmness, presence of mind in the greatest of dangers, virtues so essential in a commander, were natural to him. His presence inspired confidence and impressed respect, encouraged his friends and confounded his foes." Like many free-born Switzers he chose the profession of arms, and sought employment for his talents beyond the narrow-confines of his native Alps. He was in one sense a soldier of fortune, but he was actuated throughout his entire career by motives and aspirations far above those of a mercenary hireling. At the age of seventeen he was received as a cadet in the Regiment of Constant in the service of the States General of Holland. Two years later he obtained the commission of Ensign in the same regiment. As first lieutenant and afterwards as Adjutant, he distinguished himself in the brilliant campaigns of the king of Sardinia against the combined forces of France and Spain. The Prince of Orange having become acquainted with his career and superior abilities prevailed on young Bouquet to enter the service of the Dutch-Republic as Captain commandant with the rank of Lieut-Colonel

of the Swiss Guards in 1748. He was sent at once to receive from the French the prisoners of war, and forts surrendered to the Republic after the treaty of Aix la chapelle. A few months later Lord Middleton invited Bouquet to travel with him through Italy and France. He returned to the Hague and devoted himself assiduously to the study of science and military tactics, especially mathematics. He was on intimate terms with the most learned professors in Holland. When war broke out between France and England in 1754 Bouquet was induced to enter the British service as Colonel of what was known as the Royal Americans. He was allowed to select the officers, especially for the Engineer and Artillery service, and most of these he chose with rare judgment from the armies of the Dutch-Republic which was then on most intimate terms with England. Indeed these two countries were then in an eminent degree, the best representatives and custodians of constitutional liberty. The founders of our own Republic owed much to both Switzerland and Holland, as well as the principles of the English Magna Charta, in framing our excellent system of representative self-government.

Bouquet is spoken of as one who "sincerely loved the English constitution." He never forgot the lessons of liberty which he had imbibed among the mountains of Switzerland and the Lowlands of Holland. His sword was always drawn in behalf of the government which best represented the idea of liberty regulated by law. He belonged to the Reformed Protestant Church, which was the national church of Switzerland and Holland, and in his religious views no less than in his military and scientific career, he was always loyal to the claims of truth and right. He was immensely popular with the people and authorities of Pennsylvania and Virginia. He held as a cardinal maxim that the military should be subordinate to the civil authority. Hence he enjoyed the fullest confidence of the colonial governments, and his requisitions for men and munitions of war were responded to with an alacrity that was surprising, compared with the manner in which they responded to those of commanders like Braddock.

Henry Bouquet fully sympathized with the colonists in their controversies with the mother country, which were looming up from time to time on the political horizon. We have received it as a reliable tradition from some of the oldest and most intelligent inhabitants of western Pennsylvania, that the eyes of the liberty-loving colonists were already fixed upon Colonel Henry Bouquet as the probable leader of the army of Independence a dozen years before the conflict began with Great Britain in dead earnest. The Stamp-act was virtually passed already in 1773.

We cannot go into details of the entire career of Bouquet in America, but will bring out points illustrating the main thought of our article.

Bouquet was the leading spirit in the expedition of General Forbes. He and George Washington were Colonels under Forbes, and had a very animated controversy respecting the route proper to be taken from Carlisle to Fort Duquesne, as Pittsburg was then called.

Washington advocated the most southern route formerly pursued by Braddock in his ill-fated expedition. As a Virginian and agent of the Ohio Land Company his judgment is supposed to have been influenced by other than purely military and strategic considerations. Bouquet urgently advocated the route via Bedford and Loyalhanna. Matters had come to a rather serious pass when the veteran commander-in-chief arrived, who with indomitable resolution had himself come through the wilderness on a litter in spite of the ravages of disease.

Forbes decided in favor of the Bouquet route, which opened up western Pennsylvania to settlement, and was decidedly preferable for the conduct of subsequent military operations.

In the summer of 1763, the great Pontiac outbreak occurred. The great chieftain of the Ottawas marshalled all the Indian tribes from the Mississippi to the Hudson, to destroy or drive the white race out of the country. A systematic and simultaneous assault was made upon the British forts along the lakes and through the wilderness of the North West. Le Boeuf, Venango, Presque Isle on Lake Erie, Lea Bay, on Lake Michigan, St. Joseph's, Miami,

Ouachtanon, Sandusky and Michillimackinac had been surprised, and their garrisons massacred. Niagara, Detroit and Fort Pitt alone remained as a bulwark against the ruthless savages on the frontier.

Shortly before this outbreak, one of our great-great-grandfathers, on our mother's side, had located on a valuable tract of land, where Harrison City, in Westmoreland county, Pennsylvania, now stands. It was a grant from the Penns, and was intended as a relay post in the wilderness, midway between Fort Pitt and Fort Ligonier. Warned of their danger by friendly Indians, the family barely escaped with their lives to Fort Ligonier, which was at once invested by a horde of howling savages. Many of the settlers were waylaid and slain even up to the immediate vicinity of Fort Bedford.

Consternation filled all hearts. The settlements between Bedford and Carlisle were deserted by the panic-stricken inhabitants. Fields ripe for the sickle of the reaper were left unharvested, and a pitiful horde of fugitives crowded the dwellings, barns and buildings of all kinds in and around Carlisle. Distressed families, destitute of all the necessities of life, came flocking in from every direction.

Col. Henry Bouquet was directed to proceed to the relief of the beleaguered forts. The shattered remnants of the 42d and 77th regiments, lately returned from an arduous and prostrating campaign in the West Indies, were the only regular troops available for the expedition. When Col. Bouquet arrived at Carlisle from Philadelphia, he found nothing had been done to lay in a supply of provisions, wagons, etc., for his little army, which, with the few colonial volunteers that had been induced to join it, numbered only about five hundred men, and many of them in a very emaciated condition.

He proceeded with such vigor and tact, that in eighteen days he had procured wagons and provisions enough from the interior settlements to enable him to set out on his perilous march across the mountains and through the wilderness. With a vivid remembrance of Braddock's ill-fated campaign, the people looked upon Bouquet's little army

as doomed to destruction. But his skill and heroism were equal to the emergency. He was familiar with the route which he had helped the lion-hearted Forbes to carve through the mountains and woods of Pennsylvania. His troops were resolute, but for the most part inexperienced in Indian warfare. A large proportion of them were Scotch Highlanders. The mountain air and salubrious climate seemed to reinvigorate them, and they grew stronger as they marched along. Bouquet's first care was to throw a body of thirty picked men into Fort Ligonier, to help to defend that important post until the main body of his troops could come to its rescue. Crossing the mountains by forced marches, this little band came in sight of the Fort before they were discovered by the Indians. By a gallant dash and a running fight they got into the Fort without serious damage. The savages were kept at bay until the main body of troops arrived, when they suddenly disappeared. Bouquet left his wagons at Fort Ligonier, and resolved to push through rapidly to Fort Pitt, to relieve the sorely pressed garrison. Our great-great-grandfather went along with the army. On the second day, at one o'clock, as they were nearing his home after a fatiguing march, and were expecting to refresh themselves at the big spring, preparatory to a night march through the dangerous Turtle Creek ravines, the war-whoop resounded on every side, and the advance guard or forlorn hope of eighteen men were fired upon from ambush. Twelve of the eighteen fell dead at the first fire. The remaining six, including our ancestor, Andrew Byerly, ran back to the main body of troops, and then began, August 5th, the BATTLE OF BUSHY RUN, one of the most desperate conflicts in which the red men and pale face ever engaged.

Our ancestor was by the side of Bouquet in all that bloody fray. Indians sprang up on every side and made fierce assaults upon the little army. Well directed bayonet charges by the intrepid Scotch Highlanders, scattered them until the pack-horses and convoy of cattle and provisions were brought into the centre of the beleaguered camp. Bouquet had only one-fourth the number

of men that Braddock had under his command eight years before, while four times as many savages were yelling on every side, thirsting for the blood of his devoted little army.

The woods swarmed with Indians. The siege of Fort Pitt was raised, and all their dusky hordes were precipitated upon the little army of deliverance. All through that hot, August afternoon, the skill and resources of the heroic Swiss commander, backed by the steady valor of the Scotch Highlanders and Colonial Volunteers, repulsed every onset of the savage hordes who fought with unwonted courage. The hungry, weary troops, almost famished from thirst, had to keep vigilant watch all night long to guard against surprise. They had lost nearly one-fourth their number, and the red demons had been largely reinforced. With the dawn came repeated and persistent assaults. The enemy grew bolder as their numbers increased, and the fatigue and distress of the English became more and more apparent. It was comparatively easy for the brave Highlanders to put the savages to rout, charging on them with the bayonet—for no Indian ever has stood up before a well-directed bayonet-charge. But the moment the hardy Scots returned to the inner circle of defense, the wily and dexterous savages leaping from tree to tree, returned to the conflict with terrific yells. They pressed close enough to wound the frightened pack-horses, 250 of which, laden with provisions and ammunition, for the relief of Fort Pitt, were crowded together into the centre. The terrified drivers hid among the bushes regardless of commands from the officers. Matters were becoming desperate. The whites were rapidly falling, and their relentless foes were growing stronger and bolder. It was a crisis requiring the highest kind of military genius and indomitable resolution, but Bouquet was equal to the ordeal, and from the very jaws of defeat, disaster and death, he snatched the most brilliant victory ever won over the Indians.

Taking advantage of the lay of the ground within the circle of fire with which they were encompassed, Bouquet formed an ambuscade with as large a body of Highlanders as could be spared for a brief space from the outer line of

defense. The Indians were led to believe that the army was about to retreat to Fort Ligonier; they massed their warriors for a charge where the line of defense was made to appear weakest. This was what Bouquet expected and desired above all else, in order that the cold steel of the Highlanders might tell effectually. Part of the line gave way before the onset of the savages, and retreated in good order toward the centre of the camp, closely followed by the whooping and exultant warriors. When fully inside the ambuscade, the savages were astonished to see the retreating Highlanders suddenly wheel, and dash at them with fixed bayonets. Confident of victory with their superior numbers and eager for the spoils of the camp, they met the assault of the Highlanders with great impetuosity, and even broke the line of glittering steel. But nerved to desperation by the horrors of the fate that awaited them in case of defeat, encouraged by the knowledge of the strategic movement hastening to a climax, and inspired by the presence and example of the heroic Bouquet, the broken line of Highlanders rallied, reformed and bore down with dauntless courage upon the ferocious savages. The Indians suddenly began to yield before the sturdy Scots, when they were startled by volleys from the men in ambush, and perceiving the trap in which they had been caught, they gave a despairing whoop and fled in wild disorder. Bouquet knew how to make the victory sure and complete. Through the woods and over the hills he pursued the swarthy foe, until the Indians were completely demoralized and panic-stricken. Capt. Barrett rendered conspicuous aid in this stratagem. Thus ended a desperate conflict, on the issue of which depended the fate of not only the little army of deliverance and that of the garrisons of Forts Pitt, Ligonier, Bedford, etc., but the fate of thousands of hardy and enterprising settlers, including a number of our own ancestors. All the region west of the mountains, yea, west of Carlisle and the Susquehanna, was in an agony of suspense until the valiant Switzer gained that marvelous victory with the sturdy Highlanders and Colonial Volunteers, among the forest crowned hills of old Westmoreland.

It is meet that the hardy Scotch-Irish, the Germans and the Swiss should occupy that goodly land, as they do largely through their descendants to this very day, forming the bone and sinew of a sterling population.

A German-Swiss, the successful compeer and colleague of the great Washington was mainly instrumental in opening up that region to settlement, as the right hand man of that noble Scotchman, John Forbes, when the French were first driven from the head waters of the Ohio. That same German-Swiss led the plumed and kilted Scotch-Highlanders, whose heroic deeds rescued that region from merciless savages, and whose blood consecrated its soil even before the United States were born. We have asked before and we repeat the question, "Does not Westmoreland county, yea all western Pennsylvania, owe a monument to Henry Bouquet?"

But we digress. Disappointed, baffled and defeated when so sure of their prey, bewailing the loss of many of their bravest chiefs and natives, the eastern division of Pontiac's great conspiracy was broken by the victory of Bouquet. The Siege of Fort Pitt was raised at once, and with glad shouts the brave Ecuyer and his little garrison welcomed the blood-stained heroes of Bouquet a few days later. The savages retired to the wilderness, and the frontier settlements were comparatively secure. But Bouquet was not yet done with the Indians. Next year with incredible labor he organized a force of fifteen hundred Pennsylvania and Virginia volunteers at Fort Loudon with which he pushed forward to Fort Pitt and thence constantly in line of battle, he cut a road through the wilderness into the Muskingum country. The Indians were foiled in all their hopes of surprise and ambush, and finally came to terms and piteously sued for peace. Those warlike tribes, the Delawares, Shawanese, Mingoes, Mohickons, and other tribes through their leading men expressed a strong desire to bury the hatchet and be at peace with their pale-faced brothers.

First and foremost Bouquet demanded the return of all prisoners and captives. These are his words to the haughty chieftains who admired his character while they dreaded his prowess. "If it

were possible that you could convince us that you sincerely repent of your past perfidy and that we could depend on your good behaviour for the future, you might yet hope for mercy and peace. If I find that you faithfully execute the following preliminary conditions I will not treat you with the severity you deserve.

I give you twelve days from this date to deliver into my hands at Wakatamake all the prisoners in your possession, without any exception; Englishmen, Frenchmen, women, children, whether adopted in your tribes, married or living amongst you under any denomination and pretence whatsoever, together with all negroes. And you are to furnish the said prisoners with clothing, provisions and horses to carry them to Fort Pitt."

When you have fully complied with these conditions you shall then know on what terms you may obtain the peace you sue for."

The sagacity of Bouquet was only equalled by his humanity in dealing with the untutored savages. His manner as well as the sentiments of his speech made a deep and lasting impression upon their minds.

Runners were sent out forthwith in all directions. Some of the captives had been taken into Canada. Soon several hundred were brought into camp at Fort Pitt. Touching indeed were the scenes of recognition when the long lost wife or child was restored to the fond embrace of the loved ones, who had scarcely hoped to ever see them again in the land of the living. Strange to say some of the captives preferred to remain with the Indians. While some rejoiced over the recovery of the lost, others received the sad tidings that their own loved ones, carried away by the savages, had died in the land of their captivity. Colonel Bouquet was a man of humane and Christian sensibilities. He could not behold such scenes unmoved. He did all in his power to restore the captives to their friends, and many were the Virginia and Pennsylvania cabins made glad by the return of the lost and the return of peace which this campaign successfully inaugurated along the Western border.

The story of Regina is only one of many pathetic incidents connected with

the restoration of the captives by Bouquet. Dr. Reuben Weiser has drawn it out with confessedly large drafts upon the imagination. So also the statement that Col Bouquet, Roman-Swiss, well versed in the European language, needed the aid of a Pennsylvania German hostler in order to converse with the mother of Regina. So also the promise of Bouquet's soldiers in 1764 to write to Conrad Weiser, who had been dead four years, etc. Much of fable is evidently strung upon a slender historical thread. In preparing this article we have had recourse to authentic historical data especially the sketch of Dr. M. Smith, prepared soon after the great battle of Bouquet and accompanied with a valuable map made by Kutchins, "an Ass't.-engineer in the Royal service.

As before stated Col. Bouquet and my great-great-grandmother Byerly were natives of the same part of Switzerland. She it was who conducted a Sunday-school in Fort Waltham during the Revolutionary war.

They had frequent conversations at the station-house of my ancestors in regard to the battle which took place upon the adjacent hills. One of our grand-uncles was present on these occasions, and handed down vivid traditionary accounts of the stirring events. So also my great-grandfather Byerly, who was in the Revolutionary war, and lived to be almost a hundred years old, gave me points of special interest the last time I saw him on Christmas in 1855. The memory of Bouquet was cherished as a precious heirloom in the Colonies, and especially by those whose relations were saved from massacre or delivered from captivity by his superior skill and fortitude. When we think of the vast results achieved by so small a force against such fearful odds, and contrast the campaigns of Bouquet with those of Braddock, Hanna and St. Clair, we are constrained to give him the highest meed of praise as a sagacious and successful commander. The Assembly of Pennsylvania unanimously adopted an address, full of grateful esteem for the great services he had rendered the commonwealth and the country, commending especially his "constant attention to the civil rights of his majesty's subjects in this province."

In like manner the House of Burgesses for the Colony and dominion of Virginia thanked Col. Bouquet for his invaluable services in subduing the Indians and recovering so many of their people from captivity. "They further requested the governor to recommend Bouquet to his majesty's minister's service as an officer of distinguished merit in this and every former service in which he had been engaged." Bouquet's replies to these public testimonials reveals the true gentleman as well as the chivalric soldier. Dr. Smith, Provost of the College of Philadelphia, speaks of Bouquet affectionately in his sketch of his campaigns, as one who was "as dear to his intimate friends by his private virtues as he was to the public by his military services."

Even the British government, so slow to recognize and reward merit outside of the line of titled aristocracy, felt constrained to promote the brave Switzer to the rank of Brigadier General, and the king thanked him in public orders for his eminent services.

But the end of his noble career was at hand. Transferred to the command of the Southern department, where the Indians were becoming very troublesome, Bouquet contracted a fever and died at Pensacola, in the autumn of 1765.

He died universally regretted, and his character and example were commended by contemporary writers as worthy of imitation by young officers who desired to win an honorable and lasting fame in the public service. He sleeps in a soldier's grave far from home and kindred—far from those who loved him most—because they knew him best. He sleeps in the sunny south, on the shores of the great Gulf, but hearts in the north land cherish his memory and fame. Oblivious waves have not entirely erased the fond recollection with which his heroic deeds were cherished throughout the colonies one hundred and fifteen years ago.

In the Forum of all grateful hearts among the descendants of Colonial ancestors a monument deserves to be erected to the memory of Henry Bouquet, more beautiful and lasting than Parian marble or Corinthian brass. Humbly we pay him this tribute, and would that it were indeed an amaranthine chaplet

to perpetuate his hallowed memory, to call forth the admiration and grateful homage of the good and the brave and the true as the centuries go marching down the corridors of time.

Three Hundred Years Ago.

How many blessings are enjoyed in our day, which seem so much matters of course, that we fail even to be thankful for them. Some of you, children, will find it hard to believe that only three hundred years ago, even rich people lived in mud huts; while kings and cardinals knew nothing of the luxury of glazed windows, and elegant furniture, even in beautiful, wealthy England, whence many of our ancestors came; and from which, not only our language, but nearly all our laws and customs have been obtained. In our bright, cheery homes, we fail to realize the utter dreariness of the rude shanties where our ancestors of only a few centuries back used to live. In place of our downy carpets, their earthen floors were strewn with hay; instead of gaslights, they had only torches or lamps of the rudest make; and even chimneys were unknown in England until the thirteenth century. Previous to that period, blazing logs were piled on a stone in the centre of the chief apartment, while the smoke made its escape through a hole in the roof. The manufacture of glass for windows was first introduced in 1557, plates of horn being made to supply its place until then. Becket, the archbishop of Canterbury, was charged with effeminacy, because he had clean strawspread over the floor of his dining-room every morning in winter, and fresh bulrushes of green branches in summer, in order that such of his guests as could not find room on the benches, might sit down on the floor and eat comfortably. The royal bed of even the third Henry, consisted merely of a litter of loose rushes and heather, without either sheets, pillows, or counterpane; and it was not until the close of the fifteenth century that straw was discarded from the sleeping apartments of the monarchs of England. We are told by veritable historians, that Henry the Third was the first English king

who ever wore a shirt; and even the luxurious Henry the Eighth knew nothing of the comfort of real stockings, their place being supplied by "cloth hose," not unlike the Chinese stockings of the present day, which are simply ill-shapen bags for the feet, composed of unbleached shirting. As these "bags" possess no elasticity they cannot be fitted to the foot or ankle, but must be made double the size of an ordinary stocking, in order to be pulled over the heel and instep.

Those were emphatically the days of straw beds and bare floors, of smoky ceilings and unglazed windows; days of leathern doublets in place of linen shirts, of wooden shoes and no stockings, while such conveniences as forks and glasses, watches, bonnets, books, and coaches, and even soap, were almost unknown. Tables were not used to eat on, but only a board, brought out when needed, and laid aside when the meal was over. The family and guests were called together by the sounding of a horn, and the cloth, which was until the reign of Elizabeth, only a piece of tapestry or coarse carpet, was not spread on the board until all were seated. Rude wooden bowls and platters, and a sort of rough, unglazed crockery, about as elegant as our roofing tiles, were the chief tableware known in England, till the art of glazing crockery was discovered by Palissy, about the middle of the sixteenth century. Horns were also used for drinking, and as they could not stand upright it became necessary to swallow the whole contents as soon as they were filled. Hence originated our word "tumbler" as applied to a drinking glass, and hence may also have been acquired the habit of drinking to excess, for which our Saxon ancestors were noted. It would be well if this habit had not been handed down so faithfully to some of their descendants. Each man usually had his own horn, which he carried about with him wherever he went. They were sometimes elaborately carved and ornamented with gold or silver, and in such cases were considered of sufficient value to be left by will to a favorite heir, just as he would bequeath valuable jewels or costly plate. Another use made of the drinking horn in those early days, was

to give it in pledge of a contract or conveyance of an estate, in the way we now witness by seal; and one family are said to have held their land from Canute the Dane, with no other title or proof than the possession of his drinking-horn.

Meats used to be brought in on spits, just as they were cooked, and the carver held the meat in one hand, while he cut off huge chunks with a razor-shaped knife held in the other, each guest helping himself with his fingers, and after eating what he desired, throwing the remainder with the bones, under the "board," for the dogs and the cats. Knives were little used, even as late as the times of Henry the Eighth, and forks came in a whole century later, having been borrowed from Venice during the reign of James the First. A writer of those days describes the fork as "an instrument to hold meat, provided for each person at dinner, it being considered by the refined Venetians as ill-mannered to touch the viands with the fingers." For hundreds of years the simple convenience of plates for eating on was totally unknown to our ancestors. At first they used huge slices of bread, on which the meat and gravy were placed, while other bread was supplied for eating with the meat. After each one had finished, he ate his plate, or "trencher" as it was then called, if he chose, and if not, it was put, with all the remnants of the meal, into the alms-basket, and sent out to the poor, who were always waiting at the gate for their share of the repast. The poor were never forgotten by our Saxon ancestors, and our very word "lady" comes to us from the Saxon "laffday," which means "bread-giver," because a mistress of a manor used, in those days, to distribute with her own hands, bread and other necessities to all the poor of her domain. Gradually these "trenchers" of bread were exchanged for real plates—made of silver for rich people, and of wood or pewter for the poor, until the introduction of crockery. Even fruits and flowers were rare and costly luxuries, scantily enjoyed by the wealthy, and almost unknown among those of moderate means. Apples were introduced from Syria, in 1525; strawberries, from Flanders in 1530; gooseberries, from the same country a few years later;

currants, from Corinth in 1533; pears, from China and continental Europe in 1562; plums, from Damascus in 1596, and walnuts from America in 1629. Most of our garden flowers were taken to England from various lands during the reigns of Henry the Eighth and his three children, and thence were subsequently imported to our own country. Cabbages and salads were introduced from Flanders as late as 1520, and cauliflowers a century and a half later, were considered too rare and expensive to be sold in the markets. At the beginning of the seventeenth century, few people even knew the taste of beans, peas, or lettuce; and a large proportion of our ordinary dishes were in England unheard of delicacies, till fifteen hundred years after the commencement of the Christian era. Yeast for bread was not brought into requisition until the year 1634; and previous to the reign of James the First, the ordinary bread of the country was a coarse unleavened, black mass of barley-meal, that in our day would scarcely be tolerated by the very poorest. England had her first carriage in 1553, her first hackney-coach in 1650, her first mail-coach in 1784, and her first watch in 1658, while it was only in the year 1641 and 1666, respectively, that tea and coffee came into general use, by our English ancestors.

Gas-lights were the growth of a century and a half of later progress. The inventor was a Frenchman, an engineer, by the name of Phillippe Le Bon, who in 1785 adopted the idea of using, for purposes of illumination, the gases generated during the combustion of wood. He labored for a long time in the effort to perfect his crude invention, and it was not until the year 1800 that he took out a patent. In 1816 the first use in London was made of gas, and in 1818 this invention, really of French origin, came to be applied in France.

Thus we see that for our English ancestors, the age of comfort, the golden age of refined civilization had its birth about the beginning of the sixteenth century, as the fifteenth gave us the priceless invention of printing. Since then, so rapid have been the growth and development of these three or four

hundred years, that the home comfort and refinement of the English has passed into a proverb, and we hear, even from the lips of foreigners, that in no other language, and by no other people of the wide world, is the word comfort so thoroughly understood as by the English: doubtless because no other nation has been so truly Christian in its laws and institutions. "Them that honor me, I will honor," says the Supreme Ruler; and we may find countries and individuals, wise, progressive and happy, just in proportion as they reverence and obey God's holy commands.—*Christian Weekly*.

Getting Married.

It is unfortunate for many that a subject so practical and important as marriage is often spoken of as if it were a mere jocular incident in human life. The opportunity to fill young minds with just and pure ideas concerning it is partially lost, and from the habit of treating matrimony as a comedy, it is sometimes turned into a horrible tragedy.

Marriage has its *social* side. Persons rise or fall, or are kept from rising or falling, in a great measure, by the companions for life whom they select. Mr. Small would never by himself have amounted to much, but he had the good fortune to marry a capable, energetic girl, and the result is the Small family stands among the foremost in the town.

Marriage has its *prudential* side. When the young people set out in disregard of the first principles of honest living, they lay the basis of many a bitter sorrow. When self-denial, forethought, and careful calculation, are made at the beginning, and even overmastering affection is made to bend to practical wisdom, they have laid a foundation for safe future prosperity. Tom Fawcett was desperately in love with Miss Greer, but he knew just how much it would take to "set them up," however modestly. He told her his ideas and plans; he got a savings-bank book; she kept it for him; it was a salutary check on any little extravagances to which she might have been tempted. Mr. Fawcett is now a bank president, and Mrs. Fawcett keeps ionr

domestics, and makes every one of them keep a savings-bank book.

Marriage has an *intellectual* side. A man with a handsome face and figure, but without brains or any wish for knowledge, makes it hard for a wife of average capacity to maintain the "looking up" attitude. On the other hand, a refined and educated woman with an active mind lifts up a man who has inherent force, though perhaps without early advantages. A wise young fellow ought to say to himself, "When that hair is less thick and glossy, when that cheek is paler, when that eye has less lustre than now, will there still remain a mind that will stimulate and strengthen mine?"

Marriage has a *moral* side. Harry Bell admired his "girl," but he did not respect her. There was nothing wrong about her, but he did not in his heart do honor to her principle. She dazzled others, she fascinated him, he was proud of her in society. But that was all. When he had his home and his wife in it, he did not keep away the men whose looseness or coarseness would shock a good woman. Wit might be wicked, but she enjoyed it if it was witty. So his tone was not kept up, but let down; and, unfortunately, the "boys" are bad, and the girls are "not turning out well." It might have been different if Mrs. Bell had set up a higher standard of goodness.

Marriage has a *personal* side. A little high temper, a little dull moroseness, a little looseness of the tongue, a little—a very little—jealousy of disposition—may be the ruin of two lives that ought to have been happy as one. Dear Edith was a lovely girl, but her girl friends knew that she had a temper of her own; and, unfortunately, now that she—temper and all—is Charles', he knows it, likewise. He is most cautious in her company. A man who carries about a bag of gunpowder needs to avoid sparks. She might blow him up. On the other hand, Dick Brown is in many respects a nice fellow, extremely precise in manner, but so jealous that his wife's own relations are watched, snubbed, and at length driven from his house by him, lest they should get the affections of his wife. He has, in various small ways, "cribbed, cab-

ined, and confined her," till a sprightly, warm-hearted girl, with frank manners and an honest nature, is changed into a restrained, timid, hesitating woman. It is pitiable to see her side-long glances at him, that she may find out whether, unobserved, she may cordially receive an old friend of her childhood. Dick might scold her sideways all the evening if she showed too much warmth.

These and many such matters are little thought of by too many young persons, and hence the "incompatibility," the "unpleasantness" and quarrels, ending too often in separation. The union was formed under the influence of admiration, or self-love, or ambition, or sordid gain, and it was not happy. Ah, Mr. Looker, you may buy gold too dear.

There are cases in which marriages not abstractly wise are yet robbed of their evil in a good degree by prudent friends. A young girl becomes interested in some one, commits herself, and when he comes to ask permission of her parents to address her, every one knows that it is of no use for them to refuse. She will have him, whether they like it or not. The parents are reflecting, self-controlled persons. They say to one another: "This is not the wisest choice that poor Mattie has made, but she has made it, and we must make the best of it." So he is brought to the house; arrangements are prudently made for them; he is conciliated, influenced, guided. His respect and confidence is secured, so that instead of standing on his insulted dignity and defiantly employing his power, he becomes ambitious to win the esteem and affection of his wife's folks; so he is lifted up and saved. The relations of many married people can do much to help or mar them.—*Dr. John Hall.*

INFIDELITY borrows all the light it has from that Bible which it seeks to discredit.

TRUTH individualizes; love unites. Where there is some truth with but little love, there will be haughty isolation. Where there is some love with but little truth, there will be zealous, apprehensive bigotry.—*T. T. Lynch.*

Our Book Table.

THE PASTOR AND PEOPLE, a Repository of current Christian teaching and working to aid in all the churches. A volume of about 400 pages, issued annually in six numbers. Rev. S. Mease, D. D., Managing Editor, Dayton, Ohio. \$1.50 per year in advance. 30 cents per number.

The object of this new publication is to aid ministers, teachers and workers in all the churches. It has representative contributors from the Methodist, Lutheran, United Brethren, Reformed, Presbyterian and Reformed Episcopal Churches. Among these are Dr. J. H. A. Bomberger, Bishop I. W. Wiley and Dr. J. B. Helwig, President of Wittenberg College, Ohio. As our readers know, Dr. S. Mease, its managing editor, is an honored minister of our church, and was for quite a number of years editor of the *Christian World*.

This number contains sermons from Dr. G. C. Lorimer, (Baptist), on The Light of Asia and the World; Dr. J. W. Pratt on the observance of the Sabbath; Dr. C. H. Payne on: Is Life worth living? These are followed by twelve condensed sketches of sermons by different divines. It contains a department of twenty-two pages for the people, on a variety of subjects under the heads of Church privileges, Church work, the Sunday School and the people's Miscellany. The first number of this Magazine (68 pages), presents a neat appearance, and contains a variety of good reading matter. Such a publication must be expected to grow. Its beginning is but a prophecy of what it hopes to become. As the managing editor says in his greeting in the first number, "defects may be expected, which examination, experience and study will correct in succeeding issues" We congratulate our friend on the fine appearance of this initial number, and wish him much pleasure and success in this new enterprise.

SILVER ECHOES of Praise and Prayer. A collection of hymns and music, especially adapted for children and youth, in the primary and intermediate departments of the Sunday School. By J. H. Kurzenknabe, author of "Song Treasury," "The Reward," "New Theory." 25 cents per copy, post paid; \$2.40 per dozen. To be ordered from Reformed Publication Board, 907 Arch Street, Philadelphia, and Prof. J. H. Kurzenknabe, 128 Broad Street, Harrisburg, Pa.

The author of this little volume of 80 pages has devoted years to the teaching

of music and publishing Sunday School music books. It contains some pieces for infant schools, well adapted for the little ones. While the poetry of some hymns limps considerably, we notice a number whose sentiment and music are likely to become favorites. The author evidently aims to breathe into his work a spirit of worship, and to avoid the flippant, frivolous stuff which mars so much of our Sunday School music.

The Reformed Church Hymnal. Without tunes, Cleveland, Ohio. H. J. Reutenik, 991 Scranton Avenue.

This Hymn Book was prepared by a committee of the Ohio Synod of the Reformed Church in the United States. It contains 640 hymns, besides an Index of subjects, and an Index of first lines. The binding is neat and durable, the type clear and the paper seems to be of a good quality. The work has been in use over two years. A former edition had the tunes appended to the hymns; in this one the tunes are left out.

To some the getting up of a Hymn Book seems a very easy task, inasmuch as it consists simply of a compilation of other people's productions, and does not require the writing of original hymns. And yet this kind of work demands a talent which is exceedingly rare. John Newton says the saint will be met by three surprises when he gets to heaven: one is, that he will find people there which he did not expect; another is not to find some which he did expect; and a third, that he finds himself there.

Something similar to the first two surprises always meets one in examining a new Hymn Book, however excellent it may be. One finds hymns therein which he did not expect; and fails to find others which he did expect. In Hymn Books, as in many other things, we must within certain limits, be willing to give and to take. No one can expect to find all his favorite hymns therein. Other people have their preferences, too. We like the principle expressed in the preface of this book: "The hymns shall be true prayers, and the tunes should be fit vehicles and bearers of these prayers to the throne of Almighty God."

These hymns seem to have been selected with an aim to carry out this principle. Not every one of them fully

comes up to this standard, but the exceptions are commendably few. We find here the most of the good hymns, contained in our Old Hymn Book. The long and frequent use of these has endeared them to many hearts, and given them a hallowed unction. Many of the best hymns too, hitherto not in use in our Church, are found here. A certain small number, according to our poor judgment, might have been left out without serious loss to the devotional character of the book. But where there is so much to approve of and commend, we can well afford to bear with the little that is less commendable.

The compilers of our old Hymn Books had not the helps at hand we have now. Some of the hymns were altered by certain Hymn menders, and in many cases to the injury of their contents. The original text of the authors was tampered with, so that Cowper, Watts, Doddridge, the Wesleys and others were held responsible for other people's poetical patchwork of which these sainted worthies would have reason to feel ashamed.

In the newer Hymn Books one finds many alterations, which are simply the restoration of the original language of the author. Many to whom by frequent use, these despoiled hymns have become familiar and sacred, dislike to see whole lines changed. But no one knows so well what a hymn should say, and how it should be said, as the man who originally wrote it. Let him use his own words, or do not put his hymn in the book. It is wrong for a Hymn Book to tell an untruth, which this tampering with hymns plainly does. The restoration of the original text is a justice tardily rendered to the sacred poets.

In Hymn 141, in our old Book the last Stanza is :

"Lead us to God, our final rest
In His enjoyment to be blest;
Lead us to heaven, the seat of bliss,
Where pleasure in perfection is."

In the Hymnal it reads :

"Lead us to God our final rest,
To be with Him forever blest;
Lead us to heaven, its bliss to share—
Fullness of joy forever there."

The last stanza of Hymn 428, in the old Book is :

"Then in a nobler, sweeter song
I'll sing thy pow'r to save;
When this poor, lisping, stammering tongue,
Lies silent in the grave."

In the Hymnal :

"And when this feeble stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save."

Not having the necessary sources at hand, whereby to compare these changes with the original text, we take their correctness for granted. Whilst we are very favorably impressed with the merits of the Hymnal, we have for some years been reluctant to introduce a new Hymn Book into our congregation, with the hope that ere long the whole of the Reformed Church would adopt one to be used by *all its congregations*. And now, since the Peace Movement has been inaugurated we fondly hope that this great object will be attained at no distant day. Let us strive to have all our people, North and South, East and West, use one and the same selection of hymns. These hymns learnt and sung by the children, will enable them through life to feel at home in all our churches throughout the land, in which God in His providence may cast their lot. They will serve as a unifying bond, binding the hearts of all sections and of all Synods more closely in the loving fellowship of one common faith, and one common form of worship.

DYING ON ONE'S KNEES.—Alexander Cruden, well known as the author of the invaluable help to Bible study, the Concordance, was very poor. What little profit came from his book, he gave away. When about seventy years of age he was found at his humble lodgings, kneeling by his chair, his Bible open before him, his face calm and peaceful, but his spirit gone to God. David Livingstone, the great explorer, when very ill of his last sickness, was left for a little time alone in his tent. Upon the return of his men, he was found upon his knees. They paused a moment, but he moved not; then they entered and touched him, but he was dead. A medical student in New York was recently missing at his breakfast table. He was sought in his room, and was found, the bed undisturbed, but he kneeling at its side cold in death.

SCRIPTURE LESSONS.

DEC. 5.

LESSON XLIX.

1880.

Second Sunday in Advent. Gen. xlviii. 8-22.

THE SUBJECT.—THE LAST DAYS OF JACOB.

8. And Israel beheld Joseph's sons, and said, Who are these?

9. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. (Now the eyes of Israel were dim for age, so that he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

15. ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16. The Angel which redeemed me from all

evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold I die; but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

QUESTIONS.

How were Jacob and his long-lost son, Joseph, again brought together? Acts vii. 12 and 16. Where is this circumstance fully detailed for us? Chaps. xliii.-xlvii.

How long did Jacob survive in Egypt? 17 years. How old had he been at the time of his going down into Egypt? Chap. xlvii. 9. What part of his life are we to consider now? What had Joseph been told? verse 1. How did he receive his royal son? verse 2. Of what several things did he speak to Joseph? verses 3-7.

VERSES 8-11. Concerning what two persons did Jacob then inquire? How is it that he did not know them? What would he confer on them, when he learned to know them? Was the custom of blessing young people by the Elders a common one in those days? How did he utter his gratitude to God for surviving so long? How did he show his affection for his grand-sons?

12-13. What did Joseph then do? Which was the older of Joseph's sons? How did he place his two sons before their grand-father? Why did he so place them?

14. Was this the first instance of the *laying on of hands* mentioned? Do we read of it subsequently? Numb. xxvii. 18-23; Deut. xxxiv. 9; Matt. xix. 13; Acts vi. 6; 1 Tim. iv. 14. How did Jacob place his hands? Did he know what he was doing? How did he know it?

15. Whom did Jacob bless first? Is it told us what he said concerning Joseph? In whose name did he bless Joseph's sons? Are these words given us? Whose child did he confess himself to have been? Who was the *Angel*? Christ. Did Jacob then seem to have known God in Christ already? To what people did he

wish Joseph's sons to be reckoned, though born in Egypt? Israelites. Did the tribes of Ephraim and Manasseh grow numerous? Numb. xxvi. 34-37; Deut. xxxiii. 17; Josh. xvii. 17.

17-18. What did Joseph now notice? Would he have it corrected? Was the *right* hand considered the more honorable one? What did Jacob say? Did God, probably, want Ephraim for some special purpose?

20. Were *both* blessed, nevertheless? How were the Israelites to wish one another prosperity from henceforward? In whose day did the tribe of Ephraim become honorable? Joshua?

21. Did Jacob know his end to be near now? Did he seem to fear it? What did he promise his posterity? Was this realized?

22. What special parcel of land did he will to Joseph? Was this probably *Shechem*? Chap. xxxiii. 18-19; Josh. xvii. 1; John iv. 57. What blessings did Jacob confer in the next chapter? What special request did he further make? verses 29-32.

How is his death described for us? verse 33.

How old was he? 147 years.

Was the *first* part of Jacob's life very exemplary? When did his whole name, heart and history change? Chap. xxxii.

Was Jacob's eventful life typical in many respects? Rom. ix. 11-13; Heb. xi. 21; xii. 10; John i. 51-4; Acts vii. 12-16.

Is the life of Jacob a picture of every Christian, too? Must the *old Adam* be laid aside? Must the *new Adam* be put on? Rom. vi. 6; Eph. iv. 22-24; Col. iii. 9-10. Is the new name also realized in us? Rev. ii. 17. Is it then that the Christian will be a *Prevailer* and *Prince with God*?

NOTES.—St. Stephen in his speech (Acts vii. 12 and 16), mentions a famine as the occasion of bringing Jacob and his long-lost son Joseph together in Egypt. The several chapters, preceding the one from which our lesson is taken, relate all the circumstances in detail. Jacob had, by this time, probably reached his 130th year. For seventeen years he and his sons dwelt in Rameses in Goshen, as a tribe of Shepherds. The end of the Patriarch's eventful life now drew on. We have to do to-day with his death and burial. Joseph, hearing that his aged father was near death, took his two sons, Ephraim and Manasseh, and came to Goshen, to visit the venerable and dying man, (verse 1). The father gathered up his fast departing strength, to sit up in bed, and receive his dear and exalted son (v. 2). What words of endearment passed between them we are not told, save such only as seem to possess some special significance. He gives Joseph an account of God's appearing to him in Luz, (Bethel), and repeats the great promise (verses 3-4). He adopts Joseph's sons as his own sons, (vs. 5-6), and refers sorrowfully to the death of Rachel at Ephrath, (v. 7).

VERS. 8-11. *Who are these?* Jacob's eyes were dim of age and weakness. He could only discover what was brought near. Hence, though seeing Ephraim and Manasseh, he could not distinguish them as his grand-sons. When told, he is thankfully affected for being permitted to see Joseph's sons, when he had no longer hoped to see even Joseph again. He fondly kissed and embraced the young boys, and seems to forget all his long grief and trouble.

VERSES 12-13. *And Joseph brought them out from between his knees*, or took them from his lap, and knelt down before his father's bed, with his head bowed low. Then he placed his two sons in such a position before Jacob as to have the right hand of the grandfather to rest on the head of *Manasseh*, the eldest, and his left hand on *Ephraim*, the younger. Thus he expected a benediction to be pronounced upon them, according to the custom of the day.

VER. 14. *And Israel (Jacob) stretched out his right hand, and laid it upon*

Ephraim's head, etc. The laying on of hands was always used among the Jews in conferring blessings. Although we frequently read of it, (Numb. xxvii. 18 and 23; Deut xxxiv. 9; Matt. xix. 13; Acts vi. 6; 1 Tim. iv. 14), this is the first time we find it mentioned. Jacob placed his hands *wittingly*, we are told, as he did, being guided by the Spirit of prophecy. He thus knew that Ephraim's posterity would prove more powerful than that of Manasseh. God seems to have preferred the younger to the elder, as a rule. Think of Abel, Isaac, Jacob, Joseph, Moses, David—all these being the younger in the households.

VERSE 15. *And he blessed Joseph.* The father was first blessed, as was most fit. Just what words were spoken over Joseph we are not told. The form of blessing used for Joseph's sons is given us in full. In the name of God and the Angel of the Covenant (Christ), Jacob blesses Ephraim and Manasseh. *The God who fed me all my life long.* He acknowledges himself to have been but a child in God's hand, that had to be *fed*, as it were. All the mercy and kindness enjoyed he had received of heaven, and from all troubles, God had delivered him, through *the Angel*, or Kinsman—JESUS. Into this same Providence he now commits his grand-sons. *Let my name be named on them*, etc. Though they had been born in Egypt, he would have them counted to his household and as *Israelites*—partakers of the faith of Abraham, of the obedience of Isaac, and prevailers with himself. *Let them grow into a multitude*, etc. At one time Ephraim's tribe numbered 40,500 men; and Manasseh's 52,700, (Numb. xxvi. 34, 37; Deut. xxxiii. 17; Josh. xvii. 17).

VERSES 17-18. *Joseph said, Not so, my father.* He supposed Jacob had made a mistake in laying his *right* and *left* hand on the wrong heads. The *right hand* was considered the one that conferred the highest honors and greater blessings. Joseph supposed this hand to belong on *Manasseh's* head. But Jacob declares that he did what he did intelligently, and refused to change his hands. The Spirit of God moved him thereto. Both were to be blessed; but God foresaw the better qualified one, Ephraim, for His special purposes.

VERSE 20. *In thee shall Israel bless.* That is, in future generations the Israelites shall use this proverb, whenever prosperity is to be wished to a family—*"My God make thee as fruitful as Ephraim, and multiply thee as Manasseh!"* Still Ephraim was set before Manasseh. Under Joshua, this tribe took a very high rank.

VERSE 21. *Behold, I die.* He now sees his end nigh, and seems perfectly ready for it. He saw the great and good beyond for him. His posterity he commits to God, and assures them, that they shall be brought out of Egypt again, into Canaan.

VERSE 22. *Moreover, I have given to thee one portion above thy brethren, etc.* We know little of this circumstance. It is supposed to refer to the purchase of that field or parcel of ground, mentioned in Chapter xxxiii. 18-19. It seems, at any rate, that *Shechem* fell into the lot of Joseph's sons, (Josh. xvii. 1; Chap. xx. 7; John iv. 57). Joseph, doubtless, understood his father, though we may not.

In the next Chapter we read of the several blessings which Jacob conferred on his other sons. It is also told us, how he charged his sons to bury his remains in the famous field of Machpelah, (verses 29-32). Then, as he was finishing his dying commands, sitting on his bed, he lifted his feet into the bed and died; aged 147 years.

The life of Jacob may be divided into two parts. During his earlier years he certainly lived and acted as a cunning man of the world. At *Peniel*, (Chap. xxxii.), he became a *new* man. There he experienced a complete heart-change. His best days were his latter ones. There is much of his later life that must be considered as figurative and prophetic, in order to appreciate it. Even in the New Testament the events of Jacob's life are quoted in this light. (See Rom. ix. 11-13; Heb. xi. 21; xii. 10; John i. 51; iv. 5-12; Acts vii. 12-16).

But the individual Christian was, still, (see his *old* and *new* nature), in this grand old Patriarch. He too, rejoices in the new name, (Rev. ii. 17). What is the saint but a *prevailer*, and *Prince with God*?

Where is Homo?

A little boy four or five years old was returning from school one day. He bounded into the house, exclaiming as he hung up his hat in the entry, "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlor. She said to him, "Willie the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as much as this house?"

"No, ma'am," said Willie, very earnestly, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his little arms around her neck, he said, "Because my dear mother lives here."

It is the presence and company of those we love which makes our earthly home; and it is just so with our heavenly home—that house which our dear Saviour has gone to prepare for the children of God.

A little Sunday-school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I should go out with Him," said the dying child.—*Young Reaper*.

As every lord giveth a certain livery to his servants, Charity is the very livery of Christ. Our Saviour, who is the Lord above all lords, would have His servants known by their badge, which is love.—*Latimer*.

God is immortal; goodness is immortal, and therefore his servants shall not perish; they shall shine as stars forever and ever.

Sorrow is a summons to come up higher in Christian character.

DEC. 12.

LESSON L.

1880.

Third Sunday in Advent. Gen. l. 14-26.

THE SUBJECT.—THE LAST DAYS OF JOSEPH.

14. ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

19. And Joseph said unto them, Fear not: for *am* I in the place of God?

20. But as for you, ye thought evil against

me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. ¶ So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

QUESTIONS.

Whose end are we now to see? What solemn duty did Joseph perform immediately after his father's death? verses 1-13.

VERSE 14. Whither did Joseph return after the funeral? Did he probably remain Governor until his death? Likely.

15. What danger then seemed to threaten his brethren? Had their consciences done this for them?

16. Whom did they send to Joseph from Goshen? Whose father did they call him?

17. What was the word they pretend to have from Jacob? Do we know whether this was a fact, or but a feigned matter? Was it, nevertheless, a goodly formed word? Was there a *confession* of their guilt uttered by it? Was there a *pardon* asked? How did it affect Joseph? verse 18. What more did they do, to show their penitence and submission to him? Had this been foretold by Joseph? Chap. xxxvii. 5-10.

19-21. Did Joseph increase their fear? What did he say in reply? To whom did he feel that he owed his place and authority? Would he then, cross God's plan, by taking revenge in his own hand? What did he promise to be in Jacob's and God's place, to them?

22. Did Joseph ever leave Egypt? How long had he lived in Egypt, all told? Compare Chap. xli. 46, and verse 26, of this lesson. Under whom did his father's house (Israelites) leave this country?

23. What generation of his blood did he see? His great-grand-children. Can we infer from the expression touching them, that he was fond of these? How long had he survived father? About fifty-four years.

24. What did he foretell of himself? W of his nation? When was this realized?

25. What oath did he exact of his brethren and descendants? When was this done? Ex. xiii. 19: Josh. xxiv. 32.

26. How did they treat Joseph's body? What is embalming? Into what did they place the body then?

How was Joseph's life compared with that of the other Patriarchs, in years? How does his character strike us? Do you know of any one, who preserved his integrity better, in all the relations of life? Of whom may he be said to have been a fore-type?

Is not such a life worthy of study and imitation?

1. My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger.

2. We'll gird our loins, my brethren dear,
Our heavenly home discerning;
Our absent Lord has left us word,
Let every lamp be burning.

3. Should coming days be cold and dark,
We need not cease our singing;
That perfect rest nought can molest
Where golden harps are ringing.

4. Let sorrow's rudest tempest blow,
Each cord on earth to sever;
Our King says, Come, and there's our home
Forever, oh, forever.

NOTES.—From the last days of Jacob, we pass to the end of his remarkable son, Joseph.

The aged remains of Jacob were carried with great care and pomp into the land of Canaan, and laid to rest in the Patriarchal cave of Machpelah, by the side of his fathers and his wife Leah, (verses 1-13).

VERSE 14. *And Joseph returned into Egypt.* He remained Governor under Pharaoh for some time longer. His brethren continued at Goshen, as shepherds.

VERSE 15. *Joseph will peradventure hate us.* Their guilty consciences continually upbraided them for their unbrotherly and cruel act. Now, that their great father had departed, they feared anew Joseph's opportunity to oppress and punish them. An old proverb says—"You will never forgive the man whom you have injured." It seems one wishes him forever away.

VERSE 16. *Thy father did command before he died.* To give emphasis to the command, they speak of "*thy father*," instead of *our*. Whether Jacob had really so spoken or not, is hard to say.

VERSE 17. *Forgive, I pray thee now, the trespass of thy brethren,* etc. They surely thought Joseph honorable enough to heed a dying father's word. The saying was so framed as to almost challenge Joseph's obedience. It is a *confession* of sin; and a *prayer for pardon*. Joseph was deeply affected.

VERSE 18. *Behold, we be thy servants.* They act, as well as speak, in the right direction. Joseph had foretold all this, you remember. (See Chapter xxxvii. 5-10). Then, his brothers did not believe; now, they make his dream good. Because they were so penitent and humble, Joseph could afford to pardon.

VERSES 19-21. *Fear not.* He assures them of safety. *I am in the place of God.* He means to say, that he considers himself a man in the hands of God's providence, and that it is not for him to disturb heaven's ordering. Though his brethren had meant it all for his woe, God had delivered him previously. Hence he would not interfere with God's work. He promises, on the other hand, to remain in the relation in which God had placed him towards them, and

prove a father even in the room of Jacob and Jacob's God.

VERSE 22. *Joseph lived an hundred and ten years.* Joseph survived his father about 54 years. In all, he had lived 80 years in Egypt. (Compare Chap. xli. 46, and v. 26).

VERSE 23. *Ephraim's children—the children also of Machir.* He lived to see his great-grand children by both his sons. We are further told of the pleasure they afforded him, and of the affection he felt for them.

VERSE 24. *I die.* He too, knew of his end. He assures them, however, of God's permanence, and of their deliverance from Egypt by Him.

VERSE 25. *And Joseph took an oath* from his brethren and descendants, that they would sooner or later have his bones to lie in the land of Canaan.

VERSE 26. *And they embalmed him.* The Egyptians understood the art of preserving a corpse from rapid decay. His body they placed in a coffin of stone, likely. They only buried it permanently when the Israelites took possession of the land of Canaan under Joshua, (Josh. xxiv. 32). See also Ex. xiii. 19.

Joseph's life was the shortest of the Patriarchs. He was a model character in all respects, and in all positions. His principles and excellent character never forsook him. We know of no one whose life was so chequered, and who yet was never found unequal to the occasion, as Joseph proved. Whether as a son in his father's house, amid the hatred of his brethren; or, as a slave and prisoner; or, as a prime-minister by the throne—he is ever the same faithful, just, wise, and pious character. In a certain sense he was a fore-type of Jesus, against whom nothing could ever be said. The life of Joseph cannot but teach us all a lesson, if we do not study it in home.

Baron Stow used to be fond of this illustration of faith. Calling on a parishioner, at twilight, he found the Charlie of the family holding fast to a string, and gazing up into the darkening sky. "What are you doing?" asked the minister. "Flying my kite sir." "I don't see any kite, and you don't." "No, sir; but I'm sure it is there, for I feel it pull."

DEC. 19.

LESSON LI.

1880.

Fourth Sunday in Advent.

THE SUBJECT—THE PROPHECIES OF CHRIST.

N. B.—As the Questions and Notes are embraced in this Lesson, it is suggested that the Scripture-texts, which are quoted in full, be memorized by Teacher and Pupil.

Which is the *first* and earliest prophecy concerning Christ?

Gen. iii. 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Where does the New Testament furnish us a key to this saying?

Gal. iii. 16; iv. 4; 1 John iii. 8. Which is the *second* plain prophecy of Christ?

Gen. xii. 3. *And in thee shall all the families of the earth be blessed.*

To whom, beside Abraham, was this promise repeated?

Gen. xxvi. 4; xxviii. 14.

How is this saying applied to Christ?

Gal. iii. 8 and 16; Matt. i. 1.

What *fourth* prophecy did Jacob utter concerning Christ?

Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*

What does *Shiloh* mean? *Sent,*

John x. 36; xvii. 18, 21, 23.

When was the Jewish Government broken, and the people subjected to the Romans? About 12 years after Christ's birth.

What *fifth* prophecy did Moses utter in reference to Christ?

Deut. xviii. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.*

Where is this applied to Christ?

Acts vii. 37; iii. 22.

Did *David* frequently speak of the coming Messiah?

Ps. ii. 1-12; xvi. 10; xxii. 15-16; lxviii. 17-18; cx. 1-4.

How do we know these sayings apply to Christ?

Acts iv. 26-27; Matt. xxvii. 35, 46; John xix. 23-24; Acts ii. 31; xiii. 33-38; 1 Cor. xv. 4; Eph. iv. 8; Col. ii. 15, &c.

Under what name does *Solomon* speak of Christ in the Book of Proverbs? Chapter viii.

What are *Isaiah's* principal sayings of Christ?

Chapters viii. 14; ix. 6-7; xi. 10; liii. 1, &c.; xl. 3.

Where is *Jeremiah's* pointed saying concerning Christ, found?

Chapter ii. 35-36.

Does *Ezekiel* also foretell of Christ?

Chapters xxxiv. 23-24; xxxviii. 21.

What did *Daniel* say of Christ?

Chapters viii. 13-14; ix. 24, &c.

What is the *eighth* remarkable prophecy concerning Christ?

Micah v. 2. *Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting.*

Where is this saying applied to Christ?

Matt. ii. 5-6.

What did *Haggai* utter of Christ?

Chapter ii. 6-9.

What words of *Zechariah* are applied to Christ?

Chapter vi. 12; ix. 10; xii. 10; xiii. 1.

What does *Malachi*, the last of the Jewish prophets, predict of Christ?

Chapter iii. 1. Compare Matt. xi. 10.

What two characters predicted of Christ, who were not Jews?

Numb. xxiv. 17; Job xix. 25-26.

Does the New Testament justify us to apply those words to Christ?

Rev. xxii. 16; 1 Cor. xv. 24-26.

Can we, then, infer that God never left mankind without the hope of a coming Messiah?

Luke i. 68-79; xxiv. 27; Acts iii. 18-24.

What blessed word of Christ may we then apply to ourselves?

Matthew xiii. 16-17.

What must we do to be saved in Christ?

Acts ii. 38-39.

1. Abide among us with Thy grace,
Lord Jesus, evermore;
Nor let us e'er to sin give place,
Nor grieve Him we adore.

2. Abide among us with Thy Word,
Redeemer whom we love;
Thy help and mercy here afford,
And life with Thee above.

3. Abide among us with Thy ray,
O Light that lightenest all,
And let Thy truth preserve our way,
Nor suffer us to fall.

4. Abide with us, to bless us still,
O bounteous Lord of peace;
With grace and might our spirits fill,
Our faith and love increase.

5. Abide among us as our shield,
O Captain of Thy host;
That to the world we may not yield,
Nor e'er forsake our post.

6. Abide with us in faithful love,
Our God and Saviour be;
Thy help and need O let us prove,
And keep us true to Thee.

DEC. 26.

LESSON LII.

1880.

Sunday after Christmas. Matthew ii. 5-6.

NOTES.—Let us tarry with the Shepherds and Wise men at the Birth-place of Jesus.

Where is Bethlehem first mentioned in Scripture History?

Gen. xxxv. 16-20; xlviii. 7.

Under what name was it then known?

What does *Ephratah* mean? The Fruitful.
How long before Christ's birth was this?

1738 B. C.

Is Bethlehem then one of the oldest towns in Palestine?

In which Book in the Old Testament do we next find Bethlehem mentioned?

Ruth, see Chapter i. 2; iv. 11.

What great King of Israel descended from Ruth?

Matthew i. 5-6 and 16.

When did she live? B. C. 1186.

Where was King David born?

1 Samuel xvii. 12-15.

When was he born? B. C. 1063.

When did David remember his Birth-place?
2 Samuel xxiii. 14-17.

What calling did David pursue at Bethlehem?

1 Samuel xvi. 11.

Which Psalm did he probably compose there?
Psalm xxiii.

In what other Sacred Books is Bethlehem mentioned?

Judges xvii. 7; Psalm cxxxii. 6; Jer. xli. 17; Ezra ii. 21; Neh. vii. 26.

What remarkable prophecy did Micah utter of Bethlehem?

Micah v. 1.

When was this prophecy realized?

Matthew ii. 5-6.

When did this Prophet live and write?
B. C. 750.

At what period did this town receive its present name? After the conquest of Canaan by Israel—B. C. 1400. Judges xvii. 7.

What does *Bethlehem* mean? The House of Food.

Why is it also called Bethlehem-judah?
Josh. xix. 15.

From what we now know, was its earlier name significant?

What meaning has its second name? John vi. 48.

From what event is Bethlehem immortal?

What other event occurred in this town, of which Holy Scripture takes note?

Matthew ii. 16-18.

Where is Bethlehem situated? Six miles from Jerusalem.

Who erected "The Church of the Nativity," on the supposed site of the inn in which Christ was born?

Helena, the mother of the first Christian Emperor, Constantine, A. D. 327.

How is the site of the Martyred Innocents commemorated?

By a massive column.

What remarkable Saint studied for thirty years in the cave at Bethlehem?

St. Jerome: Died A. D. 419.

What great work did he accomplish there?

The Latin version of the Bible, called the *Vulgate*.

Did the Reformers and Translators of the Bible into our tongues draw from his early work, do you think?

How many inhabitants has Bethlehem to-day? About 5000.

Of what Church are these mostly?

Of the Greek Church.

Is there a Protestant mission in Bethlehem?

One. Under Peter Müller, established in 1864.

Of what two remarkable visits to Bethlehem do we read?

Luke ii. 15-16; Matt. ii. 1-11.

How long did the Holy Family probably remain at Bethlehem after the birth of Jesus?

Two months.

Whither did this household then fly?

Matthew ii. 22-23.

From all the records and facts in our possession, do we have any reason to doubt that Bethlehem was the birth-place of our Lord?

Is there, then, a more honored spot on earth?

To what place may our own hearts become like?

Col. i. 27; Rev. iii. 20.

What Christmas carol may we then only sing aloud?

Luke ii. 14.

1. God eternal, Lord of all,
Lowly at Thy feet we fall,
All the earth, doth worship Thee;
We amidst that Throng should be.

2. All the holy angels cry,
Hail thrice holy God most high,
Lord of all the heavenly powers,
Be the same loud anthem ours.

3. Glorified apostles raise,
Night and day continual praise;
Hast Thou not a mission too,
For Thy children here to do?

4. With Thy prophet's goodly line
We in mystic bond combine;
For Thou hast to babes revealed,
Things that to the wise were sealed.

5. Martyrs, in a noble host,
Of Thy cross are heard to boast;
Since so bright the crown they wear,
Early we Thy cross would bear.

6. All thy Church in heaven and earth,
Jesus! hail Thy spotless birth;
Own the God, who all has made,
And the Spirit's soothing aid!

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